# JOHN HARVEY KELLOGG (1852-1943)

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

MEDICAL MISSIONARY
GENERAL

Following Pages

Are Best

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Lobster Ravioli

Filet Beef

Lobster Ravioli

Jan. 19, 1898.

Dr. Dudley S. Reynolds,

304 West Chestnut St.,

Louisville, Ky.

My Dear Doctor:-

I have yours of Jan. 17. I thank you for your very kind letter to Dr. Levy in which you speak in as high terms of our school as I could ask. I do not feel at all grieved at the way you wrote him as you gave our school as high standing as it deserves, while at the same time stating what you believe to be true with reference to it.

I am sending you with this a copy of our third annual announcement issued last spring, copy of which I perhaps ought to have sent you before, but I fear I have neglected to do so. We had to learn some things by experience. In the organization of our school, we looked at the matter probably too much from the medical missionary standpoint, as the purpose was not simply to make doctors but to make missionaries, but as we became more familiar with the situation in the medical college work, we understand the situation better.

I see you have one misapprehension as regards our views on dietetics, etc. Our church has no creed upon the subject of dietetics, and we do not teach this nor any other creed or doctrine in our medical school. We have in our medical school students of various denominations. We have

had for the last two years, persons with us who are members of both the Methodist and Disciple churches as well as students from the S. D. A. church. I do not believe in such a thingas a sectarian school of any kind, either medical or theological. I wish you would do us the favor some time to stop when you are pass ng by and investigate our medical work. We have endeavored to put it on the very highest level and I be - lieve our students will compare favorably with students from any other school. There are quite a number of men eminent in the medical profession who hold withme in the question of flesh-eating; for instance, Haig of England, a man who is in noway connected with our work, nor with Seventh Day Adventists, nor any vegetarian society; Benjamin Ward Richardson, who recently died, for more than a dozen years a vegetarian; Du Jardin Beaumetz, the eminent French physician who died a year or two ago took a strong stand upon the same point; and Bouchard gives in his excellent work on Auto-intoxication, good reasons for abstinence from flesh food. I wish to say, however, that while the teachers in our school are, in part, vegetarians, they do not all by any means, hold to this doctrine, and it is made in no sense, a test. No student is marked for his proficiency or knowledge of this subject, or for his lack of proficiency. No student is required to believe in the doctrine of vegetarianism, or to endorse itZ. It is not taught as a doctrine or special characteristic of the school any more than other school. It is simply mentioned by those professors who believe in it as some professors in medical schools recommend the use of tobacco while others condemn it. Some professors in medial schools, like N. S. Davis, for example, denounce the use of alcohol in medicine, while others highly recommend it. Some recommend the moderate use of alcohol as a food, while others denounce it as a poison under all circumstances. The principle of vegetarianism is tre ted in just the same way in our medical a

Mr. Reynolds, S.

Methodist and Episcopal Church as well as students from the M. E. A. and from the last two years, persons with us who are members of both the school and the church, and known to be in sympathy with our work. I do not believe it such a progress a sectarian school of any kind. I also know many of the best Methodist and Episcopal

school and stands on the same basis. Our school is not competing with any other school. We are not seeking recognition for the purpose of winning students, but for this reason;--Our students are being trained for the mission field. They go to South America, Africa, India and all over the earth. They give their lives to philanthropic work for their fellow men. Our school is a new school and not known. It will be an advantage to us to be able to give our students preliminary training here and let them take their last year in some other school, as for example, your own school, or some school in Chicago, Philadelphia, or New York, or elsewhere, as the student's own predilections lead him. We desire such recognition of our work as will make it possible for our students to enter such a school on passing examination and complying with all the regular requirements. I have always regarded the regular medical school as a liberal and broad-minded fraternity, as the one school which was not sectarian, but broad enough for any man to desired to base his work upon a scientific and physiological foundation. Am I to believe that I am mistaken in this and that a man must be an member of these to be recognized as a member in good standing of the American Medical Association; and that a medical college must teach its students that they must slaughter and eat lower animals in order that it shd be recognized in line with scientific medicine and worthy of recognition as a scientific school? Iwrite thus, Doctor, so you may see how this matter looks to us. There is a science of medicine which is generally recognized and to which all give assent,-as chemistry, bacteriology, physiological chemistry, pathology, histology, surgery, notology, obstetrics,-etc. In therapeutics, there are wide differences of opinion among the members of the medical profession. We aim to present before our students, a resume' of all these views as expressed in accepted works

of materia medica and therapeutics. On the subject of therapeutics there are wide-spread differences among men of the medical profession. Upon this subject also we aim to give our students broad information so they have an opportunity to choose for themselves. There is no unanimity among our students upon these questions. They are encouraged to read and investigate and decide for themselves. No student would be conditioned, for example, because he did not endorse my views in therapeutics. The test in his examination is the accepted text book. Our text book is Hare's. Our students are taught the same subject matter and the same text books are used as are currently used in all medical schools.

I hope I have given you a clear view of the exact situation in our school, and I would invite the most thorough investigation on the part of your Committee and let them send some one here to examine the well thumbed text books which they use and to find out exactly what they are doing. You will find everything just as I have stated and see that our students receive thorough training in all subjects which are taught in all regular schools. If some views are presented which are not universally endorses by the medical profession, this must also be said with reference to nearly every other medical school, for you certainly will admit that I and my colleagues are not the only dissenters from the old ways of our forefathers, many of which are still countenanced in our regular text books. Old time methods which patients have outgrown which although scarcely at all in vogue, are still in our text books, and there are many recognize this and call attention to it.

I must again thank you, Doctor, for your courteous letter to Dr. Levy, and for your many past courtesies and kindnesses for which I am grateful. I write you frankly because you know me pretty well and have visited the Sanitarium, and I believe you will believe what I have said to be true. As I said before, I wish we might personally have an oppor-

tunity to present our work as it is, before your Committee before any final action isntaken.

I remain, dear doctor,

Yours very truly,

P. S. Would you be so good as to send me a copy of the letter which you sent to Dr. Levy?

J. H. K.

COPY.

304 West Chestnut St.,
Louisville, Ky., Jan. 6, 1899.

Prof. Robert Levy, M. D.,
Denver, Colo.

Dear Doctor:-

In answer to your inquiry as to the standing of the American Missionary College, at Chicago and Battle Creek, permit me to say that, it has not been received into the Association of American Medical Colleges for the reason that, it does not receive students who have not solemnly pledged themselves to devote their lives to the cause of the Seventh Day Adventists Missionary work, and because it teaches vegetarianism. The character of the instruction at the Institution is above criticism; members of the College Association may, therefore, exercise their own discretion in accepting its credentials. The standing of the College is of the first class. Its requi-re ments are identicalw ith those of the Association of American Medical Colleges.

I am,

Very cordially and faithfully yours,

(Signed) Dudley S. Reynolds.

Jan. 19, 1909.

Dr. Dudley S. Reynolds,

304 East Chestnut St.,

Louisville, Ky.

My Dear Doctor:-

I have yours of Jan. 17. I thank you for your very kind letter to Dr. Levy in which you speak in as high terms of our school as I could ask. I do not feel at all grieved at the way you wrote him as you gave our school as high standing as it deserves, while at the same time stating what you believe to be true with reference to it.

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had for the last two years, persons with us who are members of both the Methodist and Disciple churches as well as students from the S. D. A. church. I do not believe in such a thingas a sectarian school of any kind, either medical or theological. I wish you would do us the favor some time to stop when you are passing by and investigate our medical work. We have endeavored to put it on the very highest level and I believe our students will compare favorably with students from any other school. There are quite a number of men eminent in the medical profession who hold withme in the question of flesh-eating; for instance, Haig of England, a man who is in noway connected with our work, nor with Seventh Day Adventists, nor any vegetarian society; Benjamin Ward Richardson, who recently died, for more than a dozen years a vegetariah; Dr Jardin Beaumetz, the eminent French physician who died a year or two ago took a strong stand upon the same point; and Bouchard gives in his excellent work on Auto-intoxication, good reasons for abstinence from flesh food. I wish to say, however, that while the teachers in our school are, in part, vegetarians, they do not all by any means, hold to this doctrine, and it is made in no sense, a test. Nostudent is marked for his proficiency or knowledge of this subject, or for his lack of proficiency. No student is required to believe in the doctrine of vegetarianism, or to endorse it. It is not taught as a doctrine or speaial characteristic of the school any more than other school. It is simply mentioned by those professors who believe in it as some professors in medical schools recommend the use of tobacco while others condemn it. Some professors in medial schools, like N. S. Davis, for example, denounce the use of alcohol in medicine, while others highly recommend it. Some recommend the moderate use of alcohol as a food, while others denounce it as a poison under all circumstances. The principle of vegetarianism is treated in just the same way in our medical

school and stands on the same basis. Our school is not competing with any other school. We are not seeking recognition for the purpose of winning students, but for this reason,--Our students are being trained for the mission field. They go to South America, Africa, India, and all over the earth. They give their lives to philanthropic work for their fellow men. Our school is a new school and not known. It will be an advantage to us to be able to give our students preliminary training here and let them take their last year in some other school, as for example, your own school, or some school in Chicago, Philadelphia, or New York, or elsewhere, as the student's own predilections lead him. We desire such recognition of our work as will make it possible for our students to enter such a school on passing examination and complying with all the regular requirements. I have always regarded the regular medical school as a liberal and broad-minded fraternity, as the one school which was not sectarian, but broad enough for any man who desired to base his work upon a scientific and physiological foundation. Am I to believe that I am mistaken in this and that a man must be an eater of flesh to be recognized as a member in good standing of the American Medical Association, and that a medical college must teach its students that they must slaughter and eat lower animals in order that it shall be recognized in line with scientific medicine and worthy of recognition as a scientific school? I write thus, Doctor, so you may see how this matter looks to us. There is a science of medicine which is generally recognized and to which all give assent,-as chemistry, bacteriology, physiological chemistry, pathology, histology, surgery, notology, obstetrics, etc. In therapeutics, there are wide differences of opinion among the members of the medical profession. We aim to present before our students, a resume' of all these views as expressed in accepted works

of modern medicine and therapeutics. On the subject of therapeutics there are wide-spread differences among men of the medical profession. Upon this subject also we aim to give our students broad information so that they may be able to choose for themselves. There is no unpalatable instruction sought to be forced upon students. They are encouraged to read and investigate on all therapeutics. No student would be considered here, however, who did not endorse my views in therapeutics, as the text book. Our text book is Osler's Principles for taught the same subject matter and the same text books are used in all medical schools.

I have given you my views of the exact situation in our school and I should like to have your frank investigation on the part of any doctor who may desire to examine the medical text books which they use and to find out exactly what they are doing. You will find everything just as I have stated and see that our students receive thorough training in all subjects which are taught in all regular schools. If some views are presented which are not universally endorsed by the medical profession, this must also be said with reference to nearly every other medical school, for you certainly will admit that I and my colleagues are not the only dissenters from the old ways of our forefathers, many of which are still countenanced in our regular text books. Old time methods which patients have outgrown which although scarcely at all in vogue, are still in our text books, and there are many recognize this and call attention to it.

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Dr. Reynolds, S.

tunity to present our work as it is, before your Committee before any

final action is taken.

Yours truly,

Dr. Dudley S. Reynolds
307 West Chestnut St.

9 A.M. to 1 P.M.

Louisville, Ky. Jan. 17th, 1899.

Prof. J. H. Kellogg, M.D;
Battle Creek, Mich.

My dear Doctor:

There is one error of fact in my letter to Prof. Robert Levy, of Denver. I find, on re-examining your second Annual Announcement, the sixth and seventh advantages are stated in the following language, "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. The institution, although Christian, is not sectarian, but intensely evangelical. Sectarian doctrines are not included in its curriculum." So it appears I committed the error of supposing from this, and other portions of your Announcement that, the only students received at the College are such as may be acceptable to the Missionary Board of the S. D. A; when, in fact, it seems that Board will exchange courtesies with such other Missionary Boards as are in harmony with the objects and purposes of the S. D. A.

Now, it is my desire to state facts only, the mistake I made is, to my mind, an extremely insignificant one, inasmuch as the Missionary College is, after all, "an intensely evangelical institution"; combining "with an extended and thorough medical course, such a course of Biblical and missionary study as will furnish the double qualification required of a missionary physician." Now, my dear Doctor, it is plain from this language that you teach Theology, and that your Theology is of what you call the evangelical description, and that your Faculty, being under the authoritative control of the S. D. A. stamp the character of your evangelical instruction, notwithstanding the announcement that, it is non-sectarian.

Who are your Trustees, and what is the difference between the Board of Trustees and the Medical Missionary Board? Are not Kellogg, McCoy, Henry, Olsen, and Morrison of the Board of Trustees a majority of the nine members of the Medical Missionary Board? So it seems my error was of a comparatively mild type.

Now, you say, "the College does not teach vegetarianism." Do you not teach vegetarianism at Battle Creek Sanitarium: and, Hygiene in accordance with the tenets and principles of the religious sect, society, or confederation, known as the S. D. A?

Now, as to the matter of your application for membership in the Association of American Medical Colleges, after examining your first Announcement, you decided at my suggestion, to make some changes, which I observed in the Second Announcement. Your

Dr. Dudley S. Reynolds
307 West Chestnut St.

9 A. M. to 1 P. M.

Louisville, Ky.



Second Announcement was submitted to the Association of American Medical Colleges, through its Secretary, and referred by him to me, as Chairman of the Judicial Council, at Philadelphia, on the 31st of May 1897. I called a meeting of the Council for that day; failing to get a quorum, I renewed the call for June 1st, it was still impossible to get a quorum, so on June 2nd, the Council met in the office of one of its members, Prof. John B. Roberts, and adopted the enclosed decision, which I with-held from my Annual Report to the Association at Denver, out of personal consideration to you, and because I felt that your work, in the main, was meritorious.

In questions of science I presume there could be but little ground for dispute between your College and our Association. Upon questions of Theology, we maintain the medical profession should have nothing to say. As to vegetarianism and the laws of health, as interpreted by your religious society, the medical profession as a body, would decline to accept either of them.

Now, my dear Doctor, I have nothing but the kindest personal sentiments for you. I have no sort of condemnation for any of your professional work, but I have, at the same time, no disposition to accept any of your doctrines of Theology, or Dietetics.

I am very sorry that you should feel aggrieved at me on any account, and have considered your institution of such meritorious character as to send a number of patients, including members of my own family, to it.

With very kindest personal regards, and best wishes for your continued health and prosperity, and for the success of your Institution,

I am,

Very cordially and fraternally yours,

Dudley S. Reynolds

Dr. Dudley S. Reynolds
301 West Chestnut St.

9 A. M. to 1 P. M.

Louisville, Ky. Jan. 24th, 1899.

Dr. J. H. Kellogg,
Battle Creek, Mich.

My dear Doctor:

In reply to yours of the 19th inst. permit me to say, First; I adhere to the language of my letter to Dr. Robert Levy, as being in all respects true. As to that part of it to which you took exception, I submitted to you the official action of the Judicial Council, which requires no further explanation from me.

Second; as to your Announcement for the session of 1898-'99, which I have just received, I note that, the Board of Trustees of your school remains unchanged; that some commendable changes have been made in the Faculty organization; and, that the names of the Missionary Board, which decides the second requirement for admission to classes, do not appear. At page 6, the second paragraph of the entrance examination requirements does not specify which board, Trustees, or Missionary, is to pass upon the credentials of all applicants for admission to classes. The same uncertainty attaches to the language of the third and sixth regulations, at page 7. At page 14, your Medical Dietetics embraces the work done in your experimental kitchen, at Battle Creek, which excludes all animal products, and includes a lot of dried fruits and other glucoses, which you will have great difficulty in persuading the medical profession, who are familiar with this subject, do not inhibit all the vital energies by overloading the lymph stream, to say nothing of the lactic acid fermentation they induce in the intestines. The experimental researches of Senator and Marchand, confirmed by Ferrier and Eklund, are not to be put aside as mere matters of theory. I did not charge that all students of your Institution must profess the S. D. A. faith, I did say they must all submit their claims to the approval of the Missionary Board of S. D. A.

Third; it is hardly fair to say yours is not a sectarian school, in view of all the foregoing facts, and the circumstances under which the institution was brought into existence, and the purposes set forth in its first Announcement. As to any attempt to incorporate beliefs in supernatural things, and powers, with a course of medical instruction, I have nothing to say. The student of science who can persuade himself to believe in the supernatural is hardly on a position of tenable ground upon which to attack Clairvoyance, Necromancy, or Witchcraft, which, in the language of Sir Matthew Hale, "is abundantly supported by the Holy Spriptures": and finally, the highpotencies and spiritual manifestations of power in the Homeopathic profession. In this respect I fear that

Dr. Dudley S. Reynolds
304 West Chestnut St.

9 A. M. to 1 P. M.

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you, and your colleagues are not very bold "dissenters from the old ways of our forefathers".

Fourth; eliminating everything which is in the nature of the superstitious, or as you are pleased to call it, Theology, including all S. D. A. views on dietetics, the rest of the work done in your institution is, I am satisfied, as I said to Dr. Levy, of the first class of excellence.

Now, as to the question of your admission into the College Association, I am not going to say one word, excepting to ask each member of my board to please read your Announcement carefully, and send me his opinion of it, and I will allow no publication detrimental to the good name and good work of your Institution to be made over my signature, or in the name of the Judicial Council, over which I preside; but, if a majority of the Council approve your application, I will submit it with a list of other approved applications, and you will in that way become a member, unless the Association should decide otherwise. Personally I do not object to it in any way.

I have the honor to be, with a most respectful consideration of your Institution,

Very sincerely and cordially your personal friend,

Dudley S. Reynolds

Following Pages

Are Best

Copies Available

Jan. 26, 1899.

Dr. Dudley S. Reynolds,

304 West Chestnut St.,

Louisville, Ky.

My Dear Doctors

I thank you for your kind, frank letter of Jan. 24. It really helps me to understand the situation better than I did before. You perhaps think me somewhat stupid, but I have not been closely enough connected with the management of Medical Association affairs to have a very clear idea of the methods and principles upon which your work is organized. I assure you the International Medical Missionary College is not desirous of pressing itself upon the College Association for recognition if it is not a College such as the Association can readily and consistently admit. What I have written you, doctor, is strictly true that the purpose of our Medical Missionary College is simply to prepare students for the missionary field. It is not part of its purpose to teach creed. It is evidently under the shadow of the S. D. A. denomination as members of the denomination have been wholly instrumental in organizing it and have the burden of its support. If this fact excludes it from membership in the American Medical College Association, then we certainly do not wish to urge the matter further as we have no desire to appear to be different from what we are nor offend anybody when our presence in the Association might be obnoxious.

Cymbalus, P.

As regards the supernatural, I think from what I wrote you, you probably mistake my position. I am just as heterodox as you are. I believe in the natural not the supernatural. Herbert Spencer remarked that though we have explained all we can of the phenomena of nature, we are obliged to admit that behind and in all, there is an intelligence continually at work. This I believe. This intelligence is what we call nature, not something above and outside of nature. I do not believe in the natural and the supernatural, but I believe that all is natural, and that religion consists in being in harmony with nature, not getting above, or beyond nature, or out of nature. The divine order is, from my standpoint, the natural order, and the natural order is the divine order. To be perfectly natural is to be perfectly spiritual. These views are held by all ofmy colleagues so far as I know.

Upon the diet question, I am sure there is a wide difference in the profession. Upon that question, I am open to conviction all the time. I have not any creed upon that point more than any other. I am more and more convinced however, that the less we eat of corpses the better off we are likely to be, and I believe Haig is right in his main position, though I am sure he carries some points too far. I have given the subject of diet pretty careful study for the last thirty-five years and have made a good many experiments which have led me to definite conclusions. I am going to send you a little book one of these days which, I hope, you will do me the honor to read.

As regards glucoses, certainly there is nothing bad in them for all the starch we eat is converted first, into dextrine, then glucose or maltose, then finally levulose, before it gets into the blood. In fruit, we simply have starch in a completely digested state. I am, all the time,

# CORRECTION

PRECEDING IMAGE HAS BEEN
REFILMED
TO ASSURE LEGIBILITY OR TO
CORRECT A POSSIBLE ERROR

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[illegible] lds,

seeing results from fruit dietary which are really marvelous. It is the combination of fruits with things which are incompatible which is responsible for the most of the things which are attributed to them.

One more word with reference to the American College Association. I wish simply to ask that your Committee will not make an unfavorable report, but if you find the Committee unfavorable to the admission of our school into the Association, then kindly return the application to me and drop the matter, and not bring it before the Association at all. I should consider this a real kindness. I ask you to do this simply because we do not want to make any fight in the matter at all, nor press ourselves in where we are not wanted. I hope this request will see to you to be reasonable and consistent.

I remain,

Sincerely and respectfully yours,

[illegible]

610.6 D Missionary Gardening

E. R. Moran, Ainger, Mich----1 acre of beans. (Christmann)

Louis Pierce, " 1/2 acre of beans.

( Said he knew the man for whom he was working would give another half acre)

C. M. Etson, Ainger, Mich. $5.00 to be paid in the fall.

Mrs. M. A. Barrett, Ceresco, Mich. $5.00 Oct. 1. (Stoops)
(Mrs. Barrett thinks she may double the amount she pledges)

Jas. Stiles, " $1.00 Oct. 1.

William Morehouse, " $5.00 Oct. 1.

F. M. Burt, " One acre of corn on his best land.

Henry Farnsworth, Douglass, Mich. Strawberries, 3 rows, 18 rods long.

Lincoln Shepard, " 1 row potatoes. (Cummings)

Capt. Reid, " 1/5 acre beans, good land.

Geo. Hudson, " $1.00 cash paid.

Orvil Baker, " 1 bushel of apples.

Chas. Barker, " 1 row of potatoes.

Reuben Barker, " 1 row beans.

Gracie Farnsworth, " 1 missionary hen.

Henry Forester, " 3/4 acre beans.

Mrs. E. H. Farnsworth, " Strawberries, 3 rows, each 288 ft.long

Jno. Palmer " $3.00 Oct. 1. Collect from Mrs. Capt. Reid.

D. E. Sweet, Bowling Green, Ohio. 1 acre oats.

RoySweet, " 1 Brood chickens.

Leona Sweet " 1 Brood chickens.

Mrs. D. E. Sweet, " 1/10 Proceeds from her chickens.

C. B. Williams, " 1 acre corn.

Mrs. C. B. Williams " 1/10 proceeds from chickens.

Mearle Williams, " 1 brook chicks.

Marie Williams, 1 brood chicks.

Montows Williams, 1 brood chicks.

George Kopfenstein, 1 acre corn or $20.00 cash.

Mrs. George Kopfenstein, Bowling Green, Ohio. 1/10 proceeds chicks.

Maybelle Kopfenstein,
Floyd Kopfenstein, " Patch of Potatoes.
Mearle Kopfenstein

M. L. Low and son " 1 acre of corn.

Bessie E. Low " 1 brood chicks. (Secor and Colver)

Mr. Van Gorder " Patch potatoes.

Mr. John Craw, " acre corn

H. A. Craw, " acre corn.

Mr. Weeks, " Acre corn.

Elizabeth Cook, " $10.00 pledge.

Mr. and Mrs. Avery, " $1.50 cash.

Toledo Mission, Toledo, Ohio. Room and breakfast for two.

Mrs. Etta Lemox, Lake View, Mich. 1/2 acre potatoes/

Mrs. William Drier, " 1/2 acre potatoes.

Mr. William Collard, " acre potatoes/

(This man might also add one acre corn).

J. Collard " 1 acre. (Robinson and Christmann)

E. A. Collard, " 1/2 acre.

(Mr. and Mrs. Sam Welch will give as they are able in the fall)

Mrs. Elizabeth Scheppler, Irwin, Kankakee Co., Ill. $4.00 in fall. (rent of 1 acre)

W. S. Chapman, Warsaw, Indiana, 50 chickens.
1/2 acre corn.
(Robinson)

G. Walker and wife, Leesburg, Indiana 4/5 acre corn.

H. L. Straight, 412 Prospect st., Charlotte, Mich. 50 heads cabbage.

Mrs. Jennie Busk, 419 Robinson ave, Charlotte, Mich. Part of garden.

E. D. Eddy, Charlotte, Mich. $5.00 or $10.00 depending on bean crop.

P. S. Hays, Charlotte, Mich. $4.00 pledge

R. Harrington, Charlotte, Mich. 1/2 acre beans.

( Mrs. Busk and Mrs. Straight will organize work among the children of the church) (Dr. Evans and Colver)

| | | |
|---|---|---|
| C. E. Paul, Gaskill, Mich. | 1/2 acre | (Dr. Otis and Case) |
| Edna Paul, " | brood chicks. | |
| George Manby and wife, Bedford, Mich. | 1 acre. | |
| Allen Holcomb and wife " | 1/2 crop strawberries. | (5 rows 10 rods long. |
| " " | 1/2 onion crop. | |
| Harold Sanborn, " | brood chicks. | |
| Glenn Schoonard " | brood chicks | |
| Shirley Schoonard, " | brood chicks. | |
| Mrs. W. Walworth, Homer, Mich. R.F.D.#1. | Proceeds from 4 hens. | |
| W. Walworth, " " | "acre of corn. | (Case and Hubly) |
| E. Warren, Quincy, Mich. R.F.D.#2. | 1 acre of oats. | |
| " " " | sale of last year's oats, 1 acre. | |
| Absolom Shaffer, Steamburg, Mich. | $5:00 pledge | |
| M.C. Snow, and Laura M. Snow, Hillsdale, Mich. | 2 ingrain rugs to | the College. |
| Carl Snow, Hillsdale, Mich | brood chicks. | (Yarnell and Heald |
| Burt Benton, 182 Hillsdale st., " | 1 day's work. | |
| L. F. Westfall, Allen, Mich. | part of potato crop. | |
| W. J. Westfall, Allen, Mich. | Hen and chicks. | |
| C. A. Burman, Oakes, S. Dak. | $25.00 paid. | |
| F. J. Carman, Potterville, Mich. | 3 acres beans. | |
| J. L. Lewis, West Windsor, Mich. | Swarm of bees and proceeds for one season. | |
| West Windsor Mission Sabbath School, J. L. Lewis, Supt., | $3.00 pledge to be paid before September 1, 1901. | |
| Willie Popple, West Windsor, Mich. | $0.25 paid. | (Abbott, |
| Miss S. M. Lewis, " | $1.00 paid. | Thornton and Walters) |
| A. G. Lewis, " | $2.00 paid. | |
| T. K. Henry, Charlotte, Mich. | 1/2 acre timothy hay. | |
| Miss Alice Beasly, Charlotte, Mich. | $0.50 paid. | |
| Norris children, Nashville, Mich. (Send paper to Minnie Norris) | Garden and hen. | |

| | | |
|---|---|---|
| J. C. Crammer, Nashville, Mich. | | |
| Penny Crammer, | " | $2.00 or more pledge. |
| A. D. Gibson, Nashville, Mich. | | $5.00 pledge. |
| William Harding, Nashville, Mich. | | $2.00 pledge. |
| Mary Hyde, Grimley, Mich. | | Hen and proceeds. |
| Matilda Miner, Carson City, Mich. | | $2.00 Oct. 1. |
| Hugh Miner, | " | $5.00 Oct. 1 |
| Hubert Swartout, | " | $1.00 " |
| Mrs. Matta Swartout, | " | 1.00 " |
| Florence Swartout | " | 1.00 " |
| Mrs. Evans, | " | 1.00 " |
| Mabella Evans, | " | 1.00 " |
| Mrs. L. A. Moore, | " | 1.00 paid. |
| Mrs. M. Z. Moore, | " | 1.00 paid. |
| Joseph Clark (83 yrs.old | " | 1/4 acre beans. (Gaston and Stoops) |
| F. S. Clarke, | " | $5.00 paid. |
| Mrs. A. W. Evey, | " | $1.00 paid. |
| Mrs. Jno. Montgomery, | " | $1.00 Oct. 1. |
| Mrs. Joe Bennett, | " | $2.00 Oct. 1. |
| Jno. Montgomery, | " | 1/2 acre beans. |
| Charles Swartout | " | 1 1/2 acres beans. |

All at Aledo, Ill. (Fred Dryden.)

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|---|---|
| Cary Dryden | acre corn. |
| Wm. A. Marsh, | acre corn. |
| R. H. Greer, | acre corn. |
| (J. F. Trovillo)* A friend | acre of corn. (* doesn't wish his name printed) |
| J. F. Brown, | 25 bu. of corn. |
| Ralph Trovillo, | 25 bu. of corn. |
| Mrs. Myrtle Trovillo, | hen and chicks. |
| Mrs. E. W. Dryden, | 1/2 turkey increase. |

| | | |
|---|---|---|
| Frank Dryden, | Aledo, Ill.(cont) | hen and chicks. (Dryden) |
| Fred Dryden, | | hen and chicks. |
| Howard Hoxie, | | 4 doz brooms. |
| Mrs. Ella Marsh, | | sheep fleece. |
| Mary Marsh, | | hen and chicks. |
| L. A. Jacobs, | | $2.00 paid. |
| W. V. Marsh, | | 4 sheep. |
| Mrs. Anna Marsh | | 1/3 chicken increase |
| Mary A Greer, | | Small potato patch. |
| Jacob Arnold | | $10.00 pledge |
| Mrs. S. I. Greer, | | $5.00 " |
| Bernice Greer, | | sheep fleece. |
| Pearl Greer, | | sheep fleece. |
| Lillie Greer, | | hen and chicks. |
| Fred Greer, | | goose and increase. |
| Will Greer, | | goose and increase. |
| S. I. Greer, | | 1 sheep and increase. |
| Mrs. S. H. Greer, | | hen an d chicks. |
| **Fred Macy, Grand Rapids, Mich.** | | **$10 paid.** |
| **Henry Christmann, Kankakee, Ill.** | | **$25 paid.** |

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|---|---|
| W. J. Fisher, Hamler, Ohio. | 1/4 acre corn. |
| Emma Fisher, | 1/4 acre corn. |
| C. H. Punches, | 1 acre corn |
| R. Fisher,, Deshler, Ohio. | 1 acre corn. |
| Ellen Fredericks, Hamler, Ohio. | 1 acre rye. |
| Alice Edwards, | Cash Donation in December. |
| Rachel Edwards, | brood chickens. |
| Florence Edwards, | brood chickens. |
| D. D. Punches, | acre rye. |
| Tilla Punches, | 1 row corn |
| Willie Punches, | 1 row corn |
| Grover Punches | 1 row corn |
| Johnie Punches, | 1 row corn |
| Delia Punches, | 1 row corn |
| Hattie Punches, | 1 row corn |
| Effie Punches | 1 row corn |
| Mr. Stephens, | Cash in December. |
| Mr. Rail, | Cash in December. |
| XXXXXXXXXXXX | |

Amounting to over 1 acre.

610.6

Report of Labor Committee Meeting Held June 16, 1901.

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All members present except Dr. Rand. Prayer by Dr. Steart.

Mr. Wayton stated that he had seen C. M. Christiansen in regard to E. Possert, and he stated that he was all right, so he had arranged for him to come and work on the Spring Lake farm.

Sec'y stated that she had had a talk with Mrs. Reekie in regard to her work, as requested, and Mrs. Reekie stated that she had expected to work only for board and room for herself and child, but as there had been considerable work to be done, she had been obliged to put in more time than this. Voted to let her work six hours a day for board and room for herself and child, and allow her at the rate of 8 cents per hour for her overtime.

Dr. Thomason reported that he had seen J. D. King the barber, that was referred to him at the last meeting, that he was a first class barber, and was willing to be employed at the Sanitarium, at the same rates as Mr. Scott and Mr. Lewis. It was voted to accept the proposed report, andto give Mr. King a trial on the proposed plan. Suggested that he take the work in the helper's barber shop for a time at first.

Voted to employ George Main and wife (nurses) for the summer. Have just returned from the South.

Voted to raise I. D. Richardson's wages from $27.50 to $30.00 per mo th, board and room himself.

Claude Snyder made application for work on the call force. As he is younger than we employ at this work, it ws recommended that he be given work elsewhere. Mr. Wayton stated that they were needing some boys to do weeding at the Spring Lake farm, and the case was referred to him for employment.

Mrs. Scott, wife of the barber, made application for a few hours work a day, to pay for board for herself and child. It was recommended

that she be furnished employment as her help is needed, but not grant the request for her child to board at the Dormitory.

Mrs. Millard amde application for the privilege of boarding her two little girls at the Dormiatry for the summer. Request not granted.

Thomas Kane made application for a raise of wages, to $45.00 per month. Request not granted.

W. F. Martin, medic, made application for work for the summer in the pharmacy and urinary laboratory. peferred to the Medical committee.

Letter was read from Fred Wickmann of Milwaukee, Wis.,for whom Miss Steinel had made application for employment. As the case seemed to be a favorable one, it was recommended that he be encouraged to come on trial.

Sec'y stated that W. P. McConnel, of Saginaw, Mich., who had answered the notice in the Review,and had been accepted, after looking the work over, and finding that he was very much interested in the cooking and restaurant work, Mr. Kellogg recommended that he and his wife spend a month in the Cooking department preparing themselves for this line of the work. Recommendation accepted.

Note was read from W. W. Kellogg suggesting that the cass of H. C. Nelson, who had been formerly employed by the Sanitarium as black-smith, be considered to take the place of the black-smith who has recently gone away. Mr. Nelson offers to work for $2.50 per day, but Mr. Kellogg suggests that perhaps his services could be secured for $2.00 per day and an allowance for moving his family. After considering the matter for some time, it was referred to Mr. Wayton, Dr. Stewart and W:. K. Kellogg for consideration with power to act.

A. W. Miller sent in a note stating that Mr. Steven's services as night watch at the laundry were not needed. Also stated that if his services were continued in the laudndry, he objected to taking any

responsibility in the fire department. As all seemed to feel that he is not the man for the place, it was recommended that he be referred to Mr. Clayton for employment. Suggested that he work on the lawns.

Complaint was made that the laundry was not properly locked nights and Sabbaths. Recommended that Mr. Manson be notified that he will be expected to look after this, and also to notify Mr. Wilson to see that his department is properly locked.

Voted to pay Ray Grubb $18.00 per month while acting as night clerk in the absence of Mr. Jewett.

Hugh Cheatem sent in a note stating that he would like work on the night call force, and do some of the first floor cleaning at the same tim After considering the matter, it was voted to give him a trial, and to transfer Harvey Moore to the day work.

Dr. Thomason stated that he had talked with W. K. Kellogg in regard to selecting someone to show people through the building, and recommended Mabel Howe. Dr. Winegar stated that she expected to be away for about a month, so the matter was referred back for further consideration.

Note was read from Miss Andre stating that Mr. McHattie's services could be cured again, if the Sanitarium wished them, but he was not willing to work for less than $10.00 per week and board and room himself. Mr. Murphy had conferred with W. K. K. in regard to the matter, and he recommended that he be employed. Voted to employ him at his own figures.

W. E. Tyrell sent in a note stating that as the canning factory would be opening in a few days, and he would be away from the store room a great deal, leaving more care on Pro. Curtiss, recommended that Miss Mamie Povee be employed for the summer to assist in the department at $5.00 per week, to board and room herself.

Voted to give A. L. Curtiss an advance of $5.00 per month from June first

Voted to advance Alfred Steinel's wages from $18.00 to $20.00 per month from June first.

Mr. Wayton suggested that Mr. Egbert, who is working on the lawn, be transferred to the Spring Lake farm, as they are in need of more help. Recommendation accepted.

Harvey Steele made application for raise in wages. Not granted.

Mr. Wayton stated that Bert Merrill wished to arrange to work on the call force until Oct. first. Recommended that he take the preparatory course in July, as previously arranged. Voted to pay him $13.00 per month for his services during the month of July.

Mr. Wayton stated that Alfred Christiansen who is firing in the College laundry, wishes to know if his services are to be needed after closing up. It was voted to continue to employ him.

Sec'y stated that Martha Cornish, first year nurse, who has been working very hard in the tray room the past few weeks, needs a vacation. Recommended that on account of her extra care and responsibility, she be allowed one month's board at the Dormitory without charge.

Sec'y stated that they were in need of someone to take charge of the San. tray room, and suggested that Mrs. Ford, one of our old graduate nurses, is willing to try it. Recommended that she be given a trial.

Mrs. M. V. Newman, of Kansas City, Mo., with whom we have had some experience correspondence in regard to coming here to train for the matron work was considered. 41 years of age. Children grown. Good education. Well recommended by Miss Andre, and Miss Dean at the Haskell Home. Recommended that she be encouraged to come on trial.

Murray Bottimer made application for work to pay for treatment. Case was referred to W. K. Kellogg.

Dr. Effie Brown sent in a note stating that she would room and board outside until further notice.

Sec'y stated that when Mrs. Chadwick went away, the committee suggested that perhaps some extra allowance would be made for the girls who took the work in the supply office. In consideration that they had done very good work, it was voted to allow them each $2.50 extra.

Sec'y recommended that Minnie Wolford, Hannah Martinson, and Ruth Jordon be employed on trial. Recommendation accepted.

Meeting adjourned.

Mrs. M. S. Joy, Sec'y.

MS.

610.6

Extracts from the Missionary Committee meeting held

Sabbath, July 14,n 1900.

DR. KELLOGG: We should keep before the mind of our patients the idea that when a patient is improved or healed, it is God that does it, so that all the credit may be given to God. One thing is becoming more and more clear to my mind,—that when a man is healed, it is God that heals him; that the same power that created him, maintains and heals him, as Dr. Dietel a pupil of the eminent Rokatanski, says, "The fundamental principle of medical practice is, that the same power that creates and maintains, also heals." That thought was expressed by this man fiftyfive years ago, and the doctor who expressed it was not eminent as a Christian worker or theologian, but as a physician. He said it was nature that cured, but we see that it is God working in nature, that heals. The bathroom is a wonderful place, because there we can see God working right before our eyes: I think we should educate our patients to look to God as the source of all their help, and not to trust in doctors or nurses for help, but in God. I think that is a very essential part of our work.

SISTER ROSA: I have been busy running round the country, but have had an opportunity to speak with several people and to answer some questions. But the thing that most interested me this week was a letter which I received from our institution in So. Africa. The letter stated that they had been greatly needing water and had discovered an artesian well.

MRS. WESTPHAL (from So. America.) We are in great need of help in our work among the Spanish. Bro. Oppegard took a short medical missionary course here a few years ago, and although not very experienced, he has his hands full, people coming from far and near for treatment; and he has been greatly blessed in his work. We also have Bro. Brooking and his wife with us now; they arrived just before I came away. We need a good physician there to study the language and get ready for work among the Spanish people. The physicians must pass examination in Spanish, but can labor at a certain distance from other physicians without being molested while learning the language and getting ready for work.

ELD. MCCOY: I think there has been an improvement in the spiritual activity of the Institution during the last week or two, notwithstanding the weather. The morning worship at the Dormitory has been well attended. The noonday prayermeetings have been well attended and participated in. The morning worship at the Sanitarium has been crowded. Vesper services at the beginning of the Sabbath--there has hitherto been a very small showing, but last night there was a good attendance. During the last two weeks we have had quite a good interest in Bible study; we have had a study each afternoon, and three or four persons have become firmly settled in present truth; some prominent persons have been interested.Our tracts are called for and circulated quite extensively; some are calling for special tracts and asking questions. Our Tuesday evening meeting was well attended and was a good meeting. We have been having excellent meetings in the Chapel for the last month. The meetings have been very helpful and well participated in.

Perhaps I should mention the fact that I had a very interesting interview with a gentleman patient who has been here for three or four weeks. He came here in an almost incurable condition. He has had the best of physicians to look after him but without success. Since he has been here, he has received relief and had an important surgical operation. He is entirely relieved from his troubles and is enthusiastic over it, and speaks in the highest praise of the kindly treatment and attention that

he has received here, and the good spirit of the family. But this, in fact, is only what scores are telling me every week; they are captivated by our sympathetic spirit which seems to pervade the whole family. They say there is such a desire on the part of every one--physicians, nurses and helpers--to contribute to their happiness and contentment in the institution. This man said to me, "Why, the world does not know anything about what you are doing here, it is wonderful. There is no such institution on the face of the eart as this." He is a very modest man, but he expressed himself in a very enthusiastic way in regard to this matter. He cannot help taking away with him the kindest feelings concerning the Sanitarium, and he will speak of it wherever he goes. He thinks he will send a scores of patients here. His wife thinks his cure nothing short of a miracle. But this is only a single case out of many. I think such cases afford a splendid opportunity for instructing patients that the Lord has done the work of healing, and that we are only his representatives in that work.'

BRO. HALL: I think things in our department are in better shape than they have been for a year or so. The health food department has meetings once a week. The prayer meeting is well attended; a good share of the helpers attend regularly, and there seems to be a good religious feeling in the meeting.

BRO. MURPHY: We have our regular meetings. Our Sabbath-school lessons is looked over as Tuesday; and on Thursday, one who has been cho shosen to do so, presents some Bible subject, and we talk the matter over We have a good attendance, and all seem to be interested. I think the generak tone of the clerical force is good.

DR. HUNTER: I think there is a good interest among the patients both in regard to health principles and religious matters. We have a plan by which the physicians meet the nurses working with them, every day at one o'clock, to have a general talk with them about their patients, and then have a short prayer service. We find that the girls all like this plan very much, and that some of the nurses are praying with their patients. Some of the patients have spoken to me, telling me how much they appreciate the efforts of the nurses.

MRS. ALLISON: Our work at the mission is still going on. We have interesting meetings. Last night the house was full and we had to put chairs in the aisles, just as we did in the winter: it was an interesting meeting. Our Sunday meetings in the evening are the poorest of the week, on account of the other church meetings. This week we have had some good help from the Sanitarium. We have had two converts this week, and I think they are quite marked. One of them was a man who attended the meetings all last winter, and did not seem to be much impressed. He has been away and when he came back, he came right into our meeting--I invited him in--and night before last he gave himself to the Lord. He said he thought of the mission all the time he was gone and that he was hungry to get back. He is now working and I think he is truly converted. The other case is that of a woman who tried to commit suicide. We went to see her and labored with her, and she claims to be converted, and says she is coming into the mission as soon as she gets well. She has been living a life of sin, but now she promises that her life will be changed. Of course, we shall see the results. One of our neighbors tried to commit suicide week before last, and one did commit suicide. It is a wicked neighborhood, but that is why we selected it--that we might work for the Lord. The other night I overhears a conversation between two persons outside the mission. One was urging the other to go into the meeting, and the other one said, "I don't go in; I have been in once and I won't go in again." "Why ,did they misuse you?" "No",said the other,"But I tell you Jim, if

I go in there,I shall have to stop playing cards,--I shall have to give up my living, for that is the way I get my living, and I'm not going in."

MISS KNIGHT: I have been working in Southern Mississippi about eighteen miles from any railroad station, out in the country about five miles from the post office--so I had the whole field. I had two Sunday schools to attend; they were six miles apart, and so I was very busy that day. The last Sunday before I left there were about fifty at one Sunday school, although there was a funeral in that vicinity. After the school was over, they had many questions to ask about canning peaches, tomatoes, etc. Then I went to the other Sunday-school. There were about forty present. The streams were swollen and some had to wade in order to get there. They had perfect lessons, and were sorry the school was going to close. We also have a day-school. We first used an old log-cabin that had been a dwelling house, but it was very cold in the winter. Miss....came there last summer. She suggested that we try to build a house. She went to Nebraska and attended a State meeting, solicited help, and got $35.00. Then she went to Iowa and raised $27. In the meantime I wrote to the Sanitarium and got $25. and raised $10.95 down where I was; and I had $19 that I had saved above my expenses in Graysville last summer. Then there was about $30.00 that was due on tuition, which had to be worked out. So,in answer to prayer, the Lord brought it about. By the last week in November we had a house put up which was 16 x 24, and a six-foot porch. The money that I had received paid for all the lumber, the glass, the door, the tin and the stove, and I had some money left; and all I had to pay out for work was $6.65. I helped do the work, and superintend the erection of the building. I had to put in the first window myself, and show how the windows could be arranged as to slide not only up from the bottom, but down from the top. The schoolhouse was finished so that we could use it the last week in November, so that, last winter, we were quite comfortably situated. The average attendance was sixteen. The children enjoyed the study of physiology very much; the Chart was a great help Three classes finished the First Book in Physiology and passed a very good examination in it. Most of the children used tobacco when they commenced coming to my school; little bits of children---children five years old-- use tobacco there. Most of them soon understood the evil of using tobacco and snuff by the way I taught arithmetic. I had a blackboard 12 x 14 so that they could all work on it, and I would put on it examples like this: A box of snuff at 5 cents, a cigar at 5 cents, and a square of "plug" of tobacco at so much---find the cost of that. Then if you pay so much for bread, granose or whole-wheat wafers, so much for milk, find the cost of that. Now you burn up so much a day in cigars and snuff, and you might have so much for food, which is the better investment? They could see that it was best to spend their money for health-foods, because they would give them the most strength, and in that way I got them to give up snuff tobacco and cigars. It was easy to do it, for they were small--there were eleven of them that used it. Women as well as men use tobacco Ninety nine out of a hundred. It is a mixed up school: The children in that vicinity want an education, and all the place they can get it is at that school; so I have some that are all white, and some who are perhaps 99% white, I had one little colored girl and one Indian girl; and there were some about 80% white, all in the same school.

Q. You have no color-line in your school?

A. No sir, because God is no respector of persons, and I could not follow in his steps if I had a color-line in my school. It is an industrial school. I have forty acres of land there, ten of which is cleared. The pupils partly pay for their tuition in work. I work my own farm.

DR. FULTON: I have recently had some difficult cases of disease of the spinal chord, and they are getting along in a way that surprises me. In my application of treatments, I am greatly encouraged by their success . These patients have been sent here by physicians who have confidence in our work, and I believe the results will strengthen them in that belief so that they will send us more patients. I think the spiritual influence here is very good among the patients;I have had interesting talks with some of them. The nurses are also interested in their work.

DR. DRYDEN: I have had a good many talks with patients, and almost without exception those who go away come in and want instruction as to how to live when they get home. And when I afterwards hear from them, I find they follow out their diet prescriptions. I think there is a very good interest among them. On the whole, I believe they are getting along nicely.'My bath-room girls enjoy their work very much.

DR. STEWART: A gentleman came here six months ago with a very grave disease,—one which has been usually considered incurable. After coming here, he gradually declined until his red blood-corpiscles got down to one-twelfth, or lower than that, of what they should be, when examined. He was then unconscious; he couldn't raise his head from the pillow without fainting. His wife was with him, and they asked for prayer. (They are both Christian people). We had prayer with them a number of times, and Eld. Bronson came up and had prayer with them once or twice a week, and they had prayer at other times. He went on in that condition for several weeks, and sometimes we didn't expect he would live over night; but he thought he was going to get well, and so did his wife, and one night about six o'clock he began to improve somewhat and from that time on to the present, his improvement has been remarkable and now his blood-corpuscles are three and a half million, the normal number being five million--although they had run down to as low as four hundred thousand, and there are but few cases in which they are lower. He has been gaining a pount a day for the last two days, and has been out in a wheel chair. They give the Lord the glory. I met a man in the bath room the other day who told me he came here as a last resort, having heard of our health foods etc. I introduced this man to the man in the wheelchair of whom I have just spoken. As he was getting out of his wheel chair, he said to Mr. ....., "If you believe in these principles you will get well here, The Lord is behind them." Mr. .... said, "Yes, I realize that and I am getting well."

DR. KELLOGG: There was a thought in the Sabbath-schoollesson today that impressed me, that those who depend on another Gospel than the true Gospel depend on nothing, and that all the power there is is in God, and it seems to be that our patients are coming to see that more and more that whatever there is here that is worth trusting in, is of God and is truth, and that God is behind it. We have a Miss Haskins with us to-day. She has charge of the Congregationalist Mission School at Guadalajara, we should be glad to hear from her.

MISS HASKINS: It seems to be a new position for me to be in this gathering, yet I thought it was a privilege that I could not miss because I sympathize so entirely with the methods in use here. I have long been interested in these things, and since using Dr. Kellogg's Home Hand-Book, I have been more interested than ever, and I have been especially interested in the work of the Guadalajara Sanitarium. Your work there has made for itself a warm place in our hearts. From the start that institution has not only had the sympathy of the best class of American,s but it has also made a warm place for itself among the Mexican people and it would go a great calamity to lose it now. From the first

doctor, Dr. Wood, to the last doctor, Drs. Swayze, and Dr. Erkenbeck, and others, they have all had the confidence of all classes of people. Mexican physicians speak in high praise of the work of the doctors of the sanitarium. Shortly before I left, there was a prominent business man of the city who became very sick, and one of his friends was very anxious for him to have the sanitarium doctor, said he, "There is no one in Guadalajara that can save that man, except the sanitarium doctor; if they can only get him, the man will be cured." So they got the sanitariu doctor, and the man was saved. As so it goes,--I suppose not a month passes but what there is some notable case of this kind there. So we feel as though we could not possibly get along without the sanitarium and its helpers. Since coming here one day at the table, a business man sat opposite me, conversing with a friend of his, who had come down here to stay a day or two--said he, " I haven't time to stay here long; I think I should soon be converted to these principles,--I enjoy them while I am here." The other gentleman said, "It is a perfect treat to me, who am so immersed in business, to get away from it, and to get into this work. I was never so much impressed (said he) as I was the other day when I attended praymeeting at the health food establishment. It makes one realize as never before, that God is back of the work---it makes you feel as though something else were helping you out. These foods are prayed over, and you can't help being benefited by them." I thought that was a good testimony; and I heard a number of other testimonies of this kind. I am very glad to have had this privilege, and to be here a short time, and I feel that it is the Lord's doings that I am here. I shall always remember with thankfulness my short stay here, because I have been benefited by being here. I am also glad to come into closer touch with those who are working in this line, and working hand in hand with God.

DR. KELLOGG: We are much gratified by these kind remarks. Miss Haskins has always been a warm friend of the Guadalajara sanitarium, as have Mr. Howland and wife. Bro. D. T. Jones says they have been among his best helpers there. Miss Haskins was an advocate of our health principles several years before the institution was started there; so we have simply come in to help out the work that she had begun. I feel that we all recognize the fact that the special work of this institution is to spread abroad the Gospel of Health, and we find a good many who are ready to co-operate with us, and that whatever differences there may be in theological beliefs, we have one common cause of work in carrying out these great principles of healing that the Lord has given to the world through different agencies.

ADJOURNED.

610.6

GEN'L MISSIONARY COMMITTEE MEETING.

---X---

THE Committee convened June 11,1898, Eld. L.McCoy Chairman pro tem.

OPENING PRAYER by Br. Christiansen.

BR. CHRISTIANSEN : Quite a number have come into our Industrial School of late. Br. Peake, who used to conduct our morning worship, and who took a fatherly care of the boys,went away canvassing, so we have no one to conduct the morning worship, so I am trying to see who I can find to do so. One young man came in the other morning,who is a very promising young man, and we had a season of prayer and talked these matters over. The boys all take right hold, and I believe that if Dr. Rand or Dr. Paulson could be with them in the morning after breakfast it would be a good thing. We have ten young men at "Rest Cottage," and they need help,as they sometimes get discouraged. Dr. Rand has been there Sabbath afternoons. There are also ten or twelve at Br. Hoover's--

Q. (By the Chairman.) What do you employ them at?

A. We have our farm,and the Hubbard farm, which keeps the boys pretty busy. They sleep and take their meals at Rest Cottage; some of them live there,and some live at the Hubbard place. Br. Wilcox has charge of the hands. I have asked him to come over and take charge of the morning worship , but he has his own morning worship.

Q. You are educating these Industrial boys to do missionary work,--are there not some of them capable of conducting the morning worship ?

A. They shrink from it; they feel that they don't want to shoulder the responsibility. I am breaking one of them in.

Q. Suppose you set apart one of them to conduct the morning worship one week, and at the end of the week call on some other man, and so on ?

A. That would be helpful,--I am trying to encourage them into it. There are new ones coming in frequently.

DR. STAINES: Tuesday our meeting was fairly well attended. Dr. Rousseau took charge. Thursday Dr. Paulson came in and gave us quite an extended history of his trip at the Western campmeetings. This was very encouraging,--especially to the boys who were from those States There was a marked interest in the meetings and in the work. The nurses are interested in their patients, as they have new patients each day, and they know by experience what to do for them as taught by that experience.

DR. KRESS: We have had quite a good week this week, I think. Patients are coming in quite rapidly, and there seems to be a good spirit in the Institution. I don't know that I ever knew of a time when, so far as I could see, there was a better spirit among the patients, and more contentment and satisfaction,--they seem to have confidence in our principles. A young man was brought here from Chicago by his brother; this young man had been dissipating considerably. He was brought here to be cured of the drink-habit. I had a long talk with his brother in the evening after he came in, and the next day I met the young man and laid this matter before him. I told him it would be necessary for him to give up tea and coffee as well as liquor, because stimulants of this kind

naturally create a craving for stronger stimulants; that in order to get rid of them, it would be necessary for him to drop off all kinds of stimulants. He said he came prepared to have a good time with cigars during treatment, and had lain in an extra supply. But I told him the consequences , and he said he would stop. He tells me he has no desire for these things now. He has not been sitting at the order-table, but he wouldn't eat any meat. He is a very fine young man, and is deeply impressed with what he finds here. One of our hardest cases (young B.) who is doing very well. I have a talk with him every once in a while. I tell him I have the utmost confidence in him, and of the power of the will; that there is nothing impossible for one who wills to do right. He is getting hold of it right,--he is the young man who asked me to repeat the Lord's Prayer with him.

Q. (Chairman.) I would like to ask you about Mr. Hore, from Pennsylvania.

A. (Dr. Rand.) He had melancholia.

Q. How long will it take him to recover?

A. (Dr. Rand.) That depends upon himself a good deal. We have have had several cases who came here in a worse condition than his, and they are getting well. Some of these cases take right hold with us, and they come right out of it.

DR. KRESS: Here is a letter that I have received in regard to a young man who was here a few days. He went home promising to return but he was taken sick and got a friend to write this letter for him: —

("He wants me to say that he did not 'lie' to you, but could not get back to Battle Creek, as he promised, in a week,--not able to get there, but now is able to be up, and he rode out yesterday and will be back soon.. He speaks in the highest terms of you and all connected with the Sanitarium, especially the young men who attended him; never saw a frown or unpleasant expression on their faces all the time. He says if there are any Christians people on earth they are the people. "

DR. RAND: We had our meetings as usual this week. On Thursday a patient came into the Hospital who has suffered a great deal. He was treated , and the next day he came to meeting. He made a start, and his remarks were quite touching. He said he couldn't understand why it was that he was so affected in the meeting. He said that Christians had been laboring with him for twenty years and had never made any impression on him at all. He said he made a profession of religion when he was a boy. He has been doing well since he made the start in the Hospital meeting. He had a most difficult disease to treat, and a most painful one. He has had good rest nights , and the treatment seems to be bringing him right along. After he had spoken in the meeting, there were three others who were backslidden, and whose hearts were so moved by his testimony that they renewed their covenants and started again in the service of God . I have received a letter from Mr. C...Private Secretary of ..., in which he spoke in the highest terms of the Institution. He said he thought he would spend a few weeks here this summer.

BR. MURPHY: We had our meetings as usual; had a very good meeting on Tuesday. Thursday we had the Sabbath-School lesson. For the last four or five weeks Br. Judd has been conducting the Sabbath-School lessons with condiderable interest. I was talking with a gentleman yesterday who brought his wife here from Chicago. He thinks strongly of spending a few weeks' vacation here. He said he was greatly impressed with the place here and that he enjoyed his stay here very much. I asked him how the diet seemed to strike him and he said he was very much pleased with it; that he had been shown around, and that he was much pleased with the Institution.

ELD. McCoy: I talked with a young lady this morning who came in last night from Iowa. She seems to have been reaching after hygienic principles and facts for about three years; has taught about nine terms in common schools. She is a graduate of a State Normal School and is well educated, and quite a talented lady. She says that she is not satisfied with her work; that she has not been doing enough for humanity; that she has simply been feeding the mental faculties and leaving the physical man unprovided for, and she has felt as though that was not more than half doing the work that should be done; that evil passions and appetites develope so rapidly that they overcome the mental training received; ~~that;~~ that the teaching has been that there is no particular value in physical wellbeing anyway; that these bodies are the mere shell that we live in, and the quicker we get out of them, the better. But she says she got hold of hygienic principles, and she has received some of our literature. She has embraced several of our principles, but never saw the Sabbath clearly. She, however, got hold of the subject of hygienic living as taught in Genesis 1 : 29, and she thought to herself, "Now, if that law comes down to us, why does not the Sabbath law come down to us with it;" and she decided, in short order, that the Sabbath law was still binding. That was after she had made up her mind, She had thought of coming before, but after she got hold of that idea she concluded to come anyway..

DR. PAULSON: She has written me a remarkable letter defining her position and experience. She wrote that she wanted to come here; I wired her to come, and she came. I talked with her about an hour the other day, and she seemed to anticipate every principle that I advanced;

her mind seemed to be very active. She wanted to teach in the Schools of Health, and, unless I am greatly mistaken, the Lord has sent a very valuable woman to us; she is very earnest, and a thoroughgoing Christian woman.

ELD. McCoy: Mr. Alcott, a cousin of the authoress Miss Alcott, went away convicted upon the Sabbath question, as I have reason to believe. He and many other prominent persons pronounce eulogies upon the Institution. We don't hear much criticism,--the majority drop right into line. It is refreshing to see gray-haired men taking lessons here like little children, asking questions about "combinations," etc., throwing the responsibility upon the doctors.

DR. KRESS: There was a boy here about ~~fmxx~~ a year ago; he was here about four months. When he went home he would not transgress in the matter of diet. There is everything on the table , but he never breaks over the rules. It shows a good deal of stability for a young boy. He lived with my family for three months. His mother said it was remarkable that they gave him a Bible while he was here, and that she wouldn't take a thousand dollars for what he had learned here,--but she has no use for it herself.--she says she can't stand it. Willie can readily find any book in the Bible; he is in Dr. Rand's class in Sabbath-School.

DR. GEORGE: In reference to the medical students' meeting: We have them every Sabbath afternoon at 3 o'clock in the chapel. Last Sabbath was the first time that the three classes have been together since the school opened last fall. We had an excellent socail meeting; there seemed to be a good spirit manifested by the students. They have

organized a volunteer band, with a pledge like this : "I purpose to be a missionary in any field that the Lord may direct." Their object now is to study home and foreign missionary fields. Two weeks ago to-day Miss Goldie spoke to the students, and she is to speak to the students to-day. The object is, to bring in the study of foreign mission fields. The students have control of this matter themselves; they elect their own officers and carry on the work independently.

BR. RAYMOND: There has been a very good interest manifested by those in our department this week; there has been an unusually good spirit of cooperation and good cheer.

MISS STEVENS: We have had very interesting meetings this week in the Sewing Department.. On Tuesday Sr. Brown continued the talk she commenced two weeks before, on The Condition of the Women in India. Her talk was very impressive. On Thursday, Sr. Buckman briefly related her experience since leaving here five years before. All enjoyed it .

DR. HUNTER: We had our usual meetings in our department. Thursday Sr. Brown talked to the girls and we had an interesting meeting. The attendance was good and all were interested.

DR. WHITNEY: The attendance at our Tuesday meeting was good, nearly all being present. It seemed to be the desire of all to promote the spiritual interests of the Department, and the interested which was manifested in the meeting was especially good.

DR. PAULSON: The Misses ....who have been referred to. They have had skeptical tendencies. Dr. Winegar labored and prayed with one of them, and she wishes to get things right. They are coming here to spend the summer. The oldest of the sisters is now reading her

Bible, and she says she is getting grand things out of it. She has been beautifully converted. Her sister is deeply impressed. They have been brought up as Freethinkers. It seems good to see these people coming into the light. They are coming here to stay three months, and one of them, I think will become permanently connected with our work. She has accepted everything we have. I have been spending some time in our campmeetings,--and one of the largest in Minnesota. I find that there is a line drawn right through our denomination: There is a class ready to take hold of medical missionary work, etc. , and who are getting ready for the wind-up of all things, while the other class are standing in an indifferent, or semi-indifferent condition and they are coming to be antagonistic to these principles. I notice that there is a different spirit coming in,--that there are two elements at work in the camp-meetings, and if the element that is opposed to us is in control, there is not much chance for us. There is a deepening of Christian experience in one class and they are taking hold of this work; but the other class come to campmeeting year after year, year after year, and they appear more and more indifferent to God's work. In the Des Moines campmeeting there was a wonderful movement among the children. Eld. Irwin preached a thrilling sermon on The Times We Live In, and after the sermon many of the children commenced seeking the Lord. After the congregation was dismissed, these children bore testimony that the Lord was calling them to the front. Many backslidden parents sat back and took no part in this children's meeting. At the Minneapolis campmeeting I met with more than fifty young people and made arrangements with 23 of them ~~to~~ (the cream of the young people there), to take up our lines of work. I was glad to meet our people in Minnesota. Sick people came

hundreds of miles, as they said, "to see a Sanitarium physician," as they have lost confidence in their own physicians. They kept me busy in consultations, etc. Ex-Gov. Altgeld of Illinois, ~~and~~ with his wife, came last night and seem to be pleased with the prospect. I hope the Lord will help us in all things, that these influential people who come among us may be properly impressed; they will do much harm if they are not.

MLD. McCoy: I think there is a growing interest in the meetings of which I have had charge, and, I think, a better attendance last week than usual. I have missed one or two of the Dormitory meetings, but those at which I was present this week were well attended. I think there is a disposition to take more interest in the "Query Meetings" than has been shown at other times. In these meetings, queries of practical importance are thrown out, and answers are frequently elicited which are productive of interest and encouragement. There is room for improvement in the matter of attendance at our general meetings and in the singing. There are good singers among the "medics" but, for some reason, they don't come into our meetings; perhaps they are more interested in other meetings. I feel that the singing, and everything connected with the Institution should be first-class. Still we have excellent singing at the Dormitory; some of the patients go over there to hear the singing, and they are melted to tears by it; they say the singing there captivates them.

ADJOURNED.

MEDICAL MISSIONARY NEWS LETTER.

Battle Creek, Mich. December, 1900.

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## Echoes From The Field.

S.D.A.Mission, Padang, Oct. 31, 1900.

Dear Fellow Workers:-

The Lord has most graciously and most wonderfully opened the way before us here. I have been feeling every time I read the News Letter, that I must tell you briefly of our success and how the Lord has led us. We have met with nothing but the greatest kindness from the Dutch residents. One dear old lady accepted and is keeping the Sabbath. The Ex-U.S.Consular agent has shown me much kindness in helping me by writing necessary communications in Dutch. Every letter to the Government costs 60c for stamped paper. He always supplied the paper himself. He is going to repair my school house, a building I have leased for one year at $10.00 a month.

Mr. Veth, the present Consular Agent for the U.S. is a young man, 31 or 32, who is very successful in busines--rich, in short. I visit him every Monday evening for two hours and receive $6.00 a month for that pleasure. He speaks English very well indeed. We call them conversational lessons. He is using granose and granola, has discarded coffee and liquor (a remarkable thing in this country) and is reading the Home Hand Book with avidity. I found him an unbeliever, but I hope before the Lord gets through with him he may be converted. He strives to carry out our principles,— the Lord's principles -- laid down in the Home Hand Book. He is advancing money to order health foods.

Our school has been a great help financially. I am teaching a half dozen Dutch gentlemen: one of them in the bank manager. The prospect is bright for self-support. I hope by next year to be able to support a nurse. In fact, I believe a lady nurse could do much good beside earning her support. The lady who comes should be Dutch or able to speak it.

I groan within at this very moment. I feel almost as guilty as if I had "gone on a bust." My Christian Chinese boy "Hong Siang's (Timothens) wife bore a child last week. Four days after she was taken with perpural fever. We had to call a doctor and the way in which he is pouring drugs and liquor and calomel down her throat is dreadful. How I wish we had a good doctor here. A great work is sure to open here and in the other towns of Netherlands Indies and this will be the training station.

The ignorance of the natives is appaling. They see no connection between bad sanitation or bad food to ill health, but attribute all forms of sickness to a "hantoe" or ghost, or devil ofsome sort which cannot be exorcised. The stuff they swallow would make a dog sick. Powdered human skull and tiger's bones: lizards and such creatures of all sorts.

I am strongly persuaded in my own mind and strong in faith too, that in several of the larger cities just such a self-supporting work can be opened and a medical work would appeal more strongly than anything else to both Dutch and natives.

Our own health is excellent. We use lots of fruit, beans, potatoes, whole wheat bread made in our own home, granose, granola, Sani'arium canned tomatoes, etc., etc., and we are well fed and nourished. I have seen no children here with the healthy glow and robust health which ours have.

Eld. R. W. Munson

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Finland, Nov. 23, 1900.

Dear News Letter:-

Your presence cheers us again. We are glad to know that we are remembered by you, although we have not yet reported since we left the Sanitarium. We are encouraged as we read the reports of the progress of the work in different parts of the world. My desire is to work for the Master while it is day, for I truly believe that the night will soon come when no man can work.

Last fall the Conference Committee fitted up some rooms where Miss Sixten and I could engage in self-supporting medical missionary work. The people seem very much interested in our work and I will mention a few cases which were greatly benefited by the treatments received.

One lady who had been suffering from an obstinate and chronic difficulty came to us for treatment. We also gave her some advice in regard to diet, recommending her to eat granola, fruit and dry food in General. She got well and was very thankful to learn some of the health principles. Another patient, suffering from rheumatism in the ankles so he could hardly walk come to us for treatment for four months and made a complete recovery. Another, suffering from insomnia had tried many kinds of medicine without any benefit, but the simple treatments such as hot and cold to the spine, electricity, and massage, brought about excellent results

It is certainly gratifying to be able to help suffering humanity. In the spring many of the patients went into the country and we had to give up the treatment rooms. I then bought a bicycle and went out into the country to canvass for our books. For sometimes I worked in the Swedish part of the country and now I am out in the Finish territory canvassing. Miss Sixten is canvassing in a city in the northern part of the country.

We have not forgotten, by any means, the kind friends at the sanitarium, and would ask that they remember us in their prayers that we may be faithful unto the end. We may not cross the ocean again and see the dear friends we left over there, but our desire and prayer is that we may be so faithful that we shall all meet in the Kingdom of God.

Ida Liljestron.

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From a private letter written to a friend at the Sanitarium, we are permitted to take the following abstract:

Honolulu, H. I.

I am so glad of the opportunity I have of writing to you, although I have wanted to ever since I have been here, but time was so occupied with duties, that it seemed impossible.

We are enjoying very pleasant winter weather at present. I can imagine seeing you all wearing heavy wraps, while we are in thin white. It is so beautiful here, one can see the beauty of the Lord wherever one chances to go. I like the climate very much, although I would enjoy a few of your good cold days.

Our work here is getting along nicely, and I do enjoy being here working for our Saviour. It is so small a portion we can do at the very most, but what a great privilege it is to work for him.

Carrie Zahn.

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Juniata, Ala.

Dear Fellow-Workers:

During the summer our school was not at large as it has been other years, but now since the cotton is gathered, we have a good attendance. The students are of a good class and come to learn. More would come if they had clothing so they could get away from the fire. We need several barrels of clothing to distribute among the people around. We try to make a good and judicious use of the clothing we get and do not believe in a

free distribution to everybody. Some of the people are able to pay small sums for what they get, others, in work or something they have raised, but not much money.

At the present time, Eld. Woodford is conducting a series of meetings and we hope to have a church organized before he leaves. Several have begun to keep the Sabbath. C. E. Giles.

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Citamo, Miss.

Since my return from Battle Creek, I have been very busy. Nov. 5 I reopened my school. At first, there were only nine who could attend, but in three days there were 15 and at the end of three weeks the roll call was 19 and has remained that, but I have a promise of some more after the holidays. Everyone seems highly pleased with the work done and they appreciate the school more than ever before.

I am teaching practical things, as far as possible. Some days at recess I have all the larger ones come down to the house for a cooking lesson. They enjoy it very much. We made some fine puffs the other day with nut cream and everyone said it was the best bread they ever ate. I furnished the flour and peanut butter and the children brought the eggs. I sent some samples home by the pupils and their parents wished for a half bushel. The people here enjoy nice things and healthful foods as well as anyone, when they taste it.

One of my students is 28 years old. She has been a teacher in several schools and was so much interested in our idea of education that she came and asked permission to attend my school during her two weeks vacation and thus get all the help possible.

My farm only produced about half a crop this year, but I am not at all discouraged. I am not sorry I went to Battle Creek for I think it was the greatest blessing I ever had. I meet with many perplexities, but so far have had no opposition outwardly manifested, although some are talking considerably. Anna Knight.

LATER.-- A few days later we received another letter from Miss Knight stating that there had been an outbreak at the close of the Sunday School and quite a number were serious wounded, both of the enemies and those who defended her. Sr. Knight escaped without any injury and asks that the whole Sanitarium family unite in praying for the work and for her guidance and protection.

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We are glad to give our readers the following extracts from the News Letter issued by the St. Helena Sanitarium.

Since the appearance of the last News Letter, the work has been onward. Doctor Droll has been sent to San Francisco, to work in connection with the church and to start a nucleus for a Nurses Agency.

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Treatment rooms for Sacramento are in progress.

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The helpers are all much interested in obtaining money and books to go towards a library for their own use, over $100.00 has been already

donated, besides a large number of books. The Council has promised a room with shelves, etc.

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Improvements are in progress in the bath room, which will make them more efficient than ever before.

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A new feature of our class work is the inauguration of an industrical class for those who are not old enough or experienced enough, or who lack the education necessary to enter the regular course for nurses.

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A course is also in contemplation for the graduate nurses who remain here, and who realize more and more that one must progress, in order to avoid losing ground.

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## ITEMS OF INTEREST.

Dr. J. H. Kellogg recently returned from a trip through the west visiting the Branch Sanitariums and treatment rooms located at the following places: Chicago, College View, Des Moines, Boulder, Portland, Spokane, Walla Walla, St. Helena and San Francisco. By invitation of the president of the Leland Standford university, the Doctor gave a lecture to the students. He gives encouraging reports of the progress of the work at these different institutions.

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Dr. Nettie Armstrong expects to sail December 12 from San Francisco for her future field of labor in Australia. She goes in company with Eld. J. A. Burden, who is also to make Australia his new field of action.

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Dr. J. M. Craig, for several years connected with the Battle Creek Sanitarium, has gone to College View, Nebr. to look after the work while Dr. Lopse takes a much needed vacation.

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Mr. and Mrs. Chas. W. Johnson, who were connected with the work at Honolulu for several years, have returned to the Sanitarium, after spending a few months at their home in Wilton, Wis.

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Rev. A. H. Lewis, one of the leading Seventh Day Baptists and editor of the "Sabbath Recorder" recently spent a few days at the Sanitarium to visit his wife who is a patient here. The Sanitarium family had the privilege of listening to him on several occasions. One day he occupied the time of the regular one o'clock meeting and gave an inspiring talk on "The Value of Individuality". We wish all our workers could have listened to this excellent talk.

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The absent members of the Sanitarium family will sympathize with Bro. W. H. Hall and wife in the bereavement that has befallen them in the death of their daughter, Minnie Belle, which occurred at Morrisstown, Pa., November 10. Minnie had gone to Pennsylvania to spend her vacation with some friends and was taken ill while there, with what appeared to be typhoid fever. She was immediately removed to the Hospital and her father and mother were sent for. After the first serious attack, she improved and the physician thought it safe for her father to go home; but serious complications set in and all that loving hands and medical skill could do for her was of no avail.

The body was brought to Battle Creek and the funeral service was held in the Tabernacle, November 13. While the blow falls heavily upon Bro. Hall and his family, they are comforted with the thought that she died trusting in her Saviour.

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Miss Mae E. Zydeman, with whom many of the older nurses are acquainted, recently accompanied a patient to the Sanitarium. She expressed her appreciation of being permitted to spend a few days at the Sanitarium and meet many old acquaintances.

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Miss Myra E. Helgeson, who has, for the past several years, been engaged in demonstrating health foods in Boston, Mass., has returned to the Sanitarium to resume her studies.

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Mr. Harvey B. Steele for several years clerk at the Sanitarium, is taking a course of study at the Battle Creek College to prepare for the ministry.

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The advanced nurses class have just completed their first six months course of study. Quite a number of this class will go out into active field work at once and return in the spring to resume their studies.

At a recent missionary meeting, the time was occupied by the members of this class and many spoke of their appreciation of the advantages that had been offered them and the many precious lessons and principles they had learned which would enable them to do more efficient work for the Master.

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The members of the post Graduate nurses class recently spent a day in Kalamazoo accompanied by several Sanitarium physicians, to visit the Insane Asylum. They report an interesting and profitable time.

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Bro. W. S. Sadler and wife, with a company of workers from Chicago have gone to Joliet, Ill., to engage in self-supporting missionary work. They report a great interest throughout the entire city and hope to establish a permanent work at that place.

We have just learned that Sr. Sadler has had the misfortune of breaking her leg while engaged in this work and has had to be removed to Chicago.

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The work at the Star of Hope Mission in Battle Creek is progressing nicely. A building has been fitted up across the street for lodging and lunch counter. The rooms are all filled every night and the lunch counter is patronized by a good class of people; among them, business men of the city.

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The new laundry building is nearing completion and will be ready for occupancy in a few weeks. It is a sitely structure, three stores high and is located east of the Dormitory. As soon as it is completed, the remains of the old laundry will be torn down.

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Fred, Harry and John Webber, so long connected with the Sanitarium are taking a literary course at the University at Iowa City, Iowa.

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Miss Rachel McGee for a time connected with the Sewing Department is teaching a church school in Stevensville, Mont.

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Chas. G. Rosewall, who, for a time was connected with the Skodsborg Sanitarium, has returned to this country and is now engaged in self-supporting work in Paterson, N.J. His address is 25 T. Iowa Ave. He writes that he would greatly appreciate to hear from some of his older acquaintances, especially his class mates.

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Mrs. Nellie B. Pruitt has united her interests with Eld. J. A. Haenig for some years president of the Missouri Conference.

610.6

J. H. KELLOGG, M. D., Superintendent.
L. McCOY, Chaplain and Sec'y.
W. H. HALL, Steward.
G. H. MURPHY, Treasurer.
MRS. L. M. HALL, Matron.

MEDICAL STAFF.
J. H. Kellogg, M. D. David Paulson, M. D. G. H. Heald, M. D.
Kate Lindsay, M. D. Ruth O. Bryant, M. D. Lauretta Kress, M. D.
Lou C. Cleveland, M. D. D. H. Kress, M. D. Abbie M. Winegar, M. D.
Howard F. Rand, M. D. C. E. Stewart, M. D.

Office of the ...

# Battle Creek Sanitarium

LONG DISTANCE TELEPHONE, Nos. 135, 45, 188.

Battle Creek, Mich.,

August 19, 1898.

Dear Doctor:

I send you with this the report of the joint committees which were appointed to consider plans by means of which we may take care of the sick poor.

First meeting was called August 14th, 1898, at 7 P.M.

Present, Dr. Paulson, Eld. Tenney, Eld. McCoy, Mrs. S.M.Hall, Mrs. E.H.Whitney, C.M.Christiansen, Drs. George, Olsen, and Stewart.

A motion to provide facilities for the care of the sick poor was carried.

A motion to provide board for such patients on the European plan at exact cost. Carried.

A motion to appoint a sub-committee to make an investigation as to the best site for such an institution. Committee appointed C.M.Christiansen, Dr. Olsen, Mrs. S.M.Hall. Carried.

Meeting adjourned.

Second meeting was called August 18th, 1898.

Present Dr. Paulson, C.M.Christiansen, Mrs. E.H.Whitney, Mrs. S.M. Hall, Drs. Olsen and Stewart, Eld. Tenney.

The report of the sub-committee was read which was in substance as the following motion: After discussing of the plans a motion was made to have the medical students vacate East Cottage and Lockwood. Have these two buildings connected, and use the basement after connecting them for

dining and treatment rooms, and that this work be started as soon as possible. Carried.

Motion to open up a road from Champion Street, behind Henry's property, to run through to the other road and close up the road opening on Washington Street, and extend Sanitarium lawn down to Miller Cottage. Carried.

This is the report in brief. Bro. Christiansen said he would write and explain more definitely about the road.

I hope that you are having some rest. Mrs. Stewart arrived home this morning.

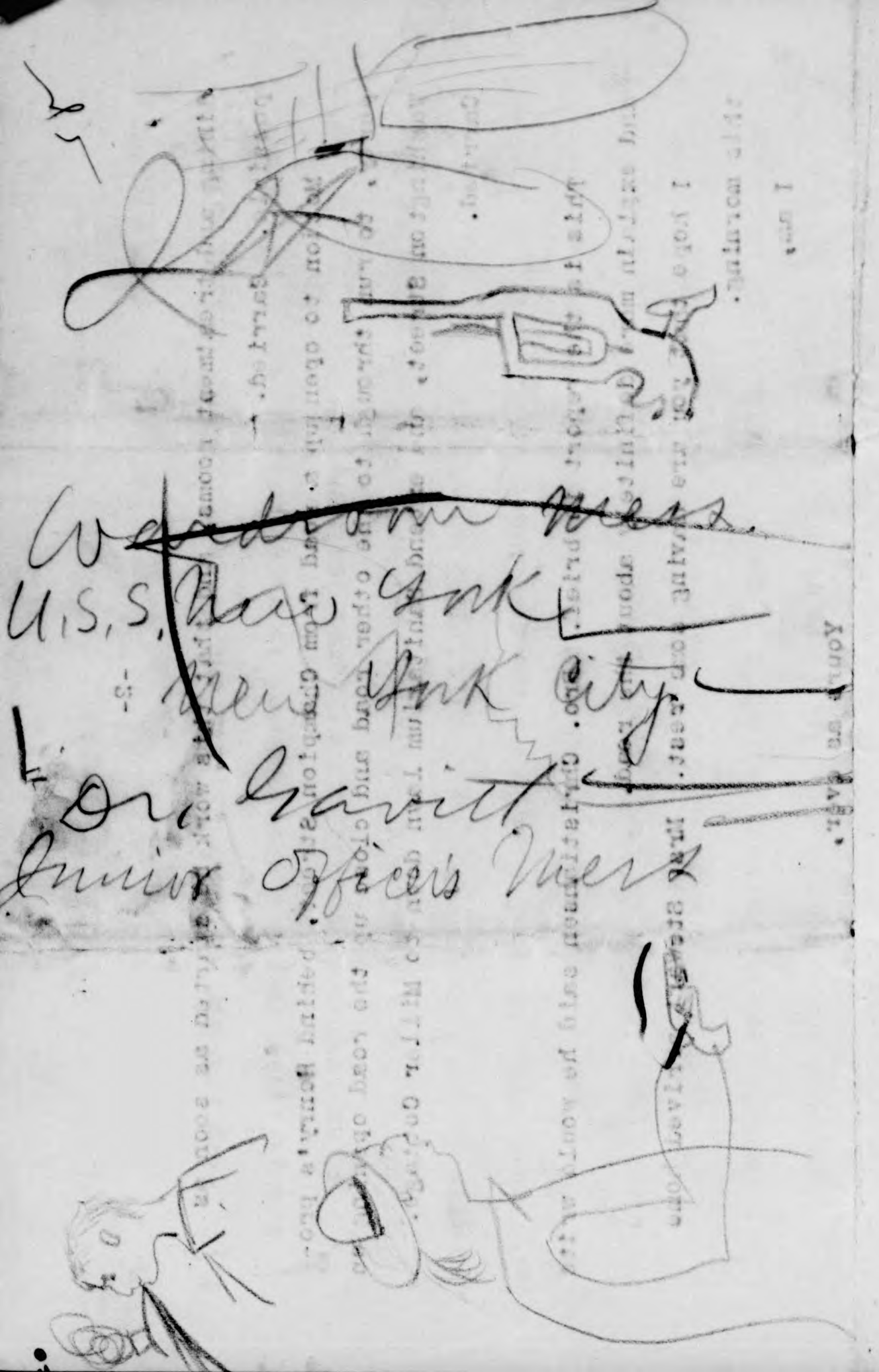
I am,

Yours as ever,

Chas. E. Stewart

Committee on sick poor

Wardroom Mess.
U.S.S. New York
New York City
Dr. Gavitt
Junior Officers Mess



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THE BATTLE CREEK SANITARIUM, Battle Creek, Mich.

(Incorporated 1867.)

The Lake region has come to be recognized as the greatest Sanitarium of the United States . The influence of those great Inland Seas--Lakes Superior, Michigan and Huron--in modifying climate has long been recognized. The coldest winters never cover these immense bodies of water with ice, and their cool, blue depths are never reached by the hotest rays of the summer sun. Hence it is that Michigan, a beautiful peninsula lying almost like an island in the midst of a fresh water ocean, enjoys the advantage of a more equable temperature than any other of the Middle and Northern States. The hot summer winds of the Western prairies are by the refrigerating influence of Lake Michigan, transformed into cool breezes, while the wintry blizzards of the roaring West are shorn of their ferocity long before they reach the wooded shores of the peninsula State. The great pine forests of the North send over the whole State an ozonized, balsamic atmosphere which destroys germs, annihilates malaria, and energizes and invigorates as only Nature's remedies can.

Possessing the summer of the Northwest and the winter of Southern Ohio, Michigan has the well-earned reputation of a great natural National Sanitarium. Battle Creek, a city of nearly 20,000 inhabitants, boasts of possessing the most picturesque and healthful location of any city in the State, its death rate for years having been the lowest of any city, barely reaching seven per thousand.

The Sanitarium grounds are ample, comprising acres. The Sanitarium buildings consist of three large brick main buildings, and some twenty smaller buildings and cottages.

Ventilation.--The thorough ventilation of a building especially designed for the accommodation of sick people is a matter which deserves, as it has xx in this institution received, most serious attention. Each

inmate is supplied with 7,000 to 15,000 cubic feet of fresh warm air per hour--from two to five times the maximum required for persons in health.

Both public and private rooms are elegantly furnished, and three hydraulic elevators are at the service of guests in the two principal buildings occupied by patients. The buildings are lighted exclusively by electricity. Electric calls and a corps of call-boys and porters are at the disposal of guests.

Grounds.--The grounds are beautifully laid out with shaded lawns and flower gardens traversed by smooth and well-kept walks and drives. The smooth drives of the grounds, city, and surrounding country afford a delightful opportunity for bicycle riding and pedestrianism. In the winter time sleigh rides and tobogganing are in vogue and immensely enjoyed by all patients able to participate in these sports. The city is supplied with a fine electric streetcar system, one of the main termini of which is at the Sanitarium.

Natural Attractions.--Battle Creek is surrounded by a beautiful rolling country, the most picturesque to be found in Michigan. Wooded hills, shaded brooks, two rivers, and numerous little lakes produce a diversified landscape which from the observatory at the top of the Sanitarium, nearly a hundred feet above ground, can be easily scanned over a radius of five to fifteen miles.

Three large farms under splendid cultivation, comprising over 400 acres, supply the institution with licious strawberries, peaches, plums, berries, and other fruits of all sorts, together with the finest of green vegetables, early and late, poultry, fresh eggs, milk and cream.

The Battle Creek Sanitarium is the only institution in the world which undertakes to supply its guests with milk from officially inspected cows (some 200 in number) and sterilized butter made in its own dairy.

A mile or two distant, reached by the electric street railway, is the Sanitarium Goguac Lake resort, which affords ample accommodation for

the hundreds of patients which gather at summer picnics to be entertained by orchestral music, boating and riding upon the little steamers which ply to and fro among the islands and other points of interest.

A fine gymnasium affords opportunity for training in Swedish gymnastics, Delsarte, apparatus work, light calisthenics, dumb-bell drills, club swinging, and other scientific exercise under trained directors. Each patient is furnished with an exercise prescription based upon the actual test of the strength of each group of muscles, a system which oeiginated in this institution and has since been adopted by the government at West Point, and by the gymnasiums connected with the leading colleges and universities of the United States. In the summer, competent persons give instruction in bicycle riding. A large swimming bath affords opportunity for learning and practicing the art of swimming at all seasons of the year, and is largely patronized. The management believe that the chronic invalid requires gymnastic training as an essential topermanent recovery, and by a systematic application of exercise as a curative measure, it is not an uncommon thing to see a bedridden invalid gotten upon his feet and made capable of lifting a total maximum of from 2,000 to 3,000 pounds within two or three months' time. Patients not infrequently double their strength within a month, and sometimes make a much more rapid gain than this, not infrequently increasing in strength at the rate of half a ton a month for several months in succession.

Chemical, hygienic, bacteriological, and other laboratories connected with the institution are constantly active in researches bearing upon the question of health preservation and the cure of disease. A number of important discoveries which have attracted world-wide attention have been made as the result of the studies made by the skilled experts who are constantly employed in original research and in the study of the conditions of patients who visit the institution for treatment. The food laboratories and experimental kitchen continually contribute new and

valuable food preparations to the bill of fare and the resourdes of the diet kitchen.

The institution is equipped with the most elegant, extensive, and scientifically equipped treatment rooms to be found in the United States, and probably in the world. Two hundred and fifty trained nurses and attendants are constantly employed in caring for the sick in the establishment. A department especially devoted to the manufacture of health foods supplies annually several hundred tons of choice food products for the use of the patrons of the institution and those of the public who have learned the value of these healthful preparations.

The Battle Creek Sanitarium is not a mineral springs establishment, a hospital, an asylum for incurables, a pleasure resort, nor even what is popularly known as a sanitarium merely for rest and recreation. This institution was the first establishment in this or any other country known as a sanitarium, to which the term sanitarium was applied, and with the exception of its several branches, still remains the only institution to which the term is properly applied in the sense in which it was intended to be employed by those who organized and have developed its work. The Battle Creek Sanitarium is an institution in which an attempt is made to aid the sick to recovery by removing so far as possible the causes of their maladies, supplying conditions favorable to health, and aiding Nature in the elimination of disease and the repairing of damaged organs. In the accomplishment of this purpose, patients are instructed by means of lectures and careful advice as regards their individual habits, and each patient is supplied with carefully prepared prescriptions for exercise and diet, together with appropriate prescriptions for baths, the applications of electricity, massage, Swedish movements, manual and mechanical, etc.

No routine method is employed. Each case is treated on its own merits, and with constant reference to the results obtained by accurate, painstaking and scientific study of each individual case. This includes,

when necessary, a careful analysis of the stomach fluid obtained after a test meal, a minute chemical and microscopical study of the excretions, bacteriological studies of the stomach fluids and expectorated matters, a careful strength test of each group of muscles in the body, a microscopical study of the nervouse system, physical study of the blood, and such other investigations as may be required in individual cases. This renders possible the adaptation of treatment to conditions in a most effective manner.

The institution is educational as well as simply curative. Patients are expected, in many instances, to continue their treatment, at least in part, after returning home, hence instruction is given in exercises suitable for use at home, in healthful cookery at the Sanitarium Cooking School, in the principles of healthful dress, etc.

The mechanical Swedish movements are most varied and complete, and comprise the most effective apparatus which has thus far been developed.

Special opportunities are afforded for the treatment of such special ailments as diseases of the eye, ear, nose, throat, lungs, nervous system and other special organs. Special attention is given to the treatment of diseases of women and to disorders of digestion. There is probably no place in the world where so great an amount of attention has been given to the last named class of diseases as at the Battle Creek Sanitarium, and no place where a larger number of chronic dyspeptics have found a road to health.

This institution is not a pleasure resort, and those who are merely in search of pleasure are not invited to come here. It is, however, an ideal place for those who are sick and are earnestly desirous of recovering their health.

The bill of fare is extensive, liberal and varied. It comprises all wholesome foods. Patients coming to this institution have the advantage that they are not compelled to experiment inmatters of diet, but

can receive accurate and reliable information as to just what should be eaten, so that the diet may be precisely adapted to each individual case.

610.7

(For Medical Missionary.)

# THE MEDICAL COLLEGE BUILDINGS.

More than thirty years ago the central portion of the commodious structure occupied by the American Medical Missionary College was erected for the use of Battle CreekCollege. Later the large north and south wings were added. The builders certainly never dreamed that this splendid structure would ever be used for the noble purpose to which it is now devoted. But as the result of a series of remarkable providences it is how occupied as the Battle Creek end of the American Medical Missionary College.

Four years ago, at the General Conference held at Battle Creek, Mich., the needs of the medical College were freely and earnestly presented, and the result was an arrangement whereby the buildings were secured for the use of this missionary training school. Under this arrangement, a plan was set in operation whereby the old debts were to be paid off by means of the "Missionary Acre Fund". This plan was agreed to by all the various boards and others who were interested, and as the result of its operation quite a large sum was raised and paid on the debts. The plan included the creation of a legal body known as the International Medical Missionary Training School Association. The board of trustees of this Association acted as the trustees of the College property, and of the funds raised by the "Missionary Acre" plan. As fast as money was received, it was applied by the Board to the payment of the old Battle Creek College debts. When the

debts were all paid, the property was to be held for the use of the Medical College, and the International Medical Missionary Training School Association would then retire, having nothing more to do.

Within the last two or three years, circumstances have arisen which interfered with the carrying out of this beneficent plan, leaving a considerable debt, about $64,000 still remaining upon the property. Recently a special subcommittee from the General Conference Committee, Elders Daniells, Prescott, Evans, and Cottrell, visited Battle Creek and held a conference with trustees of the Medical Missionary College, the result of which was an agreement for the purchase of the College buildings and grounds by the American Medical Missionary College Association.

The Medical Missionary College being a missionary school and with small funds is not, of course, in a position to assume a large debt; but it is necessary that the debts shall be paid. The Conference Committee have numerous burdens resting on their hands, and no means of meeting obligations excepting as money is given to them for the purpose. The trustees of the Medical College did not feel justified in assuming the entire burden of this obligation, for which others were responsible, and appreciate very much the generous attitude of the General Conference as shown by the reduction of the indebtedness nearly one-third of the total amount, through the withdrawal of claims aggregating the sum of $19,000. The Committee offered the property to the American Medical Mission-

ary College for the sum of $45,225, much less than its actual value, the exact amount of the indebtedness after the reduction referred to. This offer was accepted and satisfactory arrangements made respecting the terms of payment, etc. The first payment, amounting approximately to $3,500, must be made September 1 of the present year. The second like amount must be paid March 1, 1906; the next payment comes due September 1, 1906 when $3,500 dollars must be paid; and therefore $7,000 must be paid each year on September 1 until the total amount of the purchase price is paid.

Friends of medical missionary education everywhere will appreciate the generous concession made by the General Conference Committee, and we trust will be thereby encouraged to take hold heartily to assist in the raising of the necessary funds to secure these buildings to be used so long as needed in the interests of medical education; and we trust it is not too much to expect that this same encouraging attitude may be continued, as thereby the task of those who have not assumed the responsibility of raising the money to pay off the old Battle Creek College debt may be made lighter, and the success of their efforts assured by the co-operation of the General Conference Committee, and conference and other officials everywhere, especially those who share the responsibility for the old Battle Creek College debt. It also seems reasonable to expect that those who have encouraged the Board of Trustees of the American Medical Missionary College to take upon their shoulders as a legacy the onerous and burdensome debt which has for many years hung over the Battle Creek College will

co-operate with this board in their efforts to make a continued success of the work of the American Medical Missionary College so that its usefulness may grow and widen in future as in the past. Those upon whom the chief burden of this enterprise lies certainly feel very grateful for such favor and encouragement as have been shown them by the General Conference, and will greatly appreciate a continuance of the same.

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v

(For Medical Missionary.)

## A SCHOOL OF PHYSIOLOGIC MEDICINE.

The American Medical Missionary College, besides being a training school for missionaries, is the only place in all the world where the student can acquire a thorough practical acquaintance with the principles of physiologic medicine. There is no other place where opportunities at all equal to those offered here are presented. These advantages consist first in the fact that nearly all the members of the faculty of the American Medical Missionary College are physicians who have themselves had thorough training in all the different branches of physiologic medicine, and have had a large practical experience in the application of these methods which are comparatively new to recognized therapeutics, though in principle the oldest of all curative agents.

Second, the connection of the American Medical Missionary College with the Battle Creek Sanitarium affords an opportunity for medical students to obtain a practical experience in the use of water, electricity, massage, medical gymnastics, dietetics, and everything else pertaining to natural, or physiologic therapeutics while pursuing their studies in the College and obtaining a thorough acquaintance with all the various branches which are taughtin ordinary medical schools.

The Battle Creek Sanitarium is a great invalid caravansary. Here are constantly gathered hundreds of chronic invalids, both medical and surgical, from all parts of the United States, besides many from foreign countries. All sorts

of surgical operations are performed in the surgical department. The opportunities for observing difficult and unusual cases is extraordinary, as cases which occur very rarely in ordinary medical practice are here encountered almost daily. Cases of ordinary sickness recover with ordinary care and good nursing. A few simple baths, regulation of the diet, correction of some faulty habits are generally all that is needed, but the difficult stubborn case; the one which is ordinarily pronounced incurable,--this is the case which requires the application of the most efficient means in the most efficient manner, guided and regulated by the most up to date methods of examination, physical, chemical, and microscopical. An opportunity of learning how to deal successfully with these cases is afforded at the Battle Creek Sanitarium such as no other place in the world furnishes. The students of the American Medical Missionary College are all given an opportunity to work in every department of this great medical institution, and become thoroughly familiar with all the methods of treating here employed. This is a privilege which is often sought by graduated physicians who have been in practice for years; and not infrequently, applications are made to the management from physicians for an opportunity to spend a year or more in the Sanitarium, giving their services for what they can learn. Very few such are received, however, for the reason that one year's time is not sufficient to enable a person to learn all the special things that need to be learned respecting the technique, the indications, and the philosophy of the Battle Creek Sanitarium system, or of the several

physiologic methods which combined together compose this system of treatment. The students of the American Medical Missionary College are given these unusual opportunities for the reason that it is one purpose of this school to train and send out physicians who will spread abroad throughout the world, in civilized as well as in heathen lands, the progressive ideas in the treatment of the sick as well as in dietetics and all matters that pertain to human welfare. The question may be asked, Can not one graduate from an ordinary college and then obtain a knowledge of these special principles by a subsequent post-graduate course or by special studies in addition to his medical course? It certainly would not be right to say that this is impossible; nevertheless experience has very clearly shown that the latter plan is by no means the best one. For a number of years the Battle Creek Sanitarium appropriated five thousand dollars annually to medical students in one of the best medical colleges in the United States; but it was found practically impossible to give these students during their vacations, the necessary amount of training to thoroughly qualify them for efficient work in harmony with the Battle Creek Sanitarium system. Some thirty thousand dollars were spent in this way by the Battle Creek Sanitarium. Something was accomplished. The best thing accomplished was the laying of the foundation for the American Medical Missionary College which, during the ten years of its existence, has been able to show each year a little advancement over the work of the preceding year.

Numerous ~~xxxx~~ and important advance steps are being taken at the present time with reference to work for the coming year, mention of which will be found elsewhere.

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v-7-9-5--jhk.

# E X P E R I E N C E  M E E T I N G.

Held in Sanitarium Parlor, Friday Evening, July 30th, 1909.

Dr. J. H. Kellogg Presiding.

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I am glad to see so many with us here tonight, especially as it was announced that we were going to have an experience meeting. I think we ought to have some sort of a text. I think I will choose for my text "It Pays to be Good." You say that isn't in the Bible, but it is. Here it is, the first Psalm:

"Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful.

"But his delight is in the law of the Lord; and in his law doth he meditate day and night.

"And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither, and whatsoever he doeth shall prosper.

"The ungodly are not so; but are like the chaff which the wind driveth away.

"Therefore the ungodly shall not stand in the judgment, nor sinners in the congregation of the righteous.

"For the Lord knoweth the way of the righteous; but the way of the ungodly shall perish."

Now that is just what that psalm says; that it pays to be good. I presume when most of us think of the Law of God we think of those ten commandments and wonder if we are breaking any of them. But the law of God is a great deal larger, a great deal bigger than the mere formal expression

things that should be done and should not be done. The ten commandments say, "Thous shalt have no other God before Me; thou shalt not kill; thou shalt not steal, etc." We all recognize those as being binding obligations-- things that we must do and must not do if we are to live a correct life.

Now I am not going to make a long speech here tonight, but I am just going tomake a few remarks at the outset. Now we said awhile ago that the law of God is a great deal bigger than what is known as the decalogue, a great deal larger than most people think it is, for if we study one by one the sections of the decalogue, the ten commandments, after we know them we see they have a larger and broader meaning and that they embrace the physical as well as the mxxkxkxxxdx moral and spiritual side of our lives. So this law of God, what does it mean? "His delight is in the law of the Lord." Can somebody think of a short definition of the law of God? Anybody.

Dr. Wilcox: God's way of doing things.

Dr. Kellogg: Yes, but back of the doing there is something.

Dr. Wilcox: God's will.

Dr. Kellogg: Yes, now that is simple enough isn't it. The law of God is nothing less than the will of God. What is the will of God? I was brought up to believe that God was a--well I think I had just about the idea that John Fiske, the historian, said he had. He said that when he was a boy he thought God was a great austere being, a tall man of dark complexion, dark hair, dark eyes and aquiline nose, away up in the zenith somewhere standing behind a desk, looking over to see if he could catch somebody doing something that wasn't right, and if he caught anyone he put it down in a book.

Now I think that was just about my idea, and I was afraid all the time that he would catch me doing something that wasn't right. I assure you I tried my level best, but I didn't always succeed. I suspected that

God put it all down, and I didn't know how I could get it blotted out again. It worried me a good deal. I was afraid I couldn't think of all the things that I had done. I was in great tribulation so long as I considered God as a spy, as a being that was looking for a chance to get even with me for having been neglectful or careless or for doing something I shouldn't have done.

Now this Rx Psalm always gives me an entirely different conception of God. The law of God is the will of God, and his will is the thing that is best for us. I wish I could keep that thought uppermost in my mind, and I try to, and especially that I could get everyboy in the world to believe that thing, there is a being above us that we descended from, that we come out from; that this being is watching us carefully all the time, not to find fault with us but to help us, to do everything possible for us, to xxxxxxx assist us in every way possible. Now that is what the law of God is; it is the thing that is best for us. It is absolutely so. I am as sure of it as I live. Now this law of God, why shouldn't we delight in it? This law is the thing that will work out for us all the greatest and best possibilities for our lives, the greatest success, the greatest pleasure, the greatest satisfaction, will enable us to attain to the greatest possible that we can attain to.

Now what are the things that we ought to think about? The things that we shouldn't think about are to lie, steal, murder, etc. Why not order our lives so they will be in harmony with the great being that made us. What possible could be higher than that? There are ways that are good for us and ways that are not good for us.

I remember sometime ago a New York lady was very much pleased with the good results that came to her husband at the Sanitarium, and she wrote

to me and said, "I have sent for a beautiful bird, and I am going to send it to you just as soon as the weather is warm enough." I am sorry I don't remember the name of the bird, but it was a very beautiful little bird. I immediately said, "I trust when this bird comes the lady will send me full directions how to feed it, for I don't know how." So I resolved that as soon as the weather was warm I would inquire how to take care of it, how to feed it, etc. . Now we all recognize that a bird must be fed in harmony with the principles that apply to that bird's life, food that it takes in the wilderness. We ~~dxx~~ musn't try to compel it to eat things that are not naturally designed for it, because this natural order is the infinite plan, my friends. This plan that the bird is following in its natural state is God's plan for that bird. It is the law of God, if you please for that bird, and what is true of the bird is just as true of us in a larger sense, because our needs are greater

Now the law of God, the will of God, is the thing that by all means we ought to be informed about. Many of us are suffering; most of us are suffering I expect. We have walked in wrong ways and we have suffered the consequences of it; but we have found that the man who obeys the law of God and follows the law, that man is like a tree planted by the river. The tree flourishes and grows because it has the river right at its roots. So it is with the man that follows God's law. He has all the power of the universe behind him, the infinite source of life to back him up when he is following the will of God, when he is in harmony with the universe. Just think of it!' when a man is in harmony with the great forces of the universe he has everything buoying him up, carrying him on. That man cannot fail, it is impossible for him to fail. He is like the tree planted by the rivers of water. It has the whole river at its roots but it needs only a bucketful. So it is with the man that observes the law of God, that is in harmony

with God's will. He has all the omnipotence of God's will to hold him up. Now if a man is doing right it is just as impossible for him to fail as it is for the sunlight to cease, for the same power is behind him nto make him succeed that is behind the sunlight to make it illumine the world, the whole sàlar system.

Now this man then that is endeavoring to live according to God's plan is just as certain to prosper as the tree is that stands by the river, that has the water soaking into its rots. That tree never fails to bring forth hxxxxxx its crop, to fulfill its function in the world, because it has omnipotence working with it and for it.

"His leaf shall not wither and whatsoever he doeth shall prosper." With the ungodly it is not so. A great many of us have not prospered because we have gotten away frmm the will of God. To be gdk godly is to obey the will of God, to do what he wants us to do, to be in harmony with him. Now whatsoever a man soweth that shall he also reap. There isn't any escaping that, and here is the reasonm why we suffer. When a man sows wheat he don't reap thorns: When he sows thistles he reaps thistles. As the years go by we find ourselves beginning to suffer. A man once said to me, "Doctor if I only had a stomach I could do anything. Look at my muscles. Look what a frame I have. If I only had a stomach--I have strength but I can't keep going. I haven't anything toback me up. I am like a steam engine that has a poor boiler: I can't keep up my energy."xx "Well," I said, "How long has your stomach been out of order."

"Oh, just a year or two. When I was a young man I could digest anything."

I said, "IAnd I suppose you tried it."

Now that man was reaping what he had sown. He had sown the seeds of dyspepsia .

Now we are just reaping the harvest we have sown. Perhaps we have been trained and instructed in the evil habits; perhaps we have become accustomed to them not knowing there was any harm or mischief at all in them. By and by the harvest comes and comes with a vengeance.

Now the purpose of this institution is to point out the right way. Those laws that are good, that relate to our well being, are planted within us. We don't have to hunt them up in a book or somewhere else. They are found within us---if they haven't been covered up by bad habits and erroneous practices. Unfortunately they are sometimes covered up or we become deaf tothem, don't hear them, and that is the reason we go so far astray.. Now these little boys and girls here haven't gone so far astray. Don't we wish we had their bright eyes? Once we were like them. We had the same fair skin. Now how wrinkled we are! Our skins are covered over with the blemishes of wrong doing, simply the seeds of sin bearing crop. We look into their bright faces and our thoughts go back toour childhood days. We see what we were when we were young and innocent.

Now if you were to take a little baby and give that child a chance to grow up in a perfectly natural way it would never want to eat anything that was wrong; it would always eat right, it would not suffer indigestion. These things we suffer are not the result of inflictions of Providence. They are simply the natural consequences of our wrong doing. But I musn't talk too long. I told you I was going to give you my own experience.

First I must make a confession, for a confession is always good for the soul. Now up to the time I was fourteen years old I was just as bad a sinner dietetically as it was possible to be. My mother was a good cook and we lived on the top shelp, [illegible] but when I look back I know it was the bottom shelf, way

down in the basement, because I remember what a dietary we used to have. We used to have-- what was that we used to have; I believe I have forgotten.

Answer from audience: "Spare ribs."

Yes, spare ribs, a bone of a pig, we had actuallyfallen to so low as that. I used to knaw the bone from one end to the other and back again and down the side, but I didn't think of myself then as being down on all fours knawing bones with the dogs. Did you ever think of it that way? When I think of it now I am ashamed of myself. Now here are these little boys and girls, and how I envy them. I wish I could look back to a perfectly innocent childhood and think that I had never been accessory to an act of murder, that I had never been down on my hands and knees knawing bones with the dogs.

We are not brought up to believe that the animals we eat areliving, sentient things; we never think of a rabbit as being a living, sentient thing; we never think of roast beef ~~xxxxxx~~ having a life, of an ox pulling a plow. When we look at a piece of roast beef we don't think of that. We don't see roast ox honestly named. It is roast beef--a French word spelled a little different--boef--but we spell it beef; and the Frenchman has got it back again and calls it biffstoak, a sort of combination of corruptions. And so it is with other things. We don't speak of a roast sheep as roast sheep. When we have a piece of dead sheep on the table we call it mutton. Well mutton is another French word that we use to hide the real facts of what we are doing--eating an old sheep, or a young sheep. Well, as I say, I look back upon those days as being a very hideous part of my life. A lady said to me one day, "Doctor, you needn't ask my husband how many meals he eats. He only eats one meal a day."

"Oh!" I said, "Is he so temperate?"

"Yes, b t that is all the time."

That is the way I ate. I had lump sugar and candy in my pocket all the time. My father had a general store, and I worked for him. I helped myself more than I helped anybody else. The result of it was that before I was ten years old I was a dyspeptic, before I was twelve I was a miserable dyspeptic, and when I was fourteen I was still worse. I never ate a meal that I didn't suffer. I ate a great deal of meat, ~~rich~~ pie and cake. It is a wonder to me that ~~I~~ I lived through. ~~My two~~ a sister~~s just~~ older than of tuberculosis myself died, and we were all ill. We had a ~~doctor bill, and~~ an old medicine chest in the house, and dosed all the time, and didn't get a bit better, but got steadily worse.

About that time a little light began to dawn upon my life and I feel so thankful that it did. I got hold of a book entitled "Sylvester Graham's Science of Life." I wonder if there is anybody that ever saw that book. Here is Mr. Gleeson over here; he saw that book. I got hold of that book and ~~xkxxxgbk~~ it was as fascinating as a novel, not because it promised to ~~xakkxwxxxxxxxf~~ lead me out of sickness into health, for I didn't think of that, but I read the book through. ~~Itxxexxxdxkxxxxxxkxxx~~ taught among other things that we should eat two meals a ~~daly~~ day. Mr. Graham had studied the habits of the people of the ancient world, and found they ate only two two meals a day. It is the custom today in Mexico, India and many oriental countries to eat ~~xx~~ twice a day, and he recommended that we shouldn't eat condiments, mustard, pepper, pepper sauce, and those things, and recommended the disuse of salt. He showed that it was not necessary as an article of food. He also made a very strong argument against the use of flesh-meats. This man gathered together information from different sources and his principles were practically the same as are being carried out in this

institution today. Now Mr. Graham didn't discover these things. He simply brought together thesexx important facts. The star that guided him was the right way, the natural way. He believed that if he could find a man living in a natural state that it was the right way.

Well this book, as I said, set me to thinking, and so I became so much interested that I made it a large part of my study. Later, when I was 20 I began the study of medicine by my father's request. Up to that time I was very puny. When I was 15 nobody thought I would live three years. xxxx I was I had a cough, coughed nearly all the time, and was given up to die of consumption. I don't think I had consumption, but I coughed so hard that I kept people awake at night, and I was very much emaciated. I was such a puny boy nobody thought I would amount to anything. My father, in fact, told me, on his deathbed that twenty-five years ago, "John, if I had supposed you would ever amount to anything, I would have taken more pains with you. As a matter of fact he turned me loose when I was ten years old and since that I have paid my way, paid my board and schooling, every part of my expense since I was ten years old. My father did it, however, at my own request. I heard him telling somebody one that that he thought John ought to begin to pay his own way, and the next day I went up to him and told him I would like to pay my own way, that if he would pay me for what I did for him, I would pay him for what he did for me. I went to work in his factory and store and received the same pay that othe did who were doing the same work as myself, and so I worked myself along. It was good schooling for me, and I have been thankful for it. But I was such a puny boy that I had to work along suffering all the time. Nearly all my life, from my earliest recollection I had had pain in the side, or headache, of pain between the shoulder blades, and until within a few years I have not known what it was to be comfortable, to be free from

pain. I was marked out for an early grave, but these principles that I got hold of when I was 14, that those truths--I said when I read this book, "This thing is true, and I am going to try the experiement." So I discarded meat when I was 14 and haven't had a pound of meat in 43 years. I tasted meat a few times when other foods were scarce, and I thought I must have something to keep up my strength. On one or two occassions in crossing the ocean, I took a little meat, not because I hankered for it, but because I thought it was necessary. But now I am glad to know that there is protein enough in the potato to support human life, so long as you can get bread and fruit et cetera. Now I found myself improving in a great many ways. I had

toothache all the time, however, and I said to myself, "It must be because I don't chew my food well enough." So I begged my mother to give me dry bread, and it was a great hardship to eat it, but in a month's time I found my toothache entirely stopped, my gums recovered, and I had no difficulty afterwards, and the dentist tells me now that I have a very remarkable sound set of teeth for my age, and I am sure I owe it to that thing. I would recommend it to everyone who wishes to preserve his teeth, to use them. Now that is a principle that applies thoroughly to our vital economy, that there must be use. That abuse or neglect leads to decay.

But I musn't talk longer except to tell you that I find myself able to do more hard work than ever. A lady said to me the other day, "You have been here a long time haven't you Doctor?" I said 36 years. She said, "Well I should think you be an old man in that time."

Well we have discovered the germ of old age, we know what it is. Now we can stand up and fight old age. It is not a thing that comes on us through Providence, but it is a thing that we can fight off by obeying the laws of God. There is good reason why we should delight in the law of God because it deals with the most xx minute details of our lives. So David spoke wisely when he said, "In my law doth he meditate day and night."

610.6

MEETING OF DOCTORS?NURSES AND MEDICAL STUDENTS

In the Sanitarium Chapel, Apr. 28/01.

Miss A.M.Winegar, M.D., Chairman.

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OPENING PRAYER by Eld. Hibbard.

CHAIRMAN (Dr. Winegar.) It seems to me there never was a time in the history of our work when we have so much cause for rejoicing as now, for there was never a time in the history of our work(unless it was at the beginning of it) when there was such a coming together of all our workers, as at the present time, so I think we have the greatest cause of rejoicing along this line. You have probably thought of it, and it has occurred to me, and I think more forcibly now than ever before in my life,--the greatness of the responsibility that is resting upon us to-day. The people are now expecting great things from the workers here; they are expecting that we will be able now to give them just the help they need. They are looking to our workers who come from this Institution, expecting that each and every one of us will be able to go out into the field in different places where workers are called for, to represent and to hold up the principles of truth that the Lord has given us here, as we perhaps have not been able to do heretofore.

I believe we should make more earnest efforts to make the truth stand out more clearly and distinctly than ever, so that every one who hears it may see and understand the great principles of truth that God has given us, that through us others may be drawn to them. "Health-Reform," as it is called, has been put before the people in such a manner as has caused people to turn from it with disgust; and I think that

many times when we have felt almost discouraged because the ministers and Conferences did not sympathize with us, or rather, did not harmonize with us and unite with us in this work,--I have thought that while this has been the cause, to a certain extent, I don't know but we are somewhat to blame for it, because some of us ,when we have gone out into the churches,have not always represented this truth as the Lord intended we should, and very likely ,as Dr. Kellogg expressed it a few days ago,in one of our meetings,--that he had often wondered how it was that most of the ministers, conference presidents and others in responsible Positions in what is ordinarily termed the evangelistic or Gospel work, did not see the importance of this work and co-operate with us in bringing these principles and this truth before the people; and he said that he believed now, that it was all right,--that he believed that we were not ready to carry these principles to the world, and so the Lord had permitted this to be so, in order that we might be prepared to do the work that God wants us to do. But now the time has come that we must go forth and represent the principles of truth and hold them up before the people as never before. And the whole world is really looking for this; the whole world is watching us to see what we will do,and to see whether we will carry out in a practical way the principles and truths which we profess to believe.

It is of vital importance that each one of us,in our own lives correctly represent the truths that we teach; and I have sometimes wondered whether we do this as thoroughly as we should,and whether or not, when we go out into the field away from others in our institutions where these principles are thoroughly understood and practiced--whether we stand firmly by our principles or not--whether we sometimes do not feel--

"Well, we are away off from those who believe as we do, and we can do a little different from what we do at the Sanitarium where every one knows what is expected of them." Now I believe, if we have thisfeeling,that so long as we have ~~this feeling~~ such a feeling as that, we can never be used by the Lord as he wishes to use us. I believe we must stand just as firmly for the principles that God has given us when we are away off from our home institutions,and where the people don't know about our principles, as when we are in our institutions where they do know and believe them,--in fact,I believe it is more important, because , in some places, we are the only light-bearers; and if there is such a place, where this light and truth has not been brought before the people, it is of vastly greater importance, if there be any difference,that we should hold these principles up high, so that every one may see them as they are. So there is no excuse for us,wherever we may be,if we fail in this respect; and it has pained us very much, as we have heard of nurses who have gone out into the field,--and sometimes it has been others also, and not nurses alone, to whom this remark applies. Physicians, managers, and every one connected with this work are all on a level,so far as God is concerned; and although man may look upon us as being different, yet we stand, in the sight of God, on an equality in this respect.

But it has sometimes occurred that workers have gone out to labor, and we have heard from some of our ministers who have not looked upon our work with favor, and the reason was, that these workers who had been laboring among them had not lived up to their principles, and so they almost ridicule them, and do not seem to care anything about them. Now you can imagine how that would make us feel,--and not only our feelings--that is not the important point, but just think how the

Lord must feel, and how he must look upon it, when those who have been called to this important work, when the Lord has given us truths such as the world has never known before, and truths that the world are now seeking for--when those who have had so much light upon health and other important matters,go out into the field and just let these principles trail in the dust--how must the Lord feel over that ? The Lord is, of course grieved over it; and angels are grieved over it. And it seems to me that now, as never before, we should, ourselves , rise to a higher plane right here; and if we are not here living up to all the light that God has given us, we should see to it that wecome into harmony with our principles and live up to them. If we do not do that,--if we feel tha that we are in such a position that we cannot live up to these principles, and do not see the force of them, then we should, without being asked to do it,withdraw ourselves and get out of the place that we occupy, for that is not the proper place for us. If we are not in harmony with the truth taught here, then this is not the place for us, for nobody should stay here for the "loaves and fishes," because there are other places where they could do far better from a financial point of view. So that we should each of us, in our own lives, strive to come up to a higher plane where the Lord can use us to the fullest extent. And I believe that that is the desire of every helper here, for day after day I am having workers come to my office, and they tell me that xxxxxxxx they have been almost discouraged and greatly depressed, and this is the constant testimony of each, "I want to live a better life; I want to live on a higher plane than I am living now;" I say I feel that that is the desire of all the workers here. When that is really our desire, then himself God will come in and work with us and we can co-operate with him in this

work . It will not then be a hard matter to carry out the truths and principles which God has given us. Now right here at home, we have had nurses go out, and they have not held up the standard quite as high as they should, and I have thought that this was because they themselves did not appreciate the sacredness of the truth that we hold here ; they certainly could not, for no one could properly appreciate them, and then drop away from them and give them up, and while among outside people do just as outside people do. Such workers have either drifted away from god and their eyes are blinded to the truth, or else they have never known God and never known the power there is to keep them while living among wicked, sinful people. · One of the girls gave testimony in our little meeting that I had this morning with our bath-girls--she gave an encouraging testimony: She said that before she came here, she used to work out among outside people. She said that at first they rather ridiculed her, and ridiculed her principles, and tried to coax her to use tea and coffee and meat and various other unwholesome things, but she would not use them. She said that at first there a great deal of lightness and joking over her position in regard to these things, but when they saw that she stood firm and would not yield, they respected her for it. That is always the testimony of every one who has had such an experience. While outside people who do not care anything about these principles will try to influence you to do as they do, and to give up the principles which we hold here ,yet if you do that, they will disrespect you for it.

A year or two ago, we had a young lady who went out from here to attend a patient in the city; and the husband of the patient, and the family of the patient, living here in the city, have always respected this Institution very highly, and respect it still. This young lady, in some way drifted away from our principles, and then went to live in this family

while nursing her patient, and she lived just as they did,--that is, she ate meat, and drank tea and coffee, and did various other things that those people knew we did not approve of here; and while they did the same things themselves,, the gentleman came here, as soon as he knew this, and said, "I want another nurse." I asked him why, and if she did not give good satisfaction. He said, "Yes, she is a good nurse, but she don't live up to her principles." They were doing these things themselves, but as soon as this nurse came down from the high plane upon which she had been living, and lived as they did, they saw she was not living up to her profession and was inconsistent, and so they lost confidence in her, and so we had to change the nurse; and you can imagine what a disgrace this was upon every one of us here,--we are all disgraced when such a thing occurs, because people will say right off," If one of their workers will do that, others will do it , and how many of them will do it we don't know." In this manner, those who have been stanch friends of the Institution and always have been such, have lost confidence in us to a certain degree, because some of our workers do not live up to what they profess to believe.

So we must remember that people are looking at us every minute, and that they are listening to every word, and we want to have a high standard and live up to it, and then God can use us.

Now there are calls to us for help coming from every direction, and they will continue to come from time to time; there are many calls for nurses and physicians and other workers to go out into the field -- fifty or sixty that I know of just now--and I don't know how we can supply them, and I do not know who is ready to go. But every one of us here who have been here long enough to be prepared for the work should go and give to others the light that God has given to us . I trust that each

one of us will make the necessary preparation if qe are not prepared now,--if we are not ready, I repeat, let us seek to get ready, so that when the call for service comes, we may go out and not bring reproach upon the cause but lift the standard high, so that not only our own people may be educated to occupy a higher plane of life, but that the world may also come up higher. The whole world is seeking ~~[illegible]~~ something that they have not yet found, and when we go out with the whole truth--a complete and perfect truth--the honest in heart will receive it. The great mass of people will perhaps not receive it, but there are many honest people everywhere who will receive it and rejoice in it when we hold up the whole truth before them. This should be our whole object in being here, and I suppose that we all feel in our very soul that is our whole object in being here,--to prepare to hold up the principles of truth and to bring fallen humanity up to a higher plane of life. If this is our object and aim, the Lord will keep us, and guide us, and prepare the way before us, and he will give us grace and strength to live as he ~~ought~~ would have us live,--in such a manner as to lead the people with whom we come in contact nearer to him.

So it is my earnest desire, not simply that I may come up to a higher plane myself, but that I may be more careful and more earnest in the work that God has given me, that I may be ready to go whenever and wherever he calls me to go; I want to be always in just that position. I don't care whether I stay here or go elsewhere. I am not so anxious to stay here as I once was, and I am ready to go from here whenever the Lord wants me to go; the only question for me is, whether I am ready to go--whether or not I am ready to bear the great responsibilities that rest upon me. I pray that the Lord may help me to make

just the preparation that I need for such a work as that.

There are many present, and now let us have an open, free meeting; let every one be free to say just what they feel like saying upon this subject. Dr. Kellogg cannot be here, but if the workers present are in earnest (and I trust they are), we can have a good meeting. Let every one speak his or her mind now .

ELD. HIBBARD: I had the misfortune, when young, to read some books of fiction, and you know, in those stories, people usually get into great trouble, and that it is always in some great crisis that wonderful deliverance comes,--when your hair is almost standing on end and you think everything is going by the board, then things take a turn and those who were in greatest danger are saved, and it seemed so marvelous that we almost held our breath at the time we read it. But this fictitious deliverance is no more marvelous than the true deliverance,--for instance, in the days of God's ancient people, when he delivered them from the Midianites,--the Israelites had raised a crop, and the Midianites had consumed it, and the Lord sent deliverance at the hand of Gideon with three hundred soldiers. Again, in the days of King Saul the Children of Israel had run away from the Philistines, and had crawled into dens and caves and rocks, and there they stood trembling, and the Lord delivered the people through Saul's armorbearer Jonathan--there was then a great deliverance and a great revival. So, at the time of the session of this General Conference, a large number of us were standing with trembling knees, for, like the Israelites of old, we didn't know what was coming, and a great disintegration or division was expected--just at that time, our God was pleased to unify us as never before; just at the time when we needed this unification the Lord brought it. Now can anybody doubt who did that work? If it had come through

us or any of our work, then some glory might redound to us,--but it did not. But in spite of the best that we could do, and in spite of everything we could do, it seemed that the breach kept getting wider and wider between the different lines of our work, until we found ourselves utterly helpless, and then the Lord sent deliverance. You remember the case of Jacob,--how he wrestled all night, and when he was helpless and clung to the angel, then it was that God gave him the victory . So it has been with us in this case,--we had come to a crisis in the history of God's cause; it was being divided, and he has unified it, and now he is going to carry it on to victory.

But I think I can see another plan also in this experience of ours: In some respects it is better for us to be opposed in our work than it is to have everything go along easily; for when we are opposed and things are going hard, we have to call upon God more than we otherwise would, and thus we become more humble. But when everything goes easily we are liable to become self-sufficient and exalted. I feel that now is the time for each one to seek the Lord as never before, that he may be able to fill the place that God has called him to fill .

Never did the truth look so precious to me as at the present time,--and I woke up about midnight last night thinking it over; and it keeps coming to me day after day, How precious is the truth that God ~~has~~ is showing us, in all our ways, the things that belong to our peace and the peace of the world, and that he is giving us his life; that in all these truths we have both physical and spiritual life. You know our Savior has told us, "The thief cometh not save to kill and to destroy, but I am come that ye might have life, and that ye might have it more abundantly,--that is, more abundant life, by teaching us the principles of

of physical life, the use of pure water, pure air, pure food, exercise, manner of dress and wholesome diet and a right relation to the physical and spiritual laws of God,--thus, we remember that "man shall not live by bread alone but--how ("by every word that proceedeth out of the mouth of God.") In this precious Word the Lord has promised us life, and life more abundantly here, and, in 2nd Cor. 5 : 4, last line, the promise is , that mortality shall be swallowed up of life. That will be at the resurrection when the Lord comes,--and it is a short journey from here to the coming of the Lord.

For myself I can say that I am of good courage, and by God's grace I expect to be day by day a living example of what I teach; that is what I want to be,and wherein I fail, I ask God's forgiveness, and I ask him to, enlighten me and to make of me just what he would have me to be. I am sure the Lord has not given us all these good and wholesome things in order to deprive us of things that are really pleasant; he has not cut off pleasant articles of food, or any article of food simply because he wants us to do penance, but because he knew we would receive the truth when it was presented to us, and that we would rejoice in it and practice it in our lives. The world is waiting for the light and truth which we hold, the way is open for the spread of the truth all over the world,and for the Lord to finish his work and to cut it short in righteousness. I do not expect that many years will intervene between this and the coming of the Savior, so let us be faithful.

DR. RAND: I was just thinking, as I came into the room this evening and looked into your faces, of the glorious privileges that every one of us have that is gathered here . If we could really see

just what God has for each one of us, and see how much it means, and if every one of us here would actually live out just what God intended we should, what great and blessed results would be seen in the world. When we think of the great privilege we have, while engaged in this line of work, it would seem that there could not be any divisions among us; and that privilege is expressed in the great central thought CHRIST IN US. And we have the privilege of saying to those who are suffering and dying, that we have that life given to us, and that it is in us, and that every one of them has the same privilege--of having the same life.

The human heart is struggling for life. Mankind want deliverance from their present condition; we all know that is the case with the souls that we have to deal with, and we rejoice to know that God has made this truth so plain to us. And just in proportion as we appreciate this great truth will others see it in our own lives, and thus Christ will be held up before the world. He says, "And I, if I be lifted up, will draw all men--where? ("Unto him.") Then, when we have reached a point where ~~th~~ we think the struggle is over, then comes the danger. But there is one thing in the life of Christ as we have noticed it all the way through--did he have any periods of rest--or was not his life rather a continual warfare and strife with the powers of evil all the way through? But there was one thing also, which is very encouraging, and that is, that every time he engaged in one of those contests he had the victory. And then, think of Paul, in his struggles while passing through the same warfare that every one of us is passing through. He said, when he came to a struggle that he thought he could not give up his own efforts, but when he did, his Lord told him, "My strength is made perfect--where? ("In weakness.") We have that experience when it comes

to these great problems of life, when it seems as though we had come against a great wall; then if we simply give up, then the Lord has a chance to fo just what he wants to do for us. Then , too, we understand the meaning of the prayer of Christ,--not that we should be taken out of the world, but that we should be kept from what? ("From the evil that is in the world.") Yes; and we want to think of that every day.

If we can only look at this work as it really is, it will help us. We are apt to get our eyes fixed upon individuals, or the different positions that individuals hold in the Lord's work; but remember, the Savior has said of us, "All ye are--" what? ("Bret ren.") Yes; and we are all working for the same purpose, and "position" has nothing to do with it, and it is a cause for rejoicing when we find that our workers are touched with a sense of their responsibilities. But here in our great family, we are apt to think, "Well, if I can't bear this responsibility, there is Brother or Sister So-and-So--they have been here longer than I have--let them do that part of the work." But the Lord expects each one of us to do our part, and if we do so, who is going to get the benefit of it? We, ourselves; because God gives us the privileges and opportunities and circumstances through which we pass, that he may enable us to do more and more in his work. Jesus says "My father worketh hitherto, and I"---what ? ("Work.") That is something that the Lord does every day, and my earnest desire is to ever be in that position where I can daily walk as he walked; that is the thing that I desire above everything else .

I was thinking of the last time when I went to one of our smaller branches to do some work, and I remember a case particularly in this line that struck me very forcibly: It was the case of a young man who came to me, and I supposed he simply wanted an examination, but

when I came to talk with him, he said that was not what he wanted at all; he said, "I want to tell you something that will appear strange to you; I met a nurse in this city two years ago,--my health was failing;I was then about eighteen years old." His father is a prominent railroad man in Toledo. He said that the nurse had just about thirty minutes to explain to him what were the best things to be done to regain his health. He said, "From that time I have been striving to carry those things out, and what is more, I have every book that you people publish, and I have studied these things out, and have regained my health." He said that his ~~friends~~ parents had been fighting against him,and telling him that he was beside himself, and so on. He said he had been keeping the Sabbath for a year, in the best way that he could, and in regard to other truths, he said "I believe with you people," and from what he said, I saw that he well understood what he was talking about. He told me one little experience which he had: He said that his father and mother were ~~so~~ determined that he should not live out this truth (in reference to keeping the Sabbath), that the next Sabbath after he had commenced keeping that day, ~~which~~ was one of their busy days,and they sent him down to Detroit so that he should not come in contact with any S.D.Adventists, and the very first place that he went into was the "Hygienic Restaurant," and he found out that they were just the kind of people that lived in his own city, so he enjoyed himself there fully as well as he had in Toledo. Now this man had to work this thing out under the difficult circumstances that surrounded him, but the Lord helped him,--and I wish you could have seen his face while he was telling me these things. He wanted to know what I thought would be best for him to do, and I told him I thought it would be best for him to live these principles ~~right~~ out right in his own home until the time came that he had done all he

could in his home there would be plenty of other openings for him. On that same trip I met a man in Detroit, who was one of the leading manufacturers of the city. He had been taken very sick,--in fact he did not expect to live. He said he asked his physician to send for an ambulance and have him taken to 54, Ferris Street, and the physician asked him what he wanted to be taken there for. Well he said he expected that this would be his last sickness, and that if he could only get under that roof he would feel safe; so he was taken there . When I was called up to his room, with tears running down his face, he said, "In t enty-four hours after I get here, I found relief. I asked him if he referred to physical suffering, and he said that that was only a small part of it. He said, "I felt that there was something that I needed, and I found it in this place, and said he "I want to tell you one thing,--and that is, that the nurses that you have here represent a life that I have desired for many years, but I was never brought to the place where I had to give up until I came here." So that man, who was passing through inflammatory rheumatism was saved through the lives of the nurses who waited upon him. I asked the nurses about this , and there was not one of them who knew the state of the man's mind; so it was simply their lives, their kindness and the spirit with which they waited upon him that turned this man to the better way. These are illustrations of what we see from time to time. When our workers go out, how blessed is the thought which is given them , that "God is no respecter of persons; and there is not a person in this room but what can, with God's help, do the same things, simply by being properly related to God, and how we should rejoice in this thought. How useful to our fellow men we might be if we were only be in the position where God God wants us to be.

The other day, just as the General Conference closed, there was a touching scene that came fore us--fifty of our missions scattered all over the world, pleading for workers. This work is something that every one of us can do, after first winning the confidence of the people by attending to their physical infirmities; and we see the same thing carried out in the life of our Savior,--he did that very thing, and that caused the people to flock around him--he gave them physical help, and that made room for light and truth to come in. We can do the same thing and speak truth--if we have the truth; but we cannot speak it unless we have it. Who is the truth? ("Christ."). Yes. Thomas at one time asked the Savior in regard to the way he was going to prepare mansions for his people, and the reply was, "I am the Way, the Truth," and what else? ("The life."). (John 14 : 6.) That is everything we want. If we have Christ we have the truth, and if we live Christ, we live what? ("The truth.") And that is the thing we should desire, above all things else. What a grand and glorious day it will be when that time comes when we shall be able to see what the truth has done for us,--- we do see through a glass darkly now, but when that day comes and we shall see him as he is, then we can rejoice continually to see what God has wrought in us and for us. I hope that every one of us who are here to-night may from day to day be able to see and realize what these things mean, and if we do, we shall be willing to take and stand in that position in God's work that he wishes us to occupy.

DR. THOMASON: I was impressed with a statement which was made by Eld. Daniels in one of our meetings the other day, when he said there was a sweet note sounding in the medical missionary work. I find that that is true in my own experience, and that there are sweet notes

sounding in my life every day as the result of being connected with this glorious truth; and xxxk I find as I study it more and more, and look into its depths from day to day, that it constantly grows brighter and sweeter. I feel that this truth is something that I can tie to,--that I can plant my feet upon, and in doing this, I feel that I am placing my feet upon a solid rock, and I need not fear that I am standing upon some slippery stone that will roll from under me and I shall be overthrown; but I know that if I attach myself to these glorious principles and give myself unreservedly to them, they will keep and sustain me. I feel that God has given us a system of truth that we can afford to give ourselves to entirely and absolutely. We need not keep anything in reserve, but we can give ourselves wholly to this truth,--all that we are and all that we hope to be. I am thankful to-night that the only purpose that I have in life is, that I may absolutely and unreservedly give myself to this truth and its promulgation.

Now it seems to me that we have opportunities before us such as we have never had before. There are calls coming to us from every part of the world for workers, and here we are, a great many of us gathered together in this one place, and it seems to me that our should continually go out to God to guide us and to lead us into paths of righteousness truth and usefulness,--to give us a love for right being and right doing--for <u>righteousness</u>, so that we may feel impelled to go about doing good, just as the Savior did. There are opportunities, ~~I say~~ before us, I repeat, such as we have never had before. During this coming summer there will be ~~openings~~ many openings in the various lines of our work. Our conference presidents are going to call for nurses and physicians to visit every camppmeeting. The conference presidents and the church Elders are going to call our workers to go

into the churches, not simply to stay over Sabbath and Sunday, but to spend two or three weeks with them, teaching cooking, care of the sick, and other things pertaining to healthful living.

What does all this mean? It means that every one of us as we shall be, should be ready, when called upon, to go out as a witness for these glorious principles --to labor not only in our churches and camp-meetings and our local churches, but there are opportunities in the world for this work. Already we have appointments this summer for many Chautauques; this is going to call for a score of our workers to go out into the field and tell the people of the world this truth. We have, of course many Adventists in our churches who know not these principles, but the world is longing for truth such as we have, and it seems to me that now we have a most opportune time for work. We must not expect that everything will be pleasant; we must expect opposition, but now is the time to consecrate ourselves and prepare to go into the work while the opportunity offers.

It was my good fortune, a few weeks ago to spend a few days in an asylum and in a large hospital, and to teach a class of nurses for work there. When I first began my work, there was a little opposition on the part of some, --especially from those who had charge of the work. They thought it didn't amount to much to go from one department to another working with individuals and trying to get them interested in the work. But I found that I was gradually working into their good graces, and into their hearts, and when they saw demonstrated the wonderful things that could be accomplished by simple remedies, the first thing I knew there would be a call from another department to teach its helpers, and then to another, and so on I was kept teaching from place to place and from door to door, principles that they had never heard before. It was a wonderful

opportunity, but it was only one of the many that we will have, if we are only in the place where God can use us and trust us with these opportunities.

I might relate just a little incident in connection with this hospital work, to show what a little thing will accomplish: In one department, where the patients were most violent, was where I thought I would make my first efforts, so I worked among some of the patients who, of course, were cases of acute mania. There was one patient who was very violent,--it took seven people to hold her; she was a German woman, a middle aged woman, vigorous and powerful, and she had to be strapped down to the bed, and was given the most powerful hypnotics and sedatives to produce sleep. I thought that would be a very favorable case to try some simple remedies upon, and I asked the privilege of using that case as a sample of what God could do with the simple means which he had given us to use. All we had to do was to take the patient out of bed when she was violent and kicking, place her in a neutral bath for two hours where she rested quietly. Then we took her out of the neutral bath and put her into a wet sheet pack, and she slept well that night, and after that she slept as much as eight hours some nights. This was a testimony in favor of these simple treatments that could not be gainsayed, and as the facts gradually leaked out calls came in for help and instruction from the different departments. I expect that these calls will come in more and more frequently, as the force of these principles is understood. This means that we must be consecrated wholy to these principles that God has given us.. But there is not one of us who is worthy of these privileges that the Lord has given us. I feel that I am most unworthy to be trusted with this glorious truth that we have; and yet God means that this truth shall go, and ~~that~~ he knows

that he must use human instrumentalities to carry it, so I feel that it devolves upon each one to devote himself to this truth as never before. And in order to learn much of this truth and to carry it to others, we do not need to go into the churches or the Chautauquas or one institution or another, but we have these opportunities right around us, for we know what will give relief and comfort, and this help we can render every day to patients with whom we come in contact. This was impressed upon my mind a few months ago while dealing with the case of a man who came to the Institution in a very weakened and depressed condition. His case had appeared to be hopeless, and I felt that God had sent him to the Institution for a purpose,--not, Perhaps, for the purpose of regaining his health, but to teach him something about God and Heaven. He knew practically nothing about God or the necessity of obtaining forgiveness of his sins. I went up to his room one day to talk with him upon these subjects, and in reference to his spiritual condition; and I remember how I allowed the conversation to drift in the very opposite direction. He led out in the conversation and he got me so interested while talking about incidents which occurred at the time when the Indians were on the plains of the West that I allowed him to talk all my time away and so I went away and missed the opportunity. A day or two after that, I was called to his room, and found that he was rapidly sinking; his pulse had grown so feeble that it was almost imperceptible, his breathing was rapid and shallow and his body was cold, and in that condition it was impossible for that man to survive,--he was absolutely dying--it was was true that he was dying. I think few could appreciate the agony of my soul when I realized that that man's life was ebbing away, and I had missed my opportunity of speaking to him of his condition and of the World to come, and I knew if he died at that moment, and I knew that if

he died then, it would be forever impossible for me to bring to him the glad news of salvation, and so I paced that room agonizing and Pleading with God to spare that man's life so that I might have just one more opportunity to bring the glad news of salvation through Christ to that man's mind. To all human appearance it seemed impossible for that man to live, but God was gracious, and he brought that man back to life,--in two or three hours God brought that man back to life and he was restored to consciousness: His skin warmed up, his heart began to beat stronger, his strength increased, and then I made up my mind that I would not miss the next opportunity that I had of talking with him, and I embraced the first opportunity that I had, to go and speak to him and tell him that God had sent him to this Institution,not, perhaps, to regain his health, but to show him his lost condition and the necessity of having his sins forgiven. While I was talking with him in this manner,the tears came into his eyes and he said that he felt that there was some purpose in his coming here, and he asked me to tell him the way of salvation, and how to pray. I knelt down with him and we prayed, and had a glorious season together. When the man prayed, he asked God to forgive his sins; in a day or two after that, he died,and he had the glorious realization of the fact that Christ had forgiven his sins, and that Christ had died that he might live.

This is an illustration of the importance of our being ~~at~~, at every moment of our lives ,in such a position that God can use us at any moment, and if we are not ready to act at the ~~right~~ moment when the opportunity presents itself,it may be forever lost. Many times an opportunity like this never returns, and I have many times thanked God that he once more gave me an opportunity of speaking to that man. I pray that God

may help eahh one of us, that, as we go about our duties day by day, associating with our patients and with each other, that we may always carry with us and communicate to others, hope and gladness and sunshine. I am reminded of that verse in 2 Tim. 2 : 20,-- "If a man, therefore, shall purge himself from these (vessels of dishonor), he shall be a vessel unto honor, sanctified and meet for the Master's use, and prepared unto every good work." That is the all-important part of it; and may God help every one of us that we may be prepared for that good work .

DR. DeFOREST: Some nurses feel that they have no great talent for speaking in public, or of holding large audiences spell-bound by their presentation of these glorious truths, but they tremblingly, yet resolutely work in a quiet way. They are not the brightest scholars, or even the brightest students in the training-schools. I want to give you an incident in the experience of one of these workers who passed through one of our training-schools in Basle: It is an example of how the Lord uses even weak vessels for his glory. This brother had not a common school education, but he had one thing,--he had the love of God down deep in his heart, and also a deep love for humanity,-- and another thing, he was impressed with a sense of the shortness of time and the nearness of eternity at every step. He seemed to be walking softly with God at every step in his onward way. I never knew him to speak a light or trifling word; with him, it was a serious matter to live; ~~and~~ He constantly had his mind fixed on the value of the human soul, and he was seeking in every possible way to fit himself up so that he could meet God's ideal of him. He barely graduated in the training-school, and was sent to Jaffa, in Palestine. I think at that time he was alone there,--there were no other nurses near him--he was all alone in

a foreign city, but he found a little place to work; he started a little bath-room and went to work in a quiet way. Now that man, with the power of God resting upon him, and by the use of the few simple remedies which he was able to supply, stirred the whole of Southern Palestine with the results of his work, so that people came to him "from Judea and beyond Jordan to be healed of their diseases," as they did in the time of our Savior, and he sent in his reports to Basle, and they read like the work of the apostle Peter, and even like that of the Master himself,--and it was the Master doing again the work that he had done when he was walking on the hills of Palestine,--why the two reports read as near alike as two peas.

Some of you , perhaps, are not counted among the brightest nurses, but it is the Spirit of God that lifts a person up, makes them glorious and sends them out into his harvest field, and puts the right thought into their minds and the right words into their mouths at just the right time and place, and as they watch for opportunities they come to them one after another, just as fast as they can improve them. The Lord has been very good to this brother in Jaffa,--and he is very good to every one of us . I feel like praising him to-night for all that I see and hear.

MISS TABER: If we have been called to fill a place and work for a cause, it seems to me we should for that place and that work, even though we go out alone; and it is frequently the case that when we go out from this place to labor in a certain field, that we find ourselves all alone. I think many of us know what that means. When I came here, I started in with the training-school; I remember that Dr. Winegar was here then. I remember how we looked upon the nurses who were at work as being so wise, while we knew so little , and how anx-

we were to learn, and to go out and work as others did. But when we started in, we began to understand that all we had learned here was not going to make us sufficiently wise in our work unless we learned of Jesus; and when we got out into the field, we felt a greater necessity for learning of the Lord than we had felt here. But I am sure of this, that if we know the Lord, and then strive with all that is within us to obtain a knowledge of true principles and then stand by them and for them, that they will stand by and for us.

It is impossible for us to stand for this truth when we go out into the world, if we have not Christ in our souls: we either succumb to the influence of the people where we go, or they succumb to the things that we take to them,--and they do not succumb to us, but to the truth. If we have enough of the truth in our souls so that we can bring it to our support under all the trials and under all the circumstances by which we may be surrounded, and keep our tempers under all trying circumstances and stand up for this cause, and know that God has sent us to the place where we go, then we are going to carry with us the influence that God sent us to carry. I feel thankful for this truth, that "if we draw nigh unto God, he will draw nigh to us." It seems to me we ought to rejoice that there is such a host of workers in training for this work as we see here, and that we ought to strive to help one another and encourage one another as we have never done before.

SINGING. Hymn 390.

BENEDICTION by Eld. Hibbard.

Dr. Hamaton
With
Dr. Kellogg
Meeting of
Leaders &c.
Chr. 28/01

# School of Health.

THIS will be conducted under the auspices of the International Health Association by physicians and nurses trained at the Battle Creek Sanitarium. The course will include ten days' instruction and two lessons each day, with additional hours to devote to private instruction and practice classes. Special attention will be given this year to two subjects: Rational Diet and Scientific Cookery; The Home Care of the Sick, or How to Have a Sanitarium at Home.

The following subjects are announced with the understanding that the program may be varied somewhat to suit the wishes of the majority of the members of the classes after they have been formed.

## RATIONAL DIET AND SCIENTIFIC COOKERY.

These lessons will consist of a short illustrated lecture, occupying twenty or thirty minutes, followed by a demonstration of methods of preparing the dishes discussed.

1. *Chemistry of Foods.*— Food elements, chemical differences between green fruits and ripe fruits, raw foods and cooked foods, physiological relation of cookery, microscopical and chemical illustrations and demonstrations.

2. *Bread Making.*—Ancient methods, modern methods, and the new method without yeast or baking powder; crisps, sticks, puffs, beaten biscuit.

3. *Pastry.* — Yankee pie and indigestion; Wholesome and toothsome pies and cakes; apple pie, prune pie, pumpkin pie.

4. *Desserts.*— A dozen delightful, delicious, attractive, and perfectly wholesome as well as novel and simple desserts, such as grānut pudding granose short cake, etc.

5. *Soups.*—A dozen delicious soups prepared from vegetable stocks, simple, wholesome, and palatable. Cream of corn, tomato bisque, cream pea, nut French, savory potato, tomato cream, fruit soup, cream rice, celery soup, vegetable, Swiss lentil.

6. *Lègumes.*—Peas, beans, lentils prepared in a variety of new and attractive forms.

7. *Nut Cookery.*—Meat substitutes, nut broths. — nut soup stock, best illustrating culinary effects.

8. *Nursery Cookery.*—How to prepare a dozen infant foods at home, just as good, as anything that can be purchased, and a deal better.

9. *Diet Kitchen.*—Foods for the invalid; how to prepare them. Twenty tasty and wholesome dishes for the sick.

10. *How to Make a Scientific and Artistic Bill of Fare.*—Seasonable foods for spring, summer, or winter. Simple breakfast, simple dinner Suggestions for Christmas, New Years, and weddings; school lunches, traveler's lunch bag.

## HOME CARE OF THE SICK, OR HOW TO HAVE A SANITARIUM AT HOME.

1. What is Health? What is Disease? Why disease is catching. Health more contagious than disease Causes of disease. Treatments—how to conduct them. How the body combats disease. Microscopical exhibition of typhoid germs, cholera germs, tuberculosis, pneumonia, and diphtheria, malarial fever parasite, trichina, and other parasites,

2. *Brain-Nerves.*—How we think; how we remember.

Pain — Headache, backache, sideache, neuralgia, colic, itching, burning, and other strange sensations.

Simple methods of relieving it: Fomentations, compresses, hot-blanket pack, hot bath, etc.

3. *Indigestion.*—Causes: Treatment for dilated stomach, prolapsed stomach, intestinal catarrh, constipation. Hot water drinking, cold water drinking, enema, wet girdle, hot and cold trunk pack.

4. *Nervous Exhaustion: Neurasthenia.*—Unmedicated tonics; cold bath, cold mitten friction, cold-towel rub, and wet-sheet rub.

5. *How to Get Lean. Diet for fat people.*—Baths to reduce flesh: Sweating baths, cold baths. Exercise to remove the over accumulation of fat.

6. *Fever Nursing.*—Typhoid and malarial fever, measles, smallpox.

7. *Uric Acid Diseases, and How to Prevent.*—Diet, baths, and exercise.

8. *Diseases of Children.*—Commonest forms in diseases of children: measles, whooping-cough, croup, indigestion, and worms

9. *Common Deformities. How To Cure Them.*—Flat chest, spinal curvature, prolapsed stomach, floating kidney, etc.

10. *Consumption: the White Plague.*—How to prevent, cautions necessary, diet, exercise, simple home cure.

## SUGGESTIONS TO MOTHERS.

An extra lecture especially for ladies; accidents and emergencies; what to do until the doctor comes; burns, sprains, fractures, hemorrhages. How to apply simple bandages; how to carry the helpless or injured persons.

# SCHOOL of HEALTH

615.7

# SCHOOL OF HEALTH.

## Under the Auspices of the International Health Association.

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and perfectly wholesome as well as novel and simple desserts, such as granut pudding, granose short cake, etc.

2 for Parlors
L R

5. A dozen delicious soups prepared without greasy meats, simple, wholesome, and palatable. Cream of corn, tomato bisque, cream pea, nut French, savory potato, tomato cream, fruit soups, cream rice, celery soup, vegetable, Swiss lentil.

3 for Parlors
L R

6. Legumes.-- Peas, beans, lentils prepared in a variety of new and attractive forms.

4 for P and R

7. Nut Cookery.-- Meat substitutes, nut broths, nut soup stock, best illustrating culinary effects.

8. Nursery Cookery.-- How to prepare a dozen infant foods at home, just as good as anything that can be purchased and better than most.

9. Diet Kitchen.-- Foods for the invalid, how to prepare them. Twenty tasty and wholesome dishes for the sick.

10. How to Make a Scientific and Artistic Bill of Fare.-- Seasonable foods for spring, summer, or winter. Simple breakfast, simple dinner. Suggestions for Christmas, New Years, and weddings; school lunches, traveler's lunch bag.

## HOME CARE OF THE SICK, OR HOW TO HAVE A SANITARIUM AT HOME.

1 for Parlors
+ Rockford

1. What is Health? What is Disease? Why disease is catching Health more contagious than disease. Causes of disease. Treatments, how to conduct them. How the body combats disease. Microscopical exhibition of typhoid germs, cholera germs, tuberculosis, pneumonia, and diphtheria, malarial fever parasite, trichina, and other parasites.

2. Brain and Nerves.-- How we think; how we remember.

Pain--Headache, backache, sideache, neuralgia, colic, itching, burning, and other strange sensations. Simple methods of relieving it: Fomentations, compresses, hot-blanket pack, hot bath, etc.

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5. How to Get Lean. Diet for Fat People. Baths to reduce flesh: Sweating baths, cold baths. Exercise.

6. Fever Nursing.-- Typhoid and malarial fever, measles, smallpox.

7. Uric Acid Disease, How to Prevent and Cure.-- Diet, baths, and exercise.

8. Diseases of Children.-- Measles, whooping-cough, croup, indigestion, worms, and other common maladies.

9. Common Deformities. How to Cure Them.-- Flat chest, spinal curvature, prolapsed stomach, etc.

10. Consumption: the White Plague.-- How to prevent: cautions necessary; diet, exercise, out-of-door life.

SUGGESTIONS TO MOTHERS.

Accidents and emergencies; what to do until the doctor comes; burns, sprains, fractures, hemorrhages. How to apply simple bandages; how to carry helpless or injured persons. An extra lecture especially for ladies will be given when desired.

610.7

EXPERIENCE WHILE ENGAGED IN SCHOOL OF HEALTH WORK.

At the Helpers' Meeting held in the College Chapel, Sunday evening, February 14th, 1904, Dr. Morse related the following :-

There are a few experiences I have had in my short experience in the field, I would like to tell you about. My first Health School was at Charlotte, and the last night in the Court House there, fifty boys filled the front row of seats, and they had note books and pencils, and took down the things they heard, and afterwards a woman came to me and said that her boy told her he would not drink her sort of coffee any more, and would only drink the sort of coffee the speaker told them about. That was just one illustration.

In Hills-dale, the town had been well advertised, and at the second meeting the Mayor came, and sat in one of the front seats, and started the applause, twice, during an appeal to live up to health principles, and for clean, wholesome living. He said , "Go on with it. It's the best thing we ever had in town." Now, when you get such support as that when you go out, isn't it a stimulus to be ready to go when the call comes ?

In Jackson, exactly the same words were used by the proprietor of one of the largest drugstores in the town. I first met him in a neutral bath in the little treatment rooms there. What did he go there for ? He had the biggest supply of drugs in town; to sell, of course. But when he gets sick himself, he goes to our treatment rooms. He, too, said to me,"It's the best thing we ever had in town."

One of the physicians in Jackson, Michigan, who had been a general practitioner there for a number ofyears, came to one of the seeions , and waited till after the meeting, to chat a little, and said to me, "I wish you would come and see me." I called on him, and he said, 'I want to talk to you. We sat down, and he said, 'What do you Adventists keep

Saturday for ?" I thought he was going to ask me something about how to start a Sanitarium, and was quite astonished. Well, I told him a how God created the heavens and the earth, and rested the seventh day. And how the ~~Lord~~ of God law was a transcript of his character, and all that sort of thing. "Yes", he said, "that is what my mother taught me when I was a boy about twelve years old." I asked him, 'Why don't you keep it then ?' He said, 'Well, nobody else does;" and one day in seven does" and went on to ask me about the change of calenders, from the Old Style to the New, and the lost ~~day~~, time, and so forth, and he told me this story :-

"Five years ago I was attending physician at the Jackson prison. I was going through on my rounds one Saturday morning, and came to one of the shops, and passing through, I looked across theshop, and there stood a man leaning against the table with his arms folded. I watched him several minutes. He never winked nor moved; and I said to the attendant, 'What is the matter with that man ?" And he replied, "Oh, he is a Seventh-day Adventist and never works on Saturdays." I then asked him what he was in there for, and he replied, 'I don't know." He took the man's number, and then we went to the warden, andhe said 'Number-----is not at work. What is the matter ?" "Oh, he's a Seventh-laybAdeventist; he never works on Saturdays." "Well, what difference oes that make ? It does n't matter what a man's religion is, I supposed. Oh, well, the warden who was here before I was told me about that man, nd he told me what punishments he had had. He had had every punishment hat could be given in the institution, up to the very severest,--in-luding solitary confinement, floggings, etc. and he said, he is the best .n we have inprison, so far as the rules go. He never breaks a rule. is steady, industrious, and faithful to the last degree, but although ey kept on, with their severest punishments, that they could give, he id, "Warden, you may kill me , but I won't work on Saturdays."

Now, the doctor says, "I want to know whatyou keep saturday for." Then the thing appeared to him as it never had before: that there was the Sabbath, the great seal of our Creator, our Heavenly Father; and there was Sunday, and I told him we regarded Sunday as the badge of authority of the great anti-Christian power, and when we do the one thing we honor God, and if we do the other thing we place ourselves and our allegiance to the other power. He says, "Now that opens my eyes. Now I know."

Then we talked about electricity, and other things, and then we went out.

Now that prisoner was bound not to speak. They compromised with him when he would not work., and told him he must arch in with the rest, in file to the shop, and stand there with folded arms all day, and not speak. And he did it. The physician said, "I don't know what he was in there for; but I cant forget the man." That line by the poet came to me :"They also serve who only stand and wait." and I thought of our sanitarium family here, none of us bound by such obligations as that, and yet how many ofus are improving the opportunities we have ?

Another experience. A letter came the other day from Jackson, and in it the wife of one of the clergymen says, "Send me anything you have in the line of cookbooks, and directions for making healthful dress. My husband won't let me alone till I have got a health waist on, and my children won't eat anything that is not in accordance with the rules of proper diet." There is some of the harvest from our seed sowing, that has come quickly. Some of the seed does not take long to grow.

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610.7

(Mem. for School of Health:)

S U B J E C T S .

Food Reform:

Fruits and Nuts Vs. Meats; cereals, Legumes, Vegetables.

Dietetic Value of Fruits; diuretic, laxative.

Fruits as a Source of Energy; digested starch, levulose.

Fruits as Antiseptics; fruit diet.

Cereals; high nutritive value complimented by cookery.

Legumes; nutritive value; modes of preparation.

Vegetables; questionable food value; require seasoning of some kind.

Seasonings ; harmful; mustard, pepper, vinegar, etc.

Evils of each.

Fats; harmfulness of; pie crusts, pastry, griddle cakes, et etc.; butter, lard, oleomargerine.

Dangers of Cream and Butter.

Dangers of Milk.

Water.

(Correction for last page.)

This course of lectures is in no sense commonplace. It is unique both in matter and in method. The lecturer, Dr. Winegarn has been prominently connected with the Battle Creek Sanitarium for several years and deals with her subject in an exceedingly practical and at the same time an interesting manner. The course is intended to continue for two weeks, but the whole course may be given in one week if two lectures are delivered daily, afternoon and evening, or any six of the lectures may be selected for a week's course. The lecturer receives a regular salary which is paid by the Lecture Bureau of the International Health Association, with which she is engaged, and hence the charges made are moderate, only sufficient to pay the actual cost of travelling and other expenses.

Those desiring further information should address,

Dr. Geo. Thomason, Sec'y,

International Health Association,

Battle Creek, Mich.

Following Pages

Are Best

Copies Available

610.7

SCHOOL OF HEALTH.

Foundations.

1. God in nature and God in us.

2. Man is the temple of God, the sanctuary, the place of controversy and ministry.

3. Our relations to God. God is reconciled to us as soon as we are reconciled to Him. Christ in the atonement.

Home Hygiene.

Ventilation:

Methods, amount required, inlets, outlets, heating in connection with ventilation, ventilation of a cottage home, school houses, meeting houses, cellars, attics, closets.

Disinfection:

Body disinfection, room disinfection, only hot soap suds needed.

Dust.

Garbage.

Kitchen sinks.

Place under the house.

Carpets, rugs.

Beds.

Vermin.

Back yards.

Vaults.

Cess-pools.

Water supply:

Wells, cisterns, hard water, rain water, city water, ditch water, filters, distilled water, lake water.

Leaky roofs.

Moldy rooms.

Wall paper, one layer put on over another.

Laundry.

Individual Hygiene.

Diet.

Dress:

Fundamental principles.

Warmth, modesty, freedom of movement, beauty.

Evils of conventional dress.

Restraint of breathing, consequences, digestion, liver action, etc. Weakening of trunk muscles, consequences. Displacement of stomach and other organs. High heels, insufficient clothing of the limbs. Skirt bands, belts, stiff waists.

Relation of physical culture to dress reform.

History of dress reform.

Diseases due to conventional dress.

Disorders of the stomach, liver (gall-stones), enteroptosis, pelvic disease, general feebleness.

Bathing.

Exercise --- Home gymnastics, corrective gymnastics.

Home Remedies.

Natural remedies for disease.

It is the blood that heals.

How to relieve pain, fever, general weakness, insomnia, a cold, bruises, sprains, rheumatism, constipation, nervousness, malarial fevers, anemia, and other infections.

Accidents and emergencies, burns, water, massage, heat.

Christian Help Work.

Motive.

Methods.

Work to be done for fathers.

Tobacco, drink, assistance in finding work.

Work for Mothers.

Care of homes, care of children, cookery, dress, care of sick, home remedies, child culture, mothers' meetings.

Work for young ladies.

Sewing circles, nature study, Bible study, girls' clubs, special physiology for girls.

Work for boys.

Boys' clubs, anti-cigarette clubs, sewing schools, special physiology for boys.

Work for Children.

Kindergarten, kitchen garten.

What to do in emergency.

Formation of Good Health clubs, Life Boat.

Jail work, friendly visiting.

Gospel Work.

ITEMS TO BE DISCUSSED AT THE MEDICAL MISSIONARY CONFERENCE.

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Sanitariums and their management
Guarding the health of doctors, nurses and employees, salaries, bills of fare.
Eating, European plan, lodging, rules for helpers.

Training class,
Curriculum, diplomas, requirements for entrance, co-operation with other colleges.

Branch institutions.
Field work and schools of health, city missions, cafés, advertising, food business, to whom proceeds rightfully belong.

Literature.
Health journals, best plan of circulating, tracts, special editions.

Debts and their liquidation.

Relation of our work to the medical profession.

Medical college.
Requirements for entrance, qualification of students, self-supporting work, entrance.

City missions.
Workingmen's homes, lunch counters, bath rooms, openings for medical work in civilized lands, heathen lands, this country.

and
Union of medical work ~~with~~ evangelical work.

Reports from the field.
Australia, New Zealand, Honolulu, Samoa, S. Africa, India, Basle, Mexico, England, Denmark, W. Indies, Germany, Sumatra (Munson) Japan, St. Helena, Portland, Spokane, Seattle, Boulder, S. Lancaster College View, Des Moines, Denver, Madison, Cleveland, Toledo, Detroit, Chicago, Jackson, Nashville, Wheeling, Paducah, Little Roc, Asheville.

Cafés.

San Francisco, Los Angelos, Portland, Lincoln, Butte, Des Moines, Detroit, Toledo.

Bee Question of bonding the Sanitarium.

610.6

(J. H. Kellogg '98 Vol 8

The Principles I Love Represented
In a number of the Parlors and Helpers at the Sanitarium

At a general "helpers meeting" held at the sanitarium some weeks ago Dr. Kellogg, looking over the sea of heads before him, said:

"It is a glorious thing to be connected with a work that has such good principles as has ours,--a work that has such power in it as to draw together such an assembly as this. What has brought this ~~great~~ multitude of people here? Christ once asked his disciples, "What went ye out for to see?" That is what I ask you to-night,--"What did you come out here to see? What did you come to this institution for when you left your homes? Think of the question for a moment. I believe you came here with good and high purposes. Now have you all been living up to those high purposes? As you find yourselves growing in knowledge of the facts and principles taught here, have you been reaching out for the attainment of your high purposes? That is what we must do, if we would keep growing in grace, and we should have higher purposes to-day than we had yesterday.

The Lord has blessed us all in bringing us so far; and now, let us try to advance still farther.

Now What are we going to do ~~about it~~? Let us rouse ourselves and improve the great opportunities that God has given us. God has put us here for missionaries,--not to rest and to have a good time for ourselves--but to be trained to go out as ~~soldiers~~ advocates of these great principles that have done so much for us and for everyone coming in contact with them.

I have just been talking to the patients in the parlor about these ~~great~~ principles, and when I finished, they cheered heartily,--not me,--but the principles. They were convinced that there are great truths ~~and principles~~ here, and that those here who represent these truths and principles are different to what they come in contact with in the world. It is a glorious thing to have a truth that makes men of boys, and women out of girls, and takes common, ordinary people, such as we are, and puts them in

them in such relation to the world that the great ones of the world respect them and are glad to learn of them. Moses said to the ancient Hebrews, "Remember these statutes that I teach you, and do them, that ye may live,-" and what more did he say? That the people who should come in contact with them shall say, "Surely, this is a wise and intelligent people,--" We know we are not very wise or wonderful,--we are a very feeble people, with nothing to boast of, in ourselves; but we have such a wonderful truth that ~~it covers up our imperfections and~~ people come here and think this is the most wonderful place in the world,--and it is; and they think the people are wonderful people,--because they have great and wonderful truth. Since then we have this glorious truth, let us all make up our minds to be true to it.

I wonder how many of you would be ready if to-morrow you had an offer to go out into the missionary field. Every one of us should have a burden of soul for the people who have never learned the things that we have learned,--for the people who do not have the truth that we have--for ~~the people~~ those who do not know these wonderful things. We have no right to enjoy these things without a burden for soul for those who do not enjoy them.

Now we propose to carry on our work ~~next year~~ more systematically and thoroughly than ever before. The Lord has ~~given us a new lease of life, so to speak,~~ and opened up before us new opportunities, and now we want to organize the work better than has ever before been done. We want to be able to strike as hard a blow as possible--not against our fellow men, but against the fetters that bind them and against the evils that afflict them. This is the work that the Prophet Isaiah, ~~and~~ the Lord, through ~~him,~~ exhorts us to do: we are to "undo these heavy burdens;" we are to "break every yoke;" that is what we are here for--to "relieve the oppressed;" that is what this institution is for. We look out into the world, and we see how people are oppressed; and they come to us with heavy

yokes about their nekks--yokes of evil habits,--and they come here to be relieved of them. They know they are diseased but they don't know the reason. There are people who go away from here rejoicing because they have been set free. I receive letters from time to time from such.

A noted temperance workers some years ago, got hold of a copy of the Home Hand Book and he wrote me saying , "I thought I was a temperance man, but since I have been reading what you said about the use of tea and coffee, I have made up my mind that I was not a temperance man, and I am going to reform on tea and coffee." He had been hard at work for the good of men when he was making use of the enemies of man, and he didnot know it until he got hold of the truth.

You see what a mighty truth the Lord has given us,--and now let us be up and doing, and organize our work, and lay hold of it with an enthusiasm that we have never had before. There were never so many things to encourage us as now. people are saying, in different places, ' Come and help us! Come and help us! ' We have received a score of moreof letters from Chautauquas and other places, asking for doctors and nurses to come and teach them and help them. We have letters from conference presidents, elders of churches, etc., from all over the country saying "Come and help us." If we had hundreds of nurses with these principles burning in their souls we could find a place for every one of them. Our work has reached a point at which one cannot be useful among us unless he is an out and out diet reformer,--a real temperance reformer. A man who is a sort of half-and-half reformer has no place in this work. We want thorough-going reformers. Our work isgoing forward, and our trumpet must give no uncertain sound. The order is to march on and forward.

There is victory ahead for us. Not victory in respect to great wealth or worldly fame but in the work of true reform in the world. And there is a great satisfaction in seeing men and women reformed in this way, who could notbe reached in any other way. Men and women can be cured

by following out these principles, who could not be cured in any other way, and every ~~single~~ one of you has the privilege of going out into the world and saving the lives of people, by faithful adherence to principles who could not be saved otherwise, and you can have the privilege of hearing men and women say to you,"With God's help, you have saved me,-- you have saved me."

When we look out into the world, ~~we can see the people reaching out their hands toward us,--~~we can see millions of hands reaching out toward us for help. In every country and in every land, the world is dying for lack of the knowledge that we possess. ~~Now when the world is in that state,~~ shall we not then arouse ourselves and say, "We will go and help deliver those poor souls?" It seems to me we must do so. Let us not fall asleep right in the midst of all this glorious light and let ~~this light~~ it become darkness in our own souls because we do not feel ~~the~~ its importance ~~of it~~ and make the proper efforts to let ~~the light~~ it shine into other hearts. I believe the Lord will make everyone who comes here ~~and~~ who will be true ~~to these principles and to truth~~ a standard-bearer of this truth ~~and I hope the Lord will~~ make ~~a standard-bearer of every~~ one of you.

If a man receives the truth, ~~and leads a new and righteous life, the truth~~ not only comes into his heart and controls his life, but it shines out in his face, and there is no mistaking it; and when worldly people come in contact with you, they will see ~~that something has happened to you, and~~ that ~~there~~ has come great change taken place in you. No matter how gross and sordid people may be, when they look into your face, they feel it. Now God has given us pure food, and pure principles, ~~and truth and uprightness.~~ These are means not only of salvation to the world through us, but of salvation for us. Let them work out in our lives a greater degree of consecration and of righteousness than ever before. Let us plant our standard a little higher; and if God has placed our candlestick on a hill where it may be seen, let us keep our lights trimmed and burning, and do our utmost to let it shine out with ~~unfading~~ dimmed luster, and

see to it that this light remains ~~un~~hidden and shining through us. Let us consecrate ourselves to this work as never before; that we may live so near to God that we will be a medium through which the transparent, ~~so that the Lord can let the~~ truth may shine to others ~~out through us~~. Let us consecrate ourselves to and this work as never before, ~~and let us try to consecrate ourselves to~~ the Lord ~~as never before~~.

610.6

GENERAL MISSIONARY COMMITTEE MEETING, Feb. 3, 1900.

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The meeting was opned with prayer by Sister Lockwood.

Sister Gathofener: I have enjoyed my first weeks stay here very much. However, I found things were entirely new to me. I am sure that the blessing of the Lord is resting upon the work here.

Yesterday morning Sister Anna Kellogg and I visited some of the leading physicians in the city. We first called on Dr. Rhodes, in whose family Miss Kellogg had done considerable nursing, and he gave us letters of introduction to several other physicians. We are confident that the physicians have been favorably impressed, and that we may expect work from them for the nurses in the settlement in the future.

MISS BLACK: We are all getting on nicely at the Children's Home. The workers are all thoroughly enjoying their work and the children are learning day by day.

I have had an opportunity the past week to do some work at the Girl's Club. The interest seems to be good; some are becoming very much interested in our principles.

Recently many destitute cases havecalled at our home. There is one poor family living near us who have been almost freezing during the recent cold weather we have been having. When we found them they were without food and fuel. We called the attention of the associated charities to the case, and they have since been helped.

DR. PAULSON: This work of getting into clubs and societies is always good, because it represent organized effort of some kind. It affords opportunities that we should not miss, as there is a possible chance of us making use of them.

I do not know but I mentioned last Sabbath the morphine case that

had come here as a last resort after trying a great many other treatments. As a type of what had been accomplished at other places, at the last place they cured him of the morphine habit by giving him the cocaine habit. He seemed to be getting on well here until he was well enough to be on his feet, then he was anxious to have his tobacco again. I asked him if he was willing to have his little girl smoke. He looked at me in astonishment, and said: "Why, of course not." I then asked why he would do something that he would not have his daughter follow. This seemed to settle the question for the time, but the next morning he went home. His wife came to see me yesterday and she said that he had gone back to the tobacco. The probabilities are that he will soon be taking morphine and cocaine again. I am afraid that his wife has not co-operated with him as she might have.

We have a young man here at present in whom I am quite interested. He was sent to us by the Associated Charities, after taking twenty-one different cures for the morphine habit. He had not been sober for eight months. He is a very bright stenographer, and held a prominent position with Swift & Co. before this morphine-whiskey habit overcame him. He does not now use morphine, but I have reasons to believe that he still smokes.

My brother was dictating a letter to him a few mornings ago and came to the word "consecration." He did not seem to understand the word. So my brother spelled it for him, but still he could not catch the meaning, and was not satisfied until he went to the dictionary himself and looked it up. He said it was a word that had never been used in the offices where he had been employed.

There is another feature of our work that is growing. This is the work in the wards. People are coming here for treatment from all parts of the country. We have had at least half a dozen patients from

Wisconsin the past week or so. They have come here to have some slight surgical operation performed, etc. It is very evident that if this feature of the work keeps growing, we shall soon have to be renting rooms outside for our workers or for hospital work.

The general spirit here in the house seem to be good. The nurses seem willing to respond to all the calls we have received. While there has been nothing very brilliant or striking as yet; on the other hand there are no discouragingfeatures.

I have not been able to do any special work outside. Last week the Vegetarian Society gave a banquet in honor of Judge Crosby at which I spoke. I tried to hold up our principles, and I believe that a favorable impression was made.

BROTHER WILLIAMSON: The work at the Workingmen's Home is in about the regular order. We have not had any new special experiences in the past week. We have run along about as usual, but there seems to be a good interest present. This cold weather has rather cut off our patronage. This seems strange, but our patronage is more or less made up of those who want to get cleaned up, and when it is cold weather they are not so anxious for a bath.

There seems to be an increasing inquiry after the principles. I had several visitors this week who were quite interested. I had a talk with Mr. Bliss, of the Chicago Telephone Company, last week, who seemed very much interested, not only in the Workingmen's Home, but alos in other phases of our work..

I saw Mr. Franklin MacVeagh, and had quite a talk with him yesterday. He also seemed somewhat interested in our work.

BROTHER SADLER: I have just received a very nice letter from Hibbard, Spencer, Bartlett & Co, enclosing a check for $25.00. Our

Our work seems to have been of a varied nature during the past week. I have had a nuber of interesting experiences. I have to the Mission twice duringthe week, and there has been very good interest shown.

The text, "Cast your bread upon the waters and after many days it will return unot you." has been brought very forcibly to my mind the past week. I think I spoke to you about the man I met two years ago at Willard Hall---the one legged tramp. He was one of the dirtiest, filthest specimens of humanity I ever saw. I spoke with him and gave him tickets for a meal and bed at the Workingmen's Home. I did not come in contact with him again until about a week later when I me t at him at the Star of Hope Mission. just before the testimony meeting he came to the front and said: "Men, I am tired of this thing. I have come to the point where I am going to make a change." We had prayer with him and he disappeared. I did not see him again until a few nights ago at the Life Boat Mission, where he told me of his experience, his progress during the past two years. He is now floor-walker in one of the largest stores in Hyde Park. He is of good courage, and seems to have a bright future beforehim.

BROTHER VAN DORN: As far as I know there is a good spirit at the Mission. The medical students who are staying here take hold very nicely. They have been down to the Mission three times this past week. Brother Collaren spoke one night and Brother Haskell one. I do not know that there has been so many during the pastweek who have made a start, but if we plant the right seed I am sure that the Lord will take care of it.

MRS. WILSON: I think the Lord is wonderfully blessing us in our soliciting for the "Life Boat Rest for Girls." I can scarcely realize

that we have gotten on so well the past week. It seems that everything that we have asked for we have gotten. The first part of the week one of the large furniture stores, Carol & Lancaster, donated about $15.00 worth of rugs; the Cable Piano Company sent us a beautiful upright piano; the Maxwell Paper Company sent us enough paper for the large room on the first floor; the Larz Wall Paper Company have donated enough paper for the five rooms upstairs; the Stafford Hotel has donated enough carpet for upstairs, and they also donated four beds and springs. Mr. James Stafford, of the Inter Ocean Hotel, says that he will send us some things in about two weeks; he also says that they are making some repairs at the hotel, putting in new fixtures, etc., and will have some second hand furniture that they cannot use, and they will remember us, as they think that we are doing a worthy work. The Lord has been very gracious toward this work, and we are thankful for it. From present prospects we will be ready to occupy the building in a few days. At present we haveñt a cook stove, but one of the business houses have promised to donate us a range.

BROTHER SPALDER: I had a talk with a policeman on that beat, and he thought that this was certainly a strange thing that we were trying to do. I explained the work more fully to him, and he said: "You have lit in the right spot, and I will do all that I can to help you." How much his help will be wotth to us, I do not know. However, I think it is always well to keep on the right side of people when our consciences will allow us to do so.

SISTER WILSON: The agent for this house thought that he would lose some of his tenants by our moving inthere, but instead of that it seems that if anything more people have moved in.

Yesterday morning as I was coming down I noticed a girl standing in the door of the adjoining house. I thought it much nicer if we could make friends of the neighboors, so I stepped up to her, and, speaking quite pleasantly, told her that if she did not have time to see me then, I would be glad to give her a paper telling something about our work.. She took the paper and thanked me very kindly. Later in the day, as we did not have any fire, Miss Emmel and I went over to this same house to warm. The landlady treated us pleasantly, brought in a bottle of beer and offered it to us the same as she would to any of her friends. We then explained to her that we did not drink any stimulating liquors. She did not seem at all offended, and parted with us apparently with the best of feelings.

SISTER LOCKWOOD, who has charge of the Maternity and Rescue Dept. said: We have received eleven girls into our department since I reported last. Eight of them have found employment since they have been with us; they were employed by people who became interested in them through this institution. One of the girls has gone back to her old life. There seems to be no help for her; I almost looked upon her as a hopeless case from the beginning.

J. R. ROSS: Of course we have our trials and temptations, but the work in our department seems onward at the present time. During the past week the exceedingly cold weather cut our business down considerably, but am glad to say that it is again picking up.

I have had the privilege of sending three or four patients to the Sanitarium in Battle Creek, and have also had the opportunity of sending out several to the Branch.for treatment.

MISS VAN WAGONER: In making out last month's report I noticed that

I noticed that there was an increase of seventy-five people in for examinations; and an increase of two hundred for treatments.

MISS R SADLER: The correspondence among the prisoners this week has been very interesting. I received a letter from one man who said that he had been rejoicing for sometime in the hope of Jesus from reading the LIFE BOAT. A guard picked up a sheet of the paper that had been swept out of a prisoner's cell, read it carefully, and became very much interested in the work. In another prison in the West, a fireman became converted by reading a LIFE BOAT that had been sent down in the waste paper.

We have received several donations lately. Among others a trunkful of clothing from a man in Massachusetts, who said that he was a mission convert. He also sent $10.00.

MISS UPTON: The work at the Nursery is encouraging. We have nine babies at the present time. In a couple of months we will have to have a larger place in order to continue our work. We will also have to have have more helpers, as Miss Vreedenburg and myself are scarcely able to do all the work required. The Lord is certainly blessing our work, and we look forward to the future with pleasure, knowing that the Lord is abundantly able to supply all our needs.

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610.6 Med Miss Bene Assn

RESOLVED, That in view of the recent discussions respecting the relations of the Mission Board and the Medical Missionary Boardwith reference to medical missionary work in foreign xx fields, and with reference to plans for co-operation of the two boards, it is necessary to place on record the following statement of facts:--

1. The Medical Missionary Association was created by the General Conference for the purpose of conducting missionary work of a medical and philanthropic character in home and foreign fields, the necessity for this action growing out of the fact that work of this character must be carried on by those who have had special professional training for the work.

2. In obedience to the instruction of the General Conference given four years ago, the Medical Missionary and Benevolent Association has been organized and incorporated, has received a large amount of property which it now holds, has established many lines of philanthropic and missionary work, has been instrumental in establishing various medical missionary and philanthropic enterprises in the United States and other countries, has established a Medical College and Training School for Missionary Nurses in Battle Creek and Chicago, and has now under its supervision 48 physicians, 261 graduated nurses, 81 medical students, all of whom are pledged to work under the supervision of this Association.

3. The Medical Missionary and Benevolent Association has held, since its first meeting, after which it was organized, two biennial meetings at which its character and work has been recognized by the General Conference and its business regularly transacted, and at the last meeting xxxxxx xxx of the General Conference held at College View, a special meeting was called for the purpose of considering the province of the Association and the resolution by which it was created, and this resolution, which reads as follows, was unanimously re-endorsed:--

"The object 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."

4. The Mission Board, which was in existence at the time the Medical Missionary Association was organized, had not, up to that time, undertaken medical missionary work of any sort, neither was there any suggestion or institution that the Medical Missionary and Benevolent Association was organized. The latter was, instead, the outgrowth of the medical missionary work which has been conducted at the Battle Creek Sanitarium during the last thirty years, and which represents a special feature of the third angel's message which the Lord himself planted, and to which he has given a special work and a special mission, which is clearly shown in the instruction which the Lord has given, and in the remarkable manner in which this work has developed as a special feature of the general work.

5. The work of the Mission Board, so far as it has been defined, has been stated to be the same in foreign fields as that of the General Conference Committee in the home field, with the exception that it acts under the general supervision of the General Conference Committee, being appointed by the same body which appoints the General Conference Committee, and is a subordinate organization to its evangelistic work.

6. The Medical Missionary Board is elected by a separate and distinct constituency which includes the General Conference Committee and represents the entire Seventh-day Adventist body, as well as all large contributors to the funds of the Association.

7. The General Conference Committee recognizes the province of the Medical Missionary and Benevolent Association and its Board in the United

States, and has always done so, from which it must be inferred that its subordinate committee, the Mission Board, which is its representative in foreign fields, should do the same.

8. During the last four years the personnel of the Medical Missionary Board and the Mission Board has been so nearly the same that meetings of the Mission Board have been practically joint meetings of the Mission Board and the Medical Missionary Board, or have been so regarded when questions relating to the medical missionary work have been under consideration. But this plan has been found to work to the great disadvantage of the Medical Missionary Board and the medical missionary work, for the reason that nearly all business relating to the work being transacted in the Mission Board, the officers of the Board by degrees came to regard the work as properly belonging to the Mission Board, and thus within its province and themselves competent to deal with every question which might arise, either by their own action, by reference to the Mission Board, or by reference to the Medical Missionary Board, whichever might in their judgment be most appropriate, whereas questions coming forward for consideration are often of such character that the Medical Missionary Board alone is competent to determine how or by whom, they should be dealt with.

9. At the late General Conference held at College View, the above facts were made more or less prominent, and were especially made clear to the nominating committee, who arranged the personnel of the Mission Board with the distinct understanding that the Medical Missionary Board was instructed by the General Conference to take charge of the medical missionary work and would do so. It is further evidenced from the composition of the Mission Board and the fact that only a single member of the Board (Eld. Irwin) will have an opportunity to come in touch with the medical work, that it was clearly understood by the brethren in their action that the Medical Missionary Board would conduct the medical work, and the Mission Board the evangelistic work, and each independent of the other, except so far as the two boards might arrange for mutual co-operation. (It has been decided to locate the Mission Board in Philadelphia or some other eastern city, none of the members, except Eld. Irwin, residing in Battle Creek.) In further evidence of this fact it may be stated that at a properly constituted meeting of the Medical Missionary Association held at College View in connection with the General Conference, this question was brought forward, placed in the hands of a committee, and this committee, which consisted in part of persons who are now members of the Mission Board, reported to a subsequent meeting of the Association a resolution looking toward the formation of a plan for the co-operation of the two boards in their work, which resolution was unanimously adopted.

10. From the above facts it is evident that the supervision of medical missionaries, missionary nurses, and other lines of missionary work outlined in the resolution which constitutes the foundation of the Medical Missionary and Benevolent Association, and which is, so to speak, its charter, belongs to the Medical Missionary Board, and never has been in the province of the Mission Board. It is also evident that whatever supervision the Mission Board has heretofore exercised over medical missionaries and their work has grown out of the fact of the identity in personnel of the two boards, and has been permitted by courtesy of the Medical Missionary Board. It is also evident that now that the two boards are entirely distinct in their membership, as well as in their work, one being wholly composed of laymen, the other largely composed of physicians, the method of conducting medical missionary work by quasi-joint action of the Mission Board and the Medical Missionary Board is no longer possible, and that whatever part the Mission Board acts hereafter in the management of medical missions and medical missionaries must be through mutual understanding and agreement with the Medical Missionary

Board, the latter Board being recognized as having the supervision of this work as its special province, as the Mission Board has for its special province the supervision of the evangelistic work; and

RESOLVED, That in view of the above facts, and while recognizing the interests of the Mission Board in medical missionary work and the intimate relation of medical missionary to evangelistic work in foreign fields, and the importance of harmony and union between medical missionary and purely evangelistic work, we believe it to be the duty of this Board to at once enter upon the active supervision of medical missions, physicians, and nurses, in foreign fields, in harmony with the principles relating to the exercise of authority brought out from the Scriptures at the late General Conference and made clear in recent testimonies, recognizing the responsibility of the individual missionary in the field, and his direct accountability to God for his stewardship, and regarding the relation of this Board to its missionaries in foreign fields to be that of an assisting, encouraging, and co-operating agency, rather than a governing authority; and

RESOLVED, That this Board shall in the future, as in the past, earnestly endeavor to promote and secure harmony of action and unity of plan and interest between itself and the Mission Board, while recognizing the independence of each board in its special province, as outlined in the first of these resolutions.

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in the management of medical missions and medical missionaries must be through mutual understanding and agreement with the Medical Missionary Board, the latter Board being recognized as having the supervision of this work as its special province, as the Mission Board has for its special province the supervision of the evangelistic work; and

RESOLVED, That in view of the above facts, and while recognizing the interests of the Mission Board in medical missionary work and the intimate relation of medical missionary to evangelistic work in foreign fields, and the importance of harmony and union between medical missionary and purely evangelistic work, we believe it to be the duty of this Board to at once enter upon the active supervision of medical missions, physicians, and nurses, in foreign fields, in harmony with the principles relating to the exercise of authority brought out from the Scriptures at the late General Conference and made clear in recent testimonies, recognizing the responsibility of the individual missionary in the field, and his direct accountability to God for his stewardship, and regarding the relation of this Board to its missionaries in foreign fields to be that of an assisting, encouraging, and co-operating agency, rather than a governing authority; and

RESOLVED, That this Board shall in the future, as in the past, earnestly endeavor to promote and secure harmony of action and unity of plan and interest between itself and the Mission Board, while recognizing the independence of each board in its special province, as outlined in the first of these resolutions.

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1. The Medical Missionary Association was created by the General Conference for the purpose of conducting missionary work of a medical and philanthropic character in home and foreign fields, the necessity for this action growing out of the fact that work of this character must be carried on by those who have had special professional training for the work.

2. In obedience to the instruction of the General Conference given four years ago, the Medical Missionary and Benevolent Association has been organized and incorporated, has received a large amount of property which it now holds, has established many lines of philanthropic and missionary work, has been instrumental in establishing various medical missionary and philanthropic enterprises in the United States and other countries, has established a Medical College and Training School for Missionary Nurses in Battle Creek and Chicago, and has now under its supervision 48 physicians, 261 graduated nurses, 81 medical students, all of whom are pledged to work under the supervision of this Association.

3. The Medical Missionary and Benevolent Association has held, since its first meeting, after which it was organized, two biennial meetings at which its character and work has been recognized by the General Conference and its business regularly transacted, and at the last meeting ~~xxxxxx xxx~~ of the General Conference held at College View, a special meeting was called for the purpose of considering the province of the Association and the resolution by which it was created, and this resolution, which reads as follows, was unanimously re-endorsed:--

"The object of this Association shall be to erect and manage homes for orphan children and for friendless and poor 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."

4. The Mission Board, which was in existence at the time the Medical Missionary Association was organized, had not, up to that time, undertaken medical missionary work of any sort, neither was it at its suggestion or instigation that the Medical Missionary and Benevolent Association was organized. The latter was, instead, the outgrowth of the medical missionary work which had been conducted at the Battle Creek Sanitarium during the last thirty years, and which represents a special feature of the third angel's message which the Lord himself planted, and to which he has given a special work and a special mission, which is clearly shown in the instruction which the Lord has given, and in the remarkable manner in which this work has developed as a special feature of the general work.

5. The work of the Mission Board, so far as it has been defined, has been stated to be the same in foreign fields as that of the General Conference Committee in the home field, with the exception that it acts under the general supervision of the General Conference Committee, being appointed by the same body which appoints the General Conference Committee, and is a subordinate organization doing evangelistic work.

6. The Medical Missionary Board is elected by a separate and distinct constituency which includes the General Conference Committee and represents the entire Seventh-day Adventist body, as well as all large contributors to the funds of the Association.

7. The General Conference Committee recognizes the province of the Medical Missionary and Benevolent Association and its Board in the United

States, and has always done so, from which it must be inferred that its subordinate committee, the Mission Board, which is its representative in foreign fields, should do the same.

8. During the last four years the personnel of the Medical Missionary Board and the Mission Board has been so nearly the same that meetings of the Mission Board have been practically joint meetings of the Mission Board and the Medical Missionary Board, or have been so regarded when questions relating to the medical missionary work have been under consideration. But this plan has been found to work to the great disadvantage of the Medical Missionary Board and the medical missionary work, for the reason that nearly all business relating to the work being transacted in the Mission Board, the officers of the Board by degrees came to regard the work as properly belonging to the Mission Board, and thus within its province and themselves competent to deal with every question which might arise, either by their own action, by reference to the Mission Board, or by reference to the Medical Missionary Board, whichever might in their judgment be most appropriate, whereas questions coming forward for consideration are often of such character that the Medical Missionary Board alone is competent to determine how or by whom, they should be dealt with.

9. At the late General Conference held at College View, the above facts were made more or less prominent, and were especially made clear to the nominating committee, who arranged the personnel of the Mission Board with the distinct understanding that the Medical Missionary Board was instructed by the General Conference to take charge of the medical missionary work and would do so. It is further evidenced from the composition of the Mission Board and the fact that only a single member of the Board (Eld. Irwin) will have an opportunity to come in touch with the medical work, that it was clearly understood by the brethren in their action that the Medical Missionary Board would conduct the medical work, and the Mission Board the evangelistic work, and each independent of the other, except so far as the two boards might arrange for mutual co-operation. (It has been decided to locate the Mission Board in Philadelphia or some other eastern city, none of the members, except Eld. Irwin, residing in Battle Creek.) In further evidence of this fact it may be stated that at a properly constituted meeting of the Medical Missionary Association held at College View in connection with the General Conference, this question was brought forward, placed in the hands of a committee, and this committee, which consisted in part of persons who are now members of the Mission Board, reported to a subsequent meeting of the Association a resolution looking toward the formation of a plan for the co-operation of the two boards in their work, which resolution was unanimously adopted.

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610.6

MISSIONARY-ACRE MEETING, May 16, 1901.

G. Thomason, Chairman.

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THE CHAIRMAN stated the object of the meeting,--that those who had been out in the field working in the interest of the "Missionary Gardening" fund might give their experiences and have them reported and published in "The Missionary Acre." He said: "I know ,from reports which I have already received from those who have been out, that they have had wonderful experiences, and there are a number here to-night who can tell us some of these experiences, and which, I am sure, will be very helpful to us." The Chairman then offered prayer and called for experiences.

BR. SATTERLEE : The work that I have done has been mostly in cities, and in some of the larger cities, like Grand Rapids, where they don't have many gardens; but I can truly say that this work in the field has been a glorious experience to us.

Last Sabbath, Br. Counselman and myself had a good meeting at Grand Rapids. We had a young people's meeting in the afternoon, and a large number came in. It was evident that they had not been much interested in Christian work; but the tears flowed down their faces as one after the other rose and gave their hearts to the Lord. Many expressed their gratitude because we had brought them some of the truths which are commonly believed among us. I am sure that if we knew how little those truths are understood by the members of our churches, we would be more anxious to labor in this field. This work is best done

by sitting down with a family and talking with them in a careful and prayerful spirit. This manner of laboring with our people has opened my heart to this work in a way that I have never known before. I believe that God is working with us, and will give us ultimate success.

I have many times felt my own weakness, and in almost every one of these experiences which I have had, and we have often come to places where, like Jacob, we did not know what was going to happen next, and we had to earnestly seek the Lord, for it seemed as though everything was going wrong and our harvest was coming to nought. But the Lord has always opened a way for us, and when the clouds have seemed the darkest, and the way most forbidding, there is where we have received the greatest benediction from the Lord. So I can say that I am very much in sympathy with this work, and have felt as though it was a very great blessing to me as well as to others.

This work has been received with favor by the people at large. We have a large church at Grand Rapids (something over 135 members) and we tried to visit as many of them in a private way as we could; and we presented this work to them publicly as well as privately, and I can say that, almost without exception, they are in sympathy with this work, and glad to do what they can to forward it, although many of them are poor and cannot afford to do much. We told them we wished them to share with us the work of saving souls.

We have ~~not~~ had but very little prejudice to fight against, and I believe that when this matter is placed rightly before our churches and people, and the people at large, that they will heartily co-operate with us. Many people outside of our denomination have shown their interest in this cause in a substantial way, and there are fields just waiting for us to occupy them. This work has been a good experience to

me, and I feel very much in sympathy with this work, and I feel like giving myself more fully to it than I have ever done before.

BR. DRYDEN: My experience in this work has been very encouraging to me; I felt from the first that I was doing just what the Lord wanted me to do, although I could not always tell what the work would be. We knew that this work was simply a privilege that the Lord had given us; that the Lord had spoken and said that this work must go forward, and we felt that it was a privilege that the Lord had given us, to have a part in it,--and I believe that the Lord is in it.

CHAIRMAN: Have you not some actual experiences with the people which you could give us ?

BR. DRYDEN: At first we labored under the disadvantage that we didn't know what we were going to do, exactly, but we visited from family to family, and presented this cause to them, and many seemed to favor it. I might relate a little instance: We visited one family and tried to get them to say what they could do. They said they were poor people and didn't own any land that they could work for missionary gardening, and I suggested to them to work some land along the edge of the river, --and that it would not be difficult to make such an arrangement. This seemed to be a new idea to them, and they said they would see what could be done. I have not heard from them, but they seemed to be favorably impressed . Others also said they would do what they could. This work has been a source of great blessing to me.

CHAIRMAN: I received ,this week, a report from Toledo, of seven acres of corn, two or three acres of beans, and about six broods of chickens. We would like to hear more reports.

BR. COLVER: We left here last Friday afternoon, and reached the Toledo Mission about 9 o'clock. The nexy morning we started for Bowling Green, about 28 miles south from there. Br. Secor (?) and I took part in the Sabbath-School classes. After the meeting we found that the Elder of the church had been detained, and we were invited to take charge. Their lesson had been a missionary lesson which was in line with what we had to present, and as we proceeded, the people were encouraged and were all saying "Amen," and that was what we wanted. Pr. Secor then gave a review of the Sanitarium work, its growth, development, the different branches, the favorable testimonies given at the General Conference, and, as it were, the turning of the tide in favor of medical missionary work; that some of the people had been misinformed, and that the General Conference was convinced that this is the Lord's work, and that we were going to carry it forward. I followed up, speaking along the same line, and we laid before them our plans for missionary gardening. After the Sabbath we called on the treasurer of the church and he gave us an acre of corn, and each of his two little children gave us a setting hen and a brood of chickens, and the wife gave one-third of her chickens for this year.

That was Saturday night. Sunday morning we started out and went to several places. The first man we interviewed said he would give us five dollars more than any man in the church would,--and that was interesting. In the afternoon, Br. Secor met the Elder of the church and told him what this man had said, and he thought at first he would like to see how high he would go; but he finally decided that he would not do that, because his wife was sick, and he thought she would have to come to the Sanitarium as a patient; but he gave us an acre of corn, and altogether we had seven acres of corn, two potatoe patches, some

broods of chickens and $11.50 in cash. Besides this, we were blessed, and the people were interested in the little box to be sent, the little paper, and in Good Health. They didn't really know how to do these things, but they were all interested in the line of campaign, and wished to learn, so that they could teach others. The great point is, to teach people so that they can work, and also teach others to work.

One thing that interested people was, that we told them we were going to run a farm up here, the proceeds of which were to go into this fund, and one man suggested that it would be a good thing for me, as it would give me more lung-capacity. There were a number of interesting things, one of which I might mention : One man had a mortgage of $800 on his farm, and didn't pay his tithes because he was behind and wished to pay his debts first. But he could only pay the interest on the three hundred dollars; and finally he decided to pay his tithes, and at the end of the year, he had paid, not only the interest on his mortgage, but a hundred dollars on the principal, and had built a new barn costing $150. Since then, he has been more liberal, for he finds that it pays.

CHRISTIAN: When I first went out in this work, I went to Ainger, and on Sabbath the brethren gave us an opportunity to lay our plans before them, and to get them interested in a Gospel which saves not only from spiritual but physical death. One gentleman gave us an acre of beans-----

CHAIRMAN: Tell us how he came to do it.

BR. CHRISMAN: In the forenoon we had charge of the meeting, and laid before them the way in which the Lord is leading his people at the present time, and the truth that he is especially bringing to the minds of his people for the present time, also, some of the work that was

done at the General Conference. At the close of the meeting they expressed a desire to have an evening meeting. At that meeting we presented to them the principles of health--which we would think they would be well versed in, but which they needed to hear. At the end of about an hour's talk we turned the meeting over to them to ask questions, and they asked many. Then we asked how many were willing to help in this work. They were all willing, but they were not decided as to how much they would give. We told them we would be with them the following day and visit each family, and this we did, the next Sunday. One gentleman gave us an acre of beans. We find that by presenting to our people the way in which outsiders become interested, they feel that they must help also. And we find that by telling them that it is evident by the way in which outsiders take hold , that the Lord is going to carry this work along ,whether our people help or not,--we find that when they understand this to be the case, they are willing to help. Another gentleman gave us a half an acre of beans; another gentlemen promised a half-acre, and a brother promised us $5, to be paid in the fall.

The past week,I went to Kankakee, An appointment having been made to speak xn xnx xfxxrxnxxn, I had an opportunity to speak to the church on the Sabbath in the afternoon,when I presented our principles. The people were very much interested,as it seemed to be an entirely new thing to them, and I told them we would visit them the next day; and Sunday afternoon Br. Anderson spoke to them along the same line. While waiting for the meeting, I saw others, and one brother gave an acre of corn, and his brother gave another acre of corn. I found some who, although they were not situated so that they could give acres,they gave money. One gentleman gave me $25, and another gentleman gave me the like sum, and I was bidding him Good-bye promised to pay me $5 in the

fall. Then I was to receive a certain sum of money from a family, and they were to let me know how much to-day,--I expect it will be about $25. Another gentleman gave me something like a quarter of an acre of beets .. I am also expecting to hear from another party who was to give me something this week. This is a glorious work.

CHAIRMAN: So your last week's work would amount to be about $150. It seems to me that a good idea has just been suggested,--that is, that we don't have to go before people with a "poor mouth" as it is called, and beg for anything, but that we can present it as a glorious work and an excellent opportunity for people to co-operate with God, and to receive from the Lord the blessing that comes to the "cheerful giver;" it seems to be an opportunity for them to "catch on" and co-operate in this work while it is passing by, and if they do co-operate, they will get the blessing. In this view of the matter, it seems to me that we can go before the people in the interest of this cause with all possible zeal and enthusiasm, knowing that God is in the work, and that it is for the good of those to whom it is presented, as well as for our own.

BR. COUNSELMAN : I would say, in regard to this work in the interest of the Medical College, that there will always be plenty of discouragements which will come up, but the victories will be all the greater when the discouragements are conquered. In regard to the work in Grand Rapids, I might give a few incidents: We arrived on Friday afternoon, and I visited some families or heads of families and gave them some idea of what we were there for,--that we were going to try and enlighten the people in regard to the principles of health-reform. I found that it was decided to give us the regular hour in

church on the Sabbath in the morning; but I had prepared no lecture, as I had supposed that the greater part of our work would be of a personal nature, so I was a little surprised to find that they had decided to give us the regular morning hour. Br. Satterlee first gave a talk, speaking an hour on the relation of the physical with the spiritual man, and on the necessity of preparing ourselves for translation and eternal life. I followed him with a detailed outline of the work of the Medical College, its growth and development, plans for self-support, and so on; and I found, when I got onto my feet, that I had plenty of enthusiasm, and before I had finished, three-quarters of an hour had passed,--and I assure you, right now, that when you go out and try to present this work, if you think of its scope, and the influence that is now going out, and that is to go out into the earth from it, it will fill you with enthusiasm, and you will get such a blessing as you probably never before received. After the morning service, the Elder of the church asked us to take charge of the Young People's Meeting in the afternoon, but we could not be present. We took pains to avoid entering into any details of business arrangements on the Sabbath, but tried to come before the people with the spiritual side of the question, as far as possible. On Sunday morning, Br. Satterlee and myself commenced business at the homes of the people. I went to the Elder of the church, but he had already given a hundred dollars for the educational work, and felt as though that was all he could do at present; and others were in debt. I don't wish to make any excuses for our want of success in Grand Rapids, but we found some things there which were seriously against our success there: the church there is large, but ~~poor~~ very poor, and they had to raise a debt of $400, and they felt that that was that was their first duty, but we presented our medical missionary work to our people as much as we could on Sunday. We found one old lady who was interested in the work

but had been an invalid; she said that the Sa bath before was the first time she had been up in a long time, as she had the rheumatism, but she said she hoped to be able to do something for this work before the summer was over if she had to take in washing; she promised to give us as much as she could earn during the summer, and her husband and son said the same thing. As we were too late for the train, we went to the home of Mr. Macey, a manufacturer of these portable bookcases. His mother was an Adventist, and he had been such, in his younger days; his sister also, is an Adventist. He gave us a cordial welcome, and after some persuasion and explanation, he gave us ten dollars. From what he said, we hope, later, to get further donations from him, although not an Adventist. This illustrative of many experiences that we had.

We also got some merchandise,--for instance, a swarm of bees, a silk handkerchief that an old lady presented, which can be sold for two or three dollars; and a little boy in the church gave a setting hen with the promise of the proceeds of the brood. We also got a hive of bees, sixteen dollars in cash and ten dollars in pledges. The blessing that we received more than repaid our efforts.

BR. STOOPS: We first went to the church at Ceresco. There are only four members in that church, but we succeeded in getting something from them. The first lady that we met lived on a forty-acre farm, but it was only half of it under cultivation, and there was a three hundred dollar mortgage on it,--she gave an acre. From there we went to town and took dinner with an old lady who is living on a pension. We chopped some wood for her to pay for our dinner. After dinner she said she would give us five dollars of her next pension money. The next person whom we met was an old fentleman who gave us a dollar, although he was able to give more. We got five dollars from another gentleman; he

likes the privilege of giving; we also got several other donations.

Our next trip was to Douglas, Mich. We got to church just at the close of Sabbath-School, and were shown an article in a paper stating that we were to lecture there Saturday night and Sunday night, but were told that that was not enough, but that we must lecture twice on the Sabbath and twice on Sunday. Of course we were neither of the lecturers, and told them so; but at the close of the Sabbath-School the announcement was made that we were there, and would lecture and that all were expected to be present at the lectures,--and I believe they were all present. We didn't do much "lecturing," but we told them in plain language what we had learned at this Institution, and we received several donations; but we found that some who were able to give the most gave the least. We got a quarter of an acre of beans from an old gentleman worth several thousand dollars; and his hired man, who used tobacco, gave us five dollars. A gentleman who was taking a two-years' medical course in Detroit, gave us three-quarters of an acre on the ~~bare~~ front.

The next day we had an invitation to dinner from three different places; we chose one in the country, and were taken over the farm, including a big strawberry-patch. We asked ~~him~~ the gentleman for strawberries, and for beans, and so on, but he didn't want to give us any. Finally we asked him if he ever gave anything for any cause. "Yes," he said, he had given for everything that came along. We asked him if he had ever given anything for the medical missionary cause, and he said "No;" that he had never had a chance to. So we told him that was his chance; so he gave one-fourth of his strawberry crop, which will be worth about $50. Besides this, we got some small donations. We had a good experience, and may go out there again.

BR. THORNTON: Our experience has been growing all the time. When we first started out ( for Angers), we met a gentleman at the station who said they had written, asking if they didn't want a Sanitarium doctor to come down there and speak to them on the Sabbath, and they wrote back that the church was always open. So we went down, and they gave us an opportunity to talk with them, and we improved it by telling how the people got donations for the Tabernacle. After Sabbath-School we talked quite a little while. We talked about an hour, and an old gentleman said he believed it was God's work, and that there were several things he would like to understand, and asked several questions, --among which were these: about some being cheated out of their shares, Dr. Kellogg's skepticism, and so on. We didn't know much about these things, but explained them as well as we could. After an interesting meeting of about two-hours and a half, we enjoyed our dinner, and then went out in different directions. That afternoon there seemed to be a good many people sick, and they wanted us to examine them. The ladies were interested in cooking, but I found, before I got through, that I ~~-and they seemed to~~ have but little practical knowledge upon that subject, and they told me several things that I didn't know. In the morning I asked a gentleman what he thought he could do for us, and he said he had nine acres that he and his wife had decided to plant to beans, and would send one-third of the proceeds to us . At one place the boys of the Sabbath-School became so much interested in medical missionary work that they decided to give three dollars. There were other small donations, among which was an acre of timothy hay; the acre produced two and a half tons of hay last year. Our experiences have been very interesting and profitable.

MR. KNOX: Two weeks ago, we went to Bradford, and had a very interesting experience there ; we went there on barwheels. Before we got there,we had a word of prayer by the side of the road. The church numbered about sixty members; and when we got there , we took seats in different parts of the room, and got acquainted with the people as well as we could before the Sabbath-School. Then Dr. Otis led the Sabbath-School, and we had a very interesting meeting there. Then the Elder of the church gave up his talk for Dr. Otis to speak, and he spoke especially in reference to what had been done in ~~this~~ the last session of the General Conference,and some things that had been brought out in the Conference in reference to this work--more especially the medical missionary work.. He told them we had everything for the Medical Missionary College except the building. He didn't say anything then about money, but told them that we needed a building. Then I believe they had an evening meeting, while Mr..... and I went to visit a gentleman about ten miles further out, and when we came away, he said he was glad to have us come out, and wanted us to come out again sometime, and bring half a dozen boys with us and stay a week. He and his wife have about 75 acres of land. After we had talked with them awhile, they told us they couldn't say then what they would do, but I think we shall get quite a little help from them,--and I think his little boy will help some,too. We had other experiences, and besides the blessing we got from our work in the ~~town~~ villages, we were blessed in our labors in the country as well.

ER. CASE: In the evening , after Sabbath-School, at Bradford we appointed a meeting for Saturday evening, and most of the resident members were present,and we had quite a meeting with them. After help-

ing them fold their papers for the regular missionary meeting, we spoke of our purpose in coming there, and got quite a donation, including ~~land for~~ strawberries , potatoes, an acre of corn, several broods of chickens, and so on,--they responded generously when we told them what we wanted.

Last Sabbath, Mr. ~~Hugueley~~ Hubley, Mr. Heald and myself went to Homer but we didn't know the name of a single member there. We got some names of the Post-Master, however, and went to Sabbath-School, assisted in the review and held a meeting afterwards,--and it was a very interesting meeting. We found we had a lot to talk about, because none of them had been to Conference, and they had not read the Bulletin, and apparently they were very much interested. The only thing I heard, to indicate how the talk was taking, was, that one of the women said, "Boys, keep still; he will be through pretty soon;" they listened very patiently. In the afternoon we got an acre of corn and 1 the proceeds of ~~a~~ 4 broods of chickens, and at Quincy, two acres of oats.

DR. THORNTON: I would like to add another word : Since we came back, I have learned that Mr. Abbott (?) has given some of the proceeds of his crops (?)

After some statements in regard to rumors, etc., the Chairman read a list of the calls for the next Sabbath.

610.6

MEETING OF CONFERENCE PRESIDENTS AND DELEGATES

(March 12, 1909.)

Opening Prayer.

J. W. Kellogg. I believe that to-night, after having heard of both the home missionary and the foreign missionary work, we are in a fitting condition to make plans for the development of this work, and I think we should all get in perfect harmony, so that we may all work in unity.

H. W. Decker: I have been in sympathy with this work, and have had full confidence in it., and I am especially glad to see the prospect of more united action in regard to it. It seem to me that it is now no onger an experimnnt,--it has grown past this stage. God is using this work, and I trust to see it take a new start xxxxx longxxx now.

W. McReynolds: The time was when we wondered how we coul use those who were trained in medical missionary lines in connection with our meetings--our tent meetings and general meetings in the cities, but the time has now come when we wonder how we could possible work without them. It seems to me that the experience has been clear to show that the best possible work can be done and is being done by those who have been trained in this line of work, and I long in my soul to see every field worker know how to take hold of these things and do xx them. And I long to know how to do more myself for those who are suffering, than I have ever been able to do in the past. What few efforts I have been able tomake along tht line have been blessed in a wonderful way, and it seems to me that these opportunities are simply given me to how me that the Lord is willing to co-operate with me in my weak efforts along t is line.

About ten months ago a nurse was sent to us, and we sent a young lady into to the field to help her, and they began work in the city and tried to organize a School of Health, but they could not make it go. People were not well enough acquainted with the principles then and would not take hold and subscribe to the school. But there were about sixty families in the city, from which some one had been at the Battle Creek Sanitarium, and they came and wanted them to take up the treatment work, which they did, until in a very short time they had more work than they could possibly do. Theyhave hired a house for about $50 a month furnished by a gentleman who is intensely interested in these principles and who has been a patient at the Sanitarium, and he volunteered to furnish the fourteen rooms completely and almost donated the use of the furniture. The Y. M. C. A. have fitted up treatment rooms, and charge them but $5 for the use of it, and the work is getting on remarkably well Bro. Monkel has charge of the Y. M. C. A. Work, and Bro. E. R. Stewart is doing mission work there.

W. W. Prescott: I would like to ask if the objects which have been presented to us, are intended to include a practical change in our methods of work. I would like to ask if the Lord has witnessed in this sort of work sufficiently so that there is light enough to make it appear wise for us to make this change in our methods of work. Has not this kind of work paidthe Conference of Texas as well as any other branch?

C. McReynolds: This whole line of work has scarcely cost the Conference anything.

W. W. Prescott: It costs but little if anything to the Conference,

yet it brings in better returns than any other class of work.

J. H. Kellogg: All the missionaries are brought up to the idea that they are expected o be self sup orting.

C. McReynolds: There are some small servant-houses, and r some of these these nurses are keeping some sick poor patients and treating them , and the Lord is blessing their efforts wonderfully.

... Allee: I have been listening with a good deal of interest to what has been said, and I think I can endire every statement that has been made in regard to this line of work. But it seems to me that we must look a little at another phase of the question. We are all interested in this work, and anxious to help it on a l we can. What we want to know is How are we going to get these workers into the field? And, what relation will this work bear to the other? I am very anxious to relate myself with this line of work, and I a believe we are fully persuaded that it is one of the best branches of the work What I am especially interested in is how can we get dre hundred medical missionaries there in that work. We have a great field, one that would be capable of producing great results if the workers could only be sent there.

. . Russell. I am very much in favor of wht has been said on these subjects. Thixxworkxxx Our conference take a great interest in this work. The work had been going rather slowly in Guthrie for a while. There was a poor popcorn vender who was afflicted with inflammatory rheumatish living in very narrow quarters, about 6 X 8 on one of the streets who had not been able to use his feet for some time. He was inclined to Atheism, and had rather imbibed the idea that there was no true Christianity becau e those who professed Christianity could s e his

helplessness, an would not help him. Our mission workers thought that they would take him do n to t e mission, so they went up there with a conveyance and carried him up into the mis ion, an gave him some b ths an other treatment, and it was only about three week from the time he entered the mission before he handed pro. Parlelee his cane and said "I will give this cane to you, for I do not think I will need it." He had not walked without a cane for nine years. At the time I left Guthrie he had recovered the use of both his arms and kandx limbs , and be ter than all, he had given his heart to God and was saved. He had fully given his heart to the Lord.

His case got into the city papers, and the reporters came in and visited the institution and they gave what is termed a "good puff" in the papers, and that brought it to the notice of the people. I received a letter rom one of our nurses the other day , since leaving for the General Conference, and she said th t she had received word to go up before the Mayor. She did not know what he wante of her, but she went to his office, and it seemed that he wanted her to appear before their committee. It seemed that the city desired to set apart an appropriation for the benefit of the mission. It was sprung on the worker rather suddenly, and she did not know but that it was a violation of our principles, and she argued against it. She said "Gentlemen, I do not know that we can conscientiously receive this"--but they made the appropriation just the same. The mission has paid its expenses, so far as running expenses, as light, rent, fuel, etc. are concerned.

J. H. Kellogg: Our work assumes so many phases that one pre- scription is sure to fit every community. But if we should go out and say Now we will adopt the plan of holding a School of Health, and then

follow it up with t is or with that, it would not be long before the people would find th t we have a regular systematic method of proselyting. You cannot convert people by a formula ` People go in, ay, to the Moody Institute, and there they learn just what to say to the sinner, and just wh t to say to the backslider and the atheist, and the mind-curist and the Unitarian, and when they go out into the work they are all the time afraid of some symptom of wickedness that they have not yet learned. Now what we want is to get hold of the principles, then the Lord will show us how to get the principles before the people, and it will be wonderfu ly sim ly when we come to get right down to the truth of the matter.

The medical missionary work has a great manydifferent phases. Bro. Allee asks how to connect with the work. It is impossibl to answer that in a general way . But wemcan tell you how to begin a mission, or a Sanitarium, or anything of that kind.

Old. White: You told us the other day that it was possible for the Health Food Co., to support a mission.

J. H. K. Yes. Bro. Hansen from Nashville sits behind me, and his work may be an example of this. He went to Nashville and started treatment rooms, and build up a practice, and they support a gospel mission which is being carried on all the time, and there is a large amount of charity work being done. Then you can see what Sister Butler is doing in Galveston, Texas in this line. This is practically what has been done right along. When we go into a community we ought to go with the idea that that community is sick, and we will give them the best care we can. Then when we get a little interest aroused we give them something else. But these people have gone there with the idea that they were God's children, sick and suffering, and that it was

their duty to help them.

The best way for these new workers to do is to go into a community where we have a church, and go to work and organize a School of Health in our own church.. We have found that other people will be interested, and people who have never been inside of a Seventh-day Adventist church before in their lives will be flocking in there to get familiar with these principles. and they will see more and more of the methods, and they will say "I have just found out about this, and I want to know more about it," and so a larger and large number keep coming in, and in this way much good may be done, and the cause advanced.

Now the Medical Missionary Board will send out nurses--that is the way the thing will begin --a conference president writes in and says "We want four nurses to come and work among our churches, establishing schools of health and helping our people so that theymay get a ~~xxxxx~~ practical knowledge." The Medical Missionary Board will present that call to our family of workers from that section~~xxxxxxxx~~ and say "Are there among you any who feel that the lord wants you to respond to this call." We do not pick out anybody, but just hold out that call and ~~xhx~~ let the lord pick out the workers and then we help them prepare and go. The conference will take them in the same as any other workers in their conference and then as they go from church to church the Medical Missionary Board will have nothing to say as to where they shallgo, but simply ~~retain~~ maintain ~~xxx~~ connection with them for the purpose of sending them helps of various kinds. As soon as we get out some new idea here,we send it to them. They send in reports, so that we can tell how they are doing, and if we find that they are running behind, then we try to help them along in the work.

These workers will not all be experienced workers, of course, for they have all been sent out in the field already. We have three hundred and fifty in the field at work now. As these workers have not had a very large experience, in publicspeaking, it must not be expected of them at first. But if you let them go into our own churches and let them labor among our own people for a little while, and give them the moral support of your conference for alittle while they will soon get the experience, and be ready to hold schools of health and be able to go out into the community.

Quest What will the expense of this work be to the church?

J. H.K. If the conference takes these workers just as it doesits other workers, there will be no expense to the church.

Dr. Paulson: We get letters from these workers that are out in the field, telling of their wonderful experiences. Our workers are enthusiastic over these things, and I beoieve the Lord will bring much good out of it all. They have wonderful experiences, some of them. Bro. Russell Olsen had an experience of this sort last week. There was a Baptist minister there who appeal to him for help to get rid of the morphine habit. He had struggled to get rid of this habit, but without avail, and finally he came to him and asked him if He could help him get rid of it . He had been taking thirty to forty grains of the drug a day That man suffered and struggled for forty eight hours, and Bro. R. said

Now if you can hold on for 12 hours more you will be all right," and he asked him to pray with him. --and by the aid of his God-fearing nurse he was saved.

Dr. A. W. Hitt: I want to say a few words along this line myself. I burned incense to the Devil all the time, right along. I smoked all

thb time. I smoked day and night, and have even got into the bath tub with a cigar in my mouth. I began to accept present truth, and thank God that this has left me.

W. F. Hubbard: I am located at Portland, Ore. We have heard a great deal of the lepers to-night, and my heart goes out t them in symp athy. But we have got some lepers right out there, and I want to show you t he picture of one, and then tell you about him. He had been taking morphine for eighteen years, and he was a terrible sight. He went into the mission and told them that he was dying, and they thought that he was. I said to one of the boys "We must get this man into the bthroom and clean him up. There was a ter ible odor coming from him, and the corruption was actually dripping from his clothing. This man hdbeen taking fifty grains of morphine, and twelve grains of cocaine, and smoking all the tobacco he could get. We had been hving a rather hardtime in the mission work, and I said to the boys, "Now here is somethin that willt test our faith." Here was a man who had tried everything that could be taken, but nothing ever knwn did him any good. Every place on that man's flesh that he could reavh had been punctured by the hypodermic needle, and in some places the skin was half an inch thick where it had rolled up from this process. I asked this man if he believed in God. He said he did not know, he had at once time. I said to the boys, "Let us pray for him." Soon after he began to crave the morphine and to have those terribletwitching and jerkings of the muscles and the feeling as thoughx the iresti es were all tied up in a knot. I said "Now there is just one thing that will cur that man, but that will do it unless he won't be xur , and we must ask the Lord to d o it." The man said "Nowif you will give me just one more dose, I will never ask for

any more." So I find him up asolution of about one ...rt to a gallon, and gave it tohim, and he has never asked for the drug since, and the only thing I have heard from him since was to praise the Lord for his deliverance. His face is bright now, and he is the happiest man in the house.

I speak of this to show what the gospel will do for a poor sick man when presentedin the rightway. I do not think that medicine cures people, and the longer I practice the less I use of it. When we go into a community an do what nobody else has done, then the people will pay some attention to our principles. And that is my idea of doing medical missionary work.

Dr. Garabed ..... I wish with all my heart that our people enjoyed the freedom that God has given you in this line. You can do so many things here that we cannot do. For instance if you want to send a minister to any place, you must get the permission of the vrooman (?), and that is not an easy matter, of itself. And then when you get this permission you must not preach outside of your church, and if you do you are put in prison. In our country there is a strict law in regard to these things, and I pray that you will appreciate the freedom that the Lord has given you to work.

On motion the meeting adjourned.

610.6

Case -2- Endowed Beds

E. G. White Bed

Miss Helen Stormont occupied the Mrs. E. G. White endowed bed in 1890. She was a young woman of considerable literary ability, and one who if she had had physical strength would have made her way in the world anywhere. She had been practically bedridden for seven years before she came to the Hospital. During this time she had been treated by various physicians, trying everything which skill or the interest of friends could suggest with no apparent benefit until she was thoroughly discouraged. For several years before she came to the Hospital nothing had been done except to releive the pain which at times amounted to intense agony and she was nervous in the extreme. She could not walk without help and could ~~not~~ stand at her best but for a few minutes at a time. She was brought to Hospital on a cot and was here a few months, gaining gradually from the first. When she had gained sufficient strength to endure it, ovariotomy was performed. Her sufferings were entirely relieved. She continued to gain after reaching home, is able to do considerable, and is constantly gaining. We hear from her occasionally. She has embraced the Sabbath, and is active in the Lords work

## CASE 7.

Nebraska Bed.

Mrs. Potter-----

Had suffered all her life especially for last 15 years. Could not walk when she came. Was the mother of two children who had to be cared for by others. No one expected when she came that she could return alive. Had two operations, ovariotomy and ligament. Was here five months. She began to walk before she left. Was full of joy and gratitude. She writes such happy letters. She is able to care for her family amd hopes to be able to adopt a homeless child soon.

## CASE 6.

Mrs. E. E. Kellogg Bed.

Mrs. Lowder, not Adventist...Sent by Drs. Duning and Bostic of Benton Harbor, Mich. for removal of what was supposed to be an ovarian tumor. Very worthy people but poor and much reduced by her long invalidism. Had been obliged to use crutches for several years from rheumatic difficulties. Operation revealed extra-uterine pregnancy. She made good recovery. All her symptoms improved so that she used only a cane when she left with prospect of complete restoration. Neither she nor her husband could find words to express their gratitude. He insisted on leaving all he had above car fare, a few dollars, and could only express his joy in tears.

The result of her stay here of five weeks was at least a quickening of religious experience in both, especially the husband who had been greatly discouraged. They have since written that they felt that God's hand ruled in the Institution.

## CASE 5.

Iowa H. and T. Bed.

Mrs. Lydia E. Moore.

Diagnosis.-- Ovaries diseased, prolapsed and tender. Hyperaesthesia of lumbar and sympathetic ganglia and pneumogastric nerve. Stomach 2 inches below umbilicus.

Had long been an invalid and great sufferer especially from nervousness. Had partially lost voice 5 years before and had not spoken above a faint whisper for several months.

Ovariotomy---regained health, voice came back, and is full of gratitude for help received.

Minnesota Bed

In the latter part of 1891 Miss Ella Cornish from Minnesota came to the Hospital and was placed in the Minnesota Bed which had lately been endowed. She was a very interesting young lady, prepossessing in personal appearance, and had been a successful canvasser until the failure of her health. She had suffered more or less for several years, but about a year before coming to the Hospital her health failed entirely and she was compelled to keep her bed. The operation of ovariotomy was performed for her as the last hope of relief. She was in such a condition that she recovered very slowly from it. For weeks her life was despaired of, but her own faith was firm that she would recover. The nurses and physicians spared no pains and at the end of four months she went home able to walk and feeling stronger and better than she had for a long time. When she first stood upon her feet after the operation tears of gratitude rolled down her cheeks as she exclaimed, "This is the first time I have stood on my feet for more than a year."

Mrs. E. E. Kellogg Bed

A case which was treated in the Mrs. E. E. Kellogg bed in the beginning of 1890 is also of interest. It was that of a poor sister from the Northwest. She was a French woman and could not speak or understand a word of English. A most earnest devoted Christian woman,but in such circumstances that if she had not had the help of an endowed bed she could not have received treatment. She had suffered for two years with constant hemorrhage caused by an internal tumor. For many years had also had catarrh of the bladder. She could not be up much of the time. The tumor was removed, the difficulty of the bladder greatly relieved by treatment, and instruction given her by which she has since her return enjoyed comparatively good health. It is her belief and ours also that she could not have lived many weeks had it not been for the relief afforded her by the treatment. She has been free from suffering since and has been doing her own house work, caring for members of her family that were ill, etc. since. As a result of her coming here her family, also Sabbath keepers have become more active in the work, one son having taken the W & J course

NOTES OF THE HOSPITAL ENDOWED BEDS.

Mrs. Gotzian Bed

Case I

Mrs. Dykema came to the Hospital in the latter part of 1889. She was an excellent Christian woman who had supported herself by dress-making, but her health had been failing for several years. She had been all this time under treatment with different physicians without permanent relief. Two years before coming to the Hospital her disease was pronounced by her physicians to be cancer of the uterus. She was treated with caustics and pronounced cured, but it was soon evident that a cure had not been effected for profuse hemorrhages exhausted her strength to a considerable degree, and when she came to the Hospital she was almost bloodless, could scarcely stand, and could not live but a few weeks. She was placed in the Mrs. Gotzian bed, and a severe surgical operation was performed by which the affected organ and its attachments were removed. She began to improve very fast after the operation,--her suffering ceased and her strength increased rapidly. Five weeks later she could walk about the building and she soon returned home enjoying better health than she had for fourteen years. Letters from her since say that she has resumed her old occupation of dress-making and does her own house work and that there is no sign of the return of the old trouble. She says she can run and skip around as lively as a girl. To quote her own language,- "Words cannot express my feeling of gratitude for the life thus given back to me."

Whole number of patients treated in the Endowed Beds--------140.

## LIST OF PATIENTS IN MICHIGAN BED.

Miss De Camp

" Hattie Cummings

" Grace Goodwin

Mrs. L. Buller

" E. Tyler

" Anna Lane

" Mortoff

" V. A. King

Amy Brown

Ruby Matthews

Miss Ruby Middleton

" Laura Yates

Total 12

## LIST OF PATIENTS IN BATTLE CREEK BED.

Mrs. Amelia George

Miss Emma Nuding

A Mrs. Wm. Morehouse was reported in the bed for a week or two but is not on the books.

Total 3

## CASE 12.

Mr. and Mrs. Tyszkiewicz Bed.

Sarah Watson. This case you know more about than any one else, and as it is so recent will not comment upon it.

## CASE 13.

The Mrs. Gotzian Bed.

Mrs. Byland was the wife of a poor man whose family was dependent upon their daily labor for support. While suffering from internal abscess some years previous she contracted unwittingly to herself, the morphine habit. She was sent to the hospital on recommendations of home physicians for surgical operations, but first desired to conquer the morphine habit. Other institutions to which she had applied for help in this had not considered it safe in her condition of health to undertake her case. She succeeded, clinging to the Divine arm for help, and co-operating with the faithful efforts of the physicians. She had three operations afterwards,-- curetting, cervical and perineal, and returned home greatly improved and very happy in her freedom from her old bonds.

# LIST OF ENDOWED BEDS.

1. The Mrs. Gotzian Bed.
2. The Mrs. E. G. White Bed.
3. The Mr. and Mrs. Tyszkiewicz Bed.
4. The Mrs. E. E. Kellogg Bed.
5. The Dr. Lindsay and Mrs. Hall Bed.
6. The Michigan Bed. 1892
7. ~~The Battle Creek Bed.~~ Endowment withdrawn, I think in Feb
8. The Nebraska Bed No. 1.
9. The Nebraska Bed No. 2.
10. The Minnesota Bed.
11. The Iowa Conference Bed.
12. The Iowa H. and T. Bed.
13. The Memorial Home Bed.
14. ~~The Vermont Bed.~~
15. The Wisconsin Bed.
16. The Indiana Bed.
17. The Illinois Bed.
18. ~~The New England Bed.~~ not regularly kept up
19. The South Dakota Bed.
20. The Pennsylvania Bed.
21. The Ohio Bed.

## CASE 9.

Mrs. Gotzian Bed.

Mrs. Sarah Wolfe. Not an Adventist.

Diagnosis.--Nov. 20th, 1892. Complete retroversion. Placed pessary. Advises ligament operation. Stomach above umbilicus, Tenderness of left umbilical point and left pneumogastric. Megrin both sides. Aortic pulsation. Tenderness of sub-umbilical point.

She was a lady of refinement and a very interesting woman, but so prostrated nervously that she was almost on the verge of insanity. Very melancholy. Had ligament operation performed and ovariotomy advised, but did not like to take it. Improved somewhat but returned a year later and had ovariotomy. She was in the Indiana Bed the last time. Was baptized during last stay, having accepted the truth. There was a wonderful change in her appearance, all the old melancholy gone and a happy face that did one good. Scattered kind words and sunshine through the wards and her presence was really helpful to others.

## CASE 8.

Iowa H. and T. Bed.

Miss Phinessy, a worthy girl dependent on her work for support. Broken down in health. Was in constant suffering and bade fair to be a lifelong invalid and burden. to some one. Was here five weeks and had two operations,--ovariotomy and ligament She left greatly improved and is now happy in the possession of perfect health.

Following Pages

Are Best

Copies Available

610.6

CO-OPERATIVE HOME FOR WIDOWS AND THEIR CHILDREN.

Rules.

1. The work in the cottage for widows and their children is to be conducted on the co-operative plan. A matron will take general oversight of the house and of the expenses incurred. The mother of each family will be expected to pay for her own board and that of her children, pro rata for the expense incurred.

2. If the children are young and require a caretaker, the mother will be expected to pay an amount for such services, sufficient to cover cost.

3. Each mother will be required to look after her own room or rooms.

4. If any member of the family desires other food than that which is provided, she is at liberty to purchase the same from her own earnings.

5. The Medical Missionary and Benevolent Association will give the rent of a plainly furnished house, and charge no tuition for schooling of the children.

6. The mothers will be assisted to obtain work in some department in the Sanitarium or elsewhere.

# CORRECTION

PRECEDING IMAGE HAS BEEN
REFILMED
TO ASSURE LEGIBILITY OR TO
CORRECT A POSSIBLE ERROR

610.6

CO-OPERATIVE HOME FOR WIDOWS AND LITTLE CHILDREN.

Rules.

1. The work in the cottage for widows and their children is to be conducted on the co-operative plan. A matron will take general oversight of the house and of the expenses incurred. The mother of each family will be expected to pay for her own board and that of her children, pro rata for the expense incurred.

2. If the children are young and require a caretaker, the mother will be expected to pay an amount for such services, sufficient to cover cost.

3. Each mother will be required to look after her own room or rooms.

4. If any member of the family desires other food than that which is provided, she is at liberty to purchase the same from her own earnings.

5. The Medical Missionary and Benevolent Association will give the rent of a plainly furnished house, and pay no tuition for schooling of the children.

6. The mothers will be assisted to obtain work in some department in the Sanitarium or elsewhere.

7. It will be expected that everything in connection with the house will be kept in good condition. Damage done to the premises, house, or furniture will be required to be made good.

8. Persons who desire to visit any occupant in the Home will be expected to meet for that purpose in the general sitting room.

9. All persons occupying rooms in the building will be expected to conduct themselves in a manner becoming Christian ladies and to see that their children also maintain good conduct.

610.6

D I R E C T I O N S .

publish this as an article in Modern Medicine; to be reprinted and used as a reprint in connection with a small circular of the Chicago Sanitarium. Send out a hundred thousand.

(Second copy of article to be finished.)

CHICAGO SANITARIUM FOR DISEASES OF THE STOMACH.

The great advance which has been made in the last few years in methods of diagnosing, especially the application of exact chemical and bacteriological methods for the investigation of disorders of digestion, place the management of this class of maladies on the footing of a distinct specialty, a fact which the profession generally is coming to recognize as they become familiar with the results of recent laboratory research and experience in the investigation and management of this class of ailments .

In the investigation and treatment of disorders of digestion by modern methods the rational physician requires something more than a supply of pepsin tablets, pancreatic extracts, enzymes, peptones and peptonoids and a stomach tube. He must have at command each one of the following facilities, and must be thoroughly familiar with their employment in the various forms of functional organic disorders which the specialist in this class of ailments is likely to encounter.--

1. A first class chemical laboratory. The application of a bit of litmus paper to the tongue and a few color reagents to the fluid obtained by a stomach tube cannot possibly give any adequate idea of the condition of the "chamiame stomacal." The correct classification of the stomach fluids, in other words,

the determination as to whether the case is one of hyperpepsia, hypopepsia, or simple dyspepsia, can only be made by the aid of an exhaustive chemical analysis by methods identical with t ose employed in the assaying of ores or in the estimation of the constituents of soils. Such a method , employing the most delicate and exact manipulations known to curative analysis has been made possible by the researches of Hayem and Winter, by the interesting observations of Goldings Bird, of Guy's Hospital, London, fifty years ago , and the more recent discoveries of Tempher (?) . By combination of the special methods referred to with other methods well known to chemical experts it is now possible to determine each one of the following facts in reference to any given stomach fluid.--

1. Total acidity.

2. Total amount of free chlorine.

3. Amount of combined chlorine or chlorine that has actually entered into the digestive process.

4. Neutral or non-acid chloro-organic compound or acid product due to abnormal chemism in the digestive process, or to the bacteriological fermentation of albumen and other proteids.

5. Fatty acids (lactic acid, acetic, butyric , and formic) due to the fermentation of sugar, starch, fats and other food elements in the stomach.

6. The amount of maltose or digested starch and of soluble starch and dextrine or imperfectly digested starch.

7. The presence or absence of pepsin and other ferments or enzymes.

8. The presence or absence of normal or abnormal products of proteid digestion.

The exact mathematical data thus obtained renders possible the determination of a series of highly important coefficients whereby the physician is able to judge at a glance of the degree to which any phase of the digestive process may be in divergence from the normal condition. Each of the following coefficients may be accurately expressed in mathematical terms.--

A. Proteid digestion.

B. Starch digestion, (1, relative; 2, absolute.)

C. Salivary activity.

Several interesting coefficients are also determinable in relation to solution, absorption, etc.

By means of these analyses it is possible to make a complete and exact classification of stomach fluids as regards their chemism, resulting in four class,--

Hyperpepsia, excessive secretion of HCl.

Hypopepsia,--deficiency of HCl and other elements.

Apepsia,--total absence of digestive work, and

Simple dyspepsia, in which the divergence from normal is in quality only.

These special classes are each subdivided , resulting in twenty-six subdivisions, each classrequiring special direction and treatment.

2. A well-equipped bacteriological laboratory. The bacteriology of the stomach represents the newest development in the pathology of this organ . Although a new field, it has, however, proved to be of equal importance with the chemistry of digestion, if indeed it is not the most important of all subjects relating to the pathology of digestion. The exhaustive study of this subject which has been made in the bacteriological department of the laboratory of hygiene connected with the Battle Creek Sanitarium have resulted in the addition of many new and important facts; perhaps the most important of these is the fact which has been clearly established,--that no living bacteria are to be found in a healthy stomach during the process of digestion. By methods which have been perfected , it is possibe to determine systematically the following points in relation to the bacteria of a given fluid .--

(1) The bacteria present; the number per cubic centimeter, per dram or ounce of stomach fluid, the number of aerobic and anaerobic germs being determined separately.

(2) Where the germs found present are (A) acid-forming; (B) gas-producing; (C) gelatine-liquifying or (D) milk-coagulating, and what sort of media is most favorable for their develop-

ment.

(3) Whether or not pathogenic germs are present, and if so, their special characteristics or symptoms which may be present .

(4) Whether or not toxic substances, such as indol are present, and the possible relation of other substances to symptoms found present in the case.

Item. for completion.

Physicians examination, including X-ray and acoustic sounds.

Hydrotherapy.

Massotherapy.

Electricity, static and sinusoidal.

Electric light bath.

Trained nurses.

Cooking school.

Diet,--kitchen, health foods.

Eight thousand nurses in connection with the Battle Creek Sanitarium.

Weekly communications from Europe.

Number of bacteriologists.

Number of chemists.

Chemists,--German educated.

Blood analysists, and examination.

Determination of weight.

Gymnasium.

Specially trained massaers and masseuses.

Replacement of stomach etc.

Swedish movements.

Machinery.

Illustrations of machinery.

Swimming bath.

Chemical laboratory.

Chemists at work.

Photograph of stomach fluids.

Filtering--of chemists.

Titrating,--showing long row of crucibles.

Of bacteriological and blood analyses, showing work of chemical laboratory where analysts are trained in the work.

Located at Battle Creek and Chicago.

Describe methods of dietary.

Result of reseqrches respecting starch digestion and influence of fluids.

Describe bill of fare for a patient having hypopepsia; also one having hyperpepsia.

Stomach washing done deftly by experience nurses; not necessary to continue long on account of exact determination of diet by which germs are starved out.

Describe special food,--liquid food, bromose, kumyzoon.

Foods, how made,--on the premises; fresh.

Number of meals depends on kind of food and condition of stomach.

, Dilated stomach emptied mechanically.

Test made every two weeks.

Patients improve at once, the diet being exactly adapted to the case.

Use of pepsins and similar digestive agents wholly discarded, show the folly of it, including Taka Diastase.

Patient's mind at rest.

Does not worry about diet.

Knows he is having the right thing.

Ulceration of stomach cured readily.

Cancer wonderfully mitigated.

Every case of indigestion made be speddily relieved, and by persevering treatment practically cured.

It is often necessary for patients to follow prescribed dietary after leaving institution.

Patients gain ten to fifty pounds under treatment.

(School of Health.)

# P H Y S I C A L  C U L T U R E .

1. General Ideas. Physiology and anatomy of muscles.
2. Bodily symmetry, how to develop, beauty.
3. How to be strong. Swimming.
4. How to cure weak backs.
5. How to develop weak lungs.
6. How to cure weak heart.
7. How to cure wrinkles.
8. Correct and incorrect attitudes.
9. Walking, stair-climbing,
10. Exercises for the too fat, the too thin, rheumatics, feeble invalids and children.

D I E T .

1. Foods--Man's natural diet.
2. Chemistry of food and digestion.
3. Common errors in diet.
4. Dextrinized foods.
5. The perfect way in diet.
6. Evils of conventional dress.
7. Simple remedies. Fom. etc.
8. The body a temple of--etc.
9. Simply remedies, --cold water drinking; fevers etc.
10. Diet and intemperance, tea, coffee, alcohol, small beer, etc.

COOKING SCHOOL.

1. Dainty and digestible desserts.
2. Relishable and wholesome soups.
3. Light and toothsome breads without yeast, leavem baking powder, soda ammonia or saleratus.
4. Meats and meat substitutes.
5. Mushes and something better.
6. Vegetables.
7. The Reason Why of the New Cookery. Gen. prin.
8. Invalid foods and infant diet.
9. Fruits, their uses, how to c ook and serve.
10. Nuts and nut products.

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610.6 / 613.12

EXHIBIT NO. 2.

(This should consist of a copy of the Declaration as given in the Articles of Incorporation with the blank for signature followed by proper instruction legally qualifying the secretary to place the applicant's signature in the Record book as specified in the Articles, with blank for signature. Get Judge Arthur to prepare these and present them to Mr. Hulbert for criticism. )

10.6 E13.12

BLANK NO. 1.

To The Secretary of the Michigan Sanitarium and Benevolent Ass'n:--

Having been a stockholder in the corporation known as the Health Reform Institute, , holding certificate--of stock numbered -------, and desiring to become a member of the corporation known as the Michigan Sanitarium and Benevolent Association on the conditions suggested in the Articles of Incorporation providing for the admission ~~my~~ into this association of stockholders in the Health Reform Institute, I hereby make application for such membership. I enclose herewith a copy of the declaration of Principles of the Association which I have duly signed, together with instruction to you to sign such declaration for me in the records of the Michigan Sanitarium and Benevolent Association, and to duly record my name in the book in which the list of members is kept, and request that you present my application for membership at the first annual meeting of the Association.

(Signed)

_____

Dated_____1899.

670.6

(For "Life-Boat.)

## A REMARKABLE CHRISSIAN ENDEAVOR ASSOCIATION.

A few days ago, through the invitation of the genial chaplain, I had the pleasure of addressing the boys in the Reformatory at Pontiac, Ill. As I stood before that great family of 1100 boys all dressed in uniform, sitting up straight in their seats and giving the very best of attention, I felt that I had never addressed a finer looking lot of boys and young men in my life, and I was much surprised when I learned from the chaplain that there exists in the institution a Christian Endeavor Association numbering three hundred young men who take an earnest and active part in the work of the Association, who regularly attend the prayermeetings, take an active part in the service, and show a lively interest in religious themes and work. This Association is certainly a great credit, both to the chaplain, Mr..... , and the boys themselves. Not a few of the young men possessed remarkably fine faces, their countenances indicating most estimable qualities of mind and character. There were scores of boys present, only ten to fifteen years of age, and hundreds only a few years older. The Superintendent informed me that not a few of these lads are not guilty of any crime whatever, but have been sent to the reformatory simply because their parents desired to get them out of the way, and because the authorities thought it better for the boys to be removed from the evil surroundings of their homes.

Statistics show that there are, at the present time, in the reformatories and prisons of the United States, more than ten thousand boys; that one-third of these boys have no parents, and that of the remainder, 80 per cent. of the parents are intemperate or criminals. It is thus evident that these boys have never really had a fair chance: they have been neglected, or have grown up among the most unfavorable surroundings,

and it is fortunate that the State provides so excellent a place for them, where they can be taught trades, good discipline, and learn self-control and respect for the laws and usages of civilized society.

The Pontiac Reformatory is certainly a model of its kind; only one thing seems to be lacking, and that is a gymnasium. There ought to be constructed a large building for an in-door gymnasium; an out-door gymnasium is needed quite as much, but a good many thousand dollars would be required for a suitable out-door gymnasium--probably forty or fifty thousand dollars. But a splendid in-door gymnasium for two or three thousand dollars, and this the boys ought to have. The accompanying picture represents a scene in the out-door gymnasium of the Battle Creek Sanitarium : There is a large swimming-pool, and a sand-bank beside it, a running-track, a shower-bath, dressing-rooms, and various inexpensive appliances for exercise. Such a gymnasium affords opportunity for exposing the body to the healthful influence of the sun, the air, and the tonic effects of cool water. Here is a chance for kindly disposed people to do an act of generosity which would be of life-long benefit to these unfortunate lads.

Most of the trades are learned by the boys in-doors. Only a comparatively small number of them have an opportunity to work on land. They all need out-door exercise to develop their bodies which are, on the whole, inferior in physique, to average boys, having never had a fair chance to develop strong and healthy bodies. If the Board of trustees of the Reformatory will find a suitable place, and will take supervision of the matter, the Lige-Boat will undertake to raise a fund of two or three thousand dollars for the purpose of constructing an out-door gymnasium. The read rs of the **Life**-Boat may hear more about this .

J.H.Kellogg.

610.7

# I. PHYSIOLOGY.

1. Reasons for cultivating health.

Physical--comfort, beauty, usefulness, mental culture, moral development, heredity.

2. The heart, blood and circulation.

How to care for the heart.

3. 2,000 feet of lungs.

Food for the lungs.
Diseases of the lung and how to prevent them.

4. Five wonderful organs and five wonderful fluids.
   - Mouth--saliva
   - Stomach--gastric juice
   - Liver--bile
   - Pancreas,--amylopsin, trypsin, steapsin.
   - Intestines--absorption

5. The Skin.
   - 17 square feet of skin.
   - Function of skin
   - Protection
   - Respiration
   - Excretion
   - Temperature
   - Sensibility
   - Care of the skin

6. Twelve hundred million nerve cells.
   - The function of nerve cells and nerve tracts.
   - The brain and mind.
   - The sympathetic system

7. The Sentinels of Life.
   - The five senses
   - Taste--teeth, salivary glands
   - How and what to taste
   - Smell--noses
   - Hearing--our ears
   - Sight--care of the eyes
   - Touch, cultivation of the senses

## II. SANITARY LAWS AND PRINCIPLES .

1. Healthful location of premises.
2. Contamination of air and water.
   (Care of sewage and waste.)
3. Ventilation.
4. Sunshine and health.
5. Personal cleanliness.
6. Men and microbes.
7. Disinfection.
8.

## III. D I E T .

1. Food elements.
2. Combinations of foods.
3. Economy ( Material
   ( Food
4. Common errors in diet.
5. Preparation of food .

   Principles of cooking grains
   fruits
   vegetables
   nuts

6. Vegetarian diet
7. The art of dining.

## IV. EXERCISE.

1. Work more healthful than idleness.
2. How exercise antagonizes old age.
3. Effect on digestion.
4. Breathing excretion. Breathing exercises.
5. Simple exercises for the home.
6. Exercise fat.
7. Diseases of old age.
   - Rheumatism
   - Diabetes
   - Gout
   - Obesity

## V. DRESS.

1. Injuries from unhealthful dress.
2. Symmetry, beauty, comfort and grace.
3. Materials ( Colors, Textures/
4. Equal distribution of clothing. (With physiological reasons.)
5. Clothing the extremities.
6. Principles of healthful dress, with reasons.
7. Models of healthful garments .

## VI. THE CHILD.

1. Heredity.
2. Environment.
3. Care of the infant.
4. Diet.
5. Dress.
6. Habits--training.
7. Diseases of childhood.

## VII SIMPLE REMEDIES.

1. Principles governing the application of heat.
2. Time and methods of application of heat.
3. Principles of tonic treatment.
4. Time and methods of tonic treatment.
5. Friction baths and sponge baths; sun bath
6. Accidents and emergencies and how to meet them.
7. Diet for the sick.

## VIII. ENEMIES OF HEALTH.

1. Irregular habits.
2. Tea and coffee drinking.
3. Tobacco.
4. Alcohol and longevity.
5. Meat eating.
6. Stimulants, narcotics, patent medicines etc.
7. Chastity and health.

EACH COURSE CONTAINS TWELVE LECTURES.

## CARE OF THE BODY.

### COURSE A.

**Digestive System.**

**Five Senses.**
- Touch
- Taste
- Hearing
- Smell
- Sight.

**Care of the skin**

Care of the Health.

Massage

Physical development

Personal beauty

## SANITARY LAWS AND PRINCIPLES.

### COURSE B.

**Contamination**
- Air
- Water
- Linen.

Temperature

Ventilation

Personal bathing

The family washing.

Regime
Economy
Cleanliness

Disinfection

Poisonous gases and germs

## SCIENTIFIC COOKING.

### COURSE C.

**Food.** Properties
Elements
Combinations
Digestion
Cleanliness in preparing

**Cooking.**

How to cook

What to cook

**Economy** Material

Food

**Kitchen system.** Saving time
fuel
money

**Art of dining.**

## HEALTH HINTS AND SCIENTIFIC REMEDIES.

### COURSE D.

Hydropathic applications

Medical dietetics

General hints and rational remedies

Accidents and emergencies

Precautionary measures

Stimulants and narcotics

Nervous disorders

Healthful dress

## STUDIES IN CHILD LIFE.

### Course E.

Heredity.

Influences.

Care of Infants.
Diet
Disease
Habits
Maturity

Mental development.
Education

ENVIRONMENT.

Course F.

Moral and home influences

Physical influences

Magnetic influences

Intellectual influences

Pursuits

Recreations

PHYSIOLOGY.

Course G.

Bones and muscles

Vital organs

Organsof sense

Nervous system

Reproduction

LECTURE ON CHASTITY AND HEALTH.

Extracts from Outline Study

CARE OF THE BODY.

Course A. First Paper.

---

Digestion is the process. . . . . in this way are many poisons etc .. . . . . .

610.7

# PHYSIOLOGY.

## 1. Introduction

### The Beginning of Life

Divine law in cells

Heredity

Immutability of laws of life

### The Body's Needs

Environment

Stewardship

## 2. Physiology of the Circulation

Blood--Vessel walls--Mechanism of circulation

Blood Reservoirs

Relation between Circulation of Internal Organs and Peripheral cir.

Congestion --Inflammation --Impoverished Blood

## 3. Physiology of Respiration

Function of Respiration

Muscles which Control

Disturbances of Proper Breathing

Diseases of the Respiratory organs

## 4. Physiology of Digestion

Mouth --Saliva --Mastication --Insalivation --Deglutition

Stomach -- Gastric juice --Stomach digestion

Liver --Bile --Biliary digestion

Pancreas --Pancreatic juice --Pancreatic digestion

Intestines --Intestinal juice --Intestinal digestion

Lymphatics --Absorption --Assimilation

(Tissue ferments convert digested food products into soli again.)

Dyspepsia --Disease of Nutrition --Foundation of infectious disease

Nervous disorders, etc.

5. Physiology of the Emunctories

Kidneys --Bowels ++ Skin --Lungs --Liver

6. Physiology of the Nervous System

The Cerebro-Spinal System

The Sympathetic Nervous System

Areas of the Skin reflexly related to Internal organs

Common Nervous Disorders

7. Physiology of the Eye,& Ear

Simple Ailments, Prevention and Treatment

8. Physiology of the Nose & Throat

Simple Ailments, Prevention and Treatment

# HYGIENE.

## 1. Introduction

Importance of a Knowledge of True Hygiene

Prevention more Important than Cure

## 2. Sanitation of the Home

Sources of Water Contamination

Organic

Inorganic

Methods of Purification

Sterilization

Filtration

Distillation

Sedimentation

Infection and Disinfection

Conditions of growth of bacteria

The significance of epidemics

Vital enemies of disease

Methods of disinfecting

## 3. Ventilation

Air Starvation

From ill-fitting clothing

From badly ventilated rooms

Sources of contamination

Methods of ventilating

4. Diet

The Need of the Body

Food Elements

Starch

Sugar

Fats

Proteids

Food Products

Grains

Fruits

Nuts

Vegetables

Milk, eggs and meat

Combinations of Foods

Errors in Eating

5. Simple Home Treatments

6. Healthful Dress

7. Exercise

8. Rest

618.7

WASECA ASSEMBLY, SCHOOL OF HEALTH.

July 11, 12, 13, 14, 15, 1898.

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P r o g r a m.

Monday, July 11, 9 to 10 A. M., Physical Culture.

" 10 to 11 A. M., Cooking School.

" 11 A. M., Public Lecture, Stomachs and Brains.

" 2 P. M., Physical Culture.

" 3 P. M. Public Lecture, Our Foods and How we Digest Them

" 5 P. M., Cooking School.

" 8 P. M., Public Lecture, The Gospel of Health.

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Tuesday, July 12, 9 A. M., Physical Culture.

" 10 A. M., Cooking School.

" 11 A. M., Question Box; Errors in Diet.

" 2 P. M., Physical Culture.

" 3 P. M., Cultivated Deformities and Rational Dress.

" 5 P. M., Cooking School.

" 8 P. M., Rum's Ravages.

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Wednesday, July 13, 9 A. M., Physical Culture.

" 10 A. M., Cooking School.

" 11 A. M. Simple Remedies for Common Maladies.

" 2 P. M., Physical Culture.

" 3 P. M., Question Box; First Aid for the Injured.

" 5 P. M., Cooking School.

" 7 P. M., Rational Mind Cure.

Thursday, July 14, 9 A. M., Physical Culture.
" 10 A. M., Cooking School.
" 11 A. M., Simple Remedies for Common Maladies.
" 2 P. M., Physical Culture.
" 3 P. M., First Aid for the Injured.
" 5 P. M., Cooking School.
" 7 P. M., The Cigarette.

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Friday, July 15, 9 A. M., Physical Culture.
" 10 A. M., Cooking School.
" 11 A. M., Simple Remedies.
" 2 P. M., Physical Culture.
" 3 P. M., First Aid for Injured.
" 5 P. M., Cooking School.
" 7 P. M., Germs.

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## MISSIONARY TALKS BY COLLEGE STUDENTS.

College students to the number of about fifteen hundred are setting out just now under the auspices of the Presbyterian, Methodist, Congregational, Baptist, and Disciples missionary Boards, to visit small towns for two or three days each, and talk missions. These college men give their vacations to this work, and this year they will cover, as they have not done before, the Pacific Coast. The whole country will be visited in some degree, but especially will visits be paid to young people's societies in the churches of New York, Pennsylvania, Ohio, Indiana, and Illinois. Meetings are to be held, missionary libraries sold, and mission study classes formed. Each local society entertains the visitor, and pays a proportion of the railway travel charges, usually amounting to about $2. Thus it is found possible to send out large numbers of these missionaries without expense to the parent Society.

New York Observer.

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## The Medical Missionary Work and the Gospel Ministry.

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As the Medical Missionary work becomes more extended, there will be a temptation to make it independent of our Conferences. But it has been presented to me that this plan is not right. The different lines of our work are but parts of one great whole. They have one center.

In Colossians we read, "The body is of Christ. Let no man beguile you of your reward in a voluntary humility and a worshiping of angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind, and not holding the Head, from which all the body by joints and bands having nourishment ministered, and knit together, increaseth with the increase of God." Col.2:17-19. Our work in all its lines is to demonstrate the influence of the cross. The work of God in the plan of salvation is not to be done in any disjointed way. It is not to operate at random. The plan that provided the influence of the cross provided also the methods of its diffusion. This method is simple in its principles and comprehensive in its plain distinct lines. Part is connected with part in perfect order and relation.

God has brought his people together in church capacity in order that they may reveal to the world the wisdom of Him who formed this organization. God knew what plans to outline for the efficiency and success of his people. Adherence to these plans will enable them to testify of the divine authorship of God's great plan for the restoration of the world.

These who take part in God's work are to be led and guided by God. Every human ambition is to be submerged in Jesus Christ, who is head over all the institutions that God has established. He knows how to set in operation his own agencies. He knows that the cross must occupy the central place, because it is the means of man's atonement, and because of the influence it exerts on every part of the divine government. The Lord Jesus, who has been through all the history of our world, understands the methods that should be invested with power over human minds. He knows the importance of every agency, and understands how the varied agencies should be related to one another.

"None of us liveth to himself." Rom.14:7. This is a law of God in heaven and on earth. God is the great center. From him all life proceeds. To him all service, homage, and allegiance belong. For all created beings there is the same great principle of life--dependence upon and co-operation with God. The relationship existing in the pure family of God in heaven was to exist in the family of God on earth. Under God, Adam was to stand at the head of the earthly family, to maintain the principles of the heavenly family. This would have brought peace and happiness. But the law that none liveth to himself Satan was determined to oppose. He desired to live for self. He sought to make himself a center of influence. It was this that brought rebellion in heaven, and it was man's acceptance of this principle that bro ught sin on earth. When Adam sinned, man broke away from the heaven- ordained center. A demon became the central power in the world. Where God's throne should have been, Satan had placed his throne. The world laid its homage, as a willing offering, at the feet of the enemy.

Who could bring in the principles ordained by God in his rule and government to counterwork the plans of Satan, to bring the world back to its loyalty? God said, I will send my son. "God so loved the world that he gave his only begotten Son that whosoever believeth in him,

should not perish, but have everlasting life." John 3:16. This is the remedy for sin. Christ says, Where Satan has set his throne there shall stand my cross. Satan shall be cast out, and I will be lifted up to draw all men unto me. I will become the center of the redeemed world. The Lord shall be exalted. Those who are now controlled by human ambition, human passions, shall become workers for me. Evil influences have conspired to counterwork all good. They have confederated to make men think it righteous to oppose the law of Jehovah. But my army shall meet in conflict with the Satanic force. My Spirit shall combine with every heavenly agency to oppose them. I will engage every sanctified human agency in the universe. None of my agencies are to be absent. I work for all who love me. I have employment for every soul who will work under my direction. The activity of Satan's army, the danger that surrounds the human soul, call for the energies of every worker. But no compulsion shall be exercised. Man's depravity is to be met by the love, the patience, the long suffering of God. My work shall be to save those who are under Satan's rule.

Through Christ, God works to bring man back to his first relation to his Creator, and to correct the disorganizing influences brought in by Satan. Christ alone stood unpoluted in a world of selfishness, where men would destroy a friend or brother in order to accomplish a scheme put into their minds by Satan. Christ came to our world, clothing his divinity with humanity, that humanity might touch humanity, and divinity grasp divinity. Amid the din of selfishness he could say to men, Return to your center, God. He himself made it possible for man to do this by carrying out in this world the principles of heaven. In humanity he lived the law of God. To men in every nation, every country, every clime, he will impart heaven's choicest gifts if they will accept God as their Creator and Christ as their Redeemer.

Christ alone can do this. His gospel, in the hearts and hands of his followers, is the power which is to accomplish this great work. "O the depth of the riches both of the wisdom and knowledge of God." Rom.11;33. Christ made it possible for the work of redemption to be accomplished by himself becoming subject to Satan's misrepresentations. Thus was Satan to show himself to be the cause of disloyalty in God's universe. Thus was to be forever settled the great controversy between Christ and Satan.

Satan strengthens the destructive tendencies of man's nature. He brings in envy, jealousy, selfishness, covetousness, emulation, and strife for the highest place. Evil agencies act their part through the devising of Satan. Thus the enemy's plans, with their destructive tendencies, have been brought into the church. Christ comes with his own redeeming influence, proposing through the agency of his Spirit to impart his efficiency to men, and to employ them as his instrumentalities, laborers together with him in seeking to draw the world back to its loyalty.

Men are bound in fellowship, in dependence, to one another. By the golden links of the chain of love they are to be bound fast to the throne of God. This can be done only by Christ's imparting to finite man the attributes which man would ever have possessed had he remained loyal and true to God.

Those who, through an intelligent understanding of the Scriptures, view the cross aright, those who truly believe in Jesus, have a sure foundation for their faith. They have that faith which works by love and purifies the soul from all its hereditary and cultivated imperfections.

God has united believers in church capacity in order that one may strengthen another in good and righteous endeavor. The church on earth would indeed be a symbol of the church in heaven if the members

were of one mind and one faith. It is those who are not worked by the Holy Spirit that mar God's plan. Another spirit takes possession of them and they help to strengthen the forces of darkness. Those who are ~~unsanctified~~ sanctified by the precious blood of Christ will not become the means of counter working the great plan which God himself has devised. They will not bring human depravity into things small or great. They will not do anything to perpetuate division in the church.

It is true there are tares among the wheat; in the body of sabbath-keepers evils are seen; but because of this shall we disparage the church? Shall not the managers of every institution, the leaders of every church take up the work of purification in such a way that the transformation in the church shall make it a bright light in a dark place?

What may not even one believer be in the exercise of pure, heavenly principles, if he refuses to be contaminated, if he will stand as firm as a rock to a "Thus saith the Lord"?" Angels of God will come to his help, preparing the way before him.

Paul wrote to the Romans, "I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice , holy, acceptable unto God, which is your reasonable service. And be not conformed to this world, but be ye transformed by the renewing of your mind, that ye may prove what is that good and acceptable and perfect will of God." Rom. 12:1,2. This entire chapter is a lesson which I entreat all who claim to be members of the body of Christ to study.

Again, Paul writes, "If the first fruits be holy, the lump is also holy; and if the fruit be holy so are the branches. And if some of the branches be broken off, and thou, being a wild olive tree, were graffed in among them, and with them partaketh of the root and fatness of the olive tree, boast not against the branches, but if thou boast, thou bearest not the root, but the root thee. Thou wilt say then, The

branches were broken off that I might be graffed in. Well; because of unbelief they were broken off, and thou standest by faith. Be not high minded, but fear; for if God spared not the natural branches, take heed lest he also spare not thee. Behold therefore the goodness and severity of God, on them which fell, severity, but toward thee, goodness, if thou continue in his goodness; otherwise thou also shalt be cut off." Rom. 11:16-22. Very plainly these words show that there is to be no disparaging of the agencies which God has placed in the church.

Sanctified ministry calls for self-denial. The cross must be uplifted, and its place in the gospel work shown. Human influence is to draw its efficacy from the One who is able to save and to keep saved all who recognize their dependence upon him. By the union of church members with Christ and with one another, the transforming power of the gospel is to be diffused throughout the world.

In the work of the gospel the Lord uses different instrumentalities, and nothing is to be allowed to separate these instrumentalities. Never should a Sanitarium be established as an enterprise independent of the church. Our physicians are to unite with the work of the ministry of the gospel. Through their labors, souls are to be saved, that the name of God may be magnified.

Medical missionary work is in no case to be divorced from the gospel ministry. The lord has specified that the two shall be as closely connected as the arm is connected with the body. Without this union, neither part of the work is complete. The medical missionary work is the gospel in illustration.

But God did not design that the medical missionary work should eclipse the work of the third angel's message. The arm is not to become the body. The third angel's message is the gospel message for these last days, and in no case is it to be overshadowed by other interests and made to appear an unessential consideration. When in our institutions anything is placed above the third angel's message, the

institutions anything is placed above the third angel's message , the gospel is not there the great leading power.

The cross is the center of all religious institutions. These institutions are to be under the control of the Spirit of God; in no institution is any one man to be the sole head. The divine mind has men for every place.

Through the power of the Holy Spirit, every work of God's appointment is to be elevated and ennobled, and made to witness for the Lord. Man must place himself under the control of the eternal mind, whose dictates he is to obey in every particular.

Let us seek to understand our privilege of walking and working with God. The Gospel, though it contains God's expressed will, is of no value to men, high or low, rich or poor, unless they place themselves in subjection to God. He who bears to his fellow men the remedy for sin, must first be worked himself by the Spirit of God. He must not ply the oars unless he is under divine direction. He cannot work effectually, he cannot carry out the will of God in harmony with the divine mind unless he finds out, not from human sources, but from Infinite wisdom, that God is pleased with his plans.

God's benevolent design embraces every branch of his work. The law of reciprocal dependence and influence is to be recognized and obeyed. "None of us liveth to himself." The enemy has used the chain of dependence to draw men together. They have united to destroy God's image in man, to counterwork the gospel by perverting its principles. They are represented in God's word as being bound up in bundles to be burned. Satan is uniting his forces for perdition. The unity of God's chosen people has been terribly shaken. God presents a remedy. This remedy is not one influence among many influences,and on the same level with them; it is an influence above all influences upon the face

Mrs Ellen G. White

of the earth, corrective, uplifting, and ennobling. These who work in the gospel should be elevated and sanctified; for they are dealing with God's great principles. Yoked up with Christ, they are laborers together with God. Thus the Lord would bind his followers together, that they may be a power for good, each acting his part, yet all cherishing the sacred principle of dependence on the great Head.

Ellen G. White.

E.H.

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## Duties and Duties of the Physician and the Medical Missionary.

The fourth chapter of the Epistle to the Ephesians contains lessons given us by God. In this chapter one speaks under the inspiration of God, one to whom in holy vision God has given instruction. He describes the distribution of God's gifts to his workers, saying:-

"He gave some, apostles; and some prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ; till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." Eph.4:11-13. Here we are shown that God gives to every man his work, and in doing this work man is fulfilling his part of God's great plan.

This lesson should be carefully considered by our physicians and medical missionaries. God establishes his instrumentalities among a people who recognize the laws of the divine government. The sick are to be healed through the combined effort of the human and the divine. Every gift, every power, that Christ promised his disciples, he bestows upon those who will serve him faithfully. And he who gives mental capabilities, and who entrusts talents to the men and women who are his by creation and by redemption, expects that these talents and these capabilities shall be increased by use. Every talent must be employed in blessing others, and thus bringing honor to God. But physicians have been led to suppose that their capabilities were their own individual property; the powers given them for God's work they have used in branching out into lines of work to which God has not appointed them.

Satan works every moment to find an opportunity for stealing in. He tells the physician that his talents are too valuable to be bound up among Seventh-Day Adventists, that if he were free, he could do a very large work. The physician is tempted to feel that he has methods which he can carry independent of the people for whom God has wrought that he might place them above every other people on the face of the earth. But let not the physician feel that his influence would increase if he should separate himself from this work. Should he attempt to carry out his plans, he would not meet with success.

Selfishness introduced in any degree into ministerial or medical work is an infraction of the law of God. When men glory in their capabilities, and cause the praise of men to flow to finite beings, they dishonor God, and he will remove that in which they glory. The physicians connected with our Sanitariums and medical missionary work have by God's providence been bound to his people, whom he has commanded to be a light in the world. Their work is to give all that the Lord has given them,--to give, not as one influence among many, but as the influence through God to make effective the truth for this time.

God has committed to us a special work, a work that no other people can do. He has promised us the aid of his Holy Spirit. The heavenly current is flowing earthward for the accomplishment of the very work appointed us; but this heavenly current is turned aside by our many diversions from the straight forward path marked out by Christ. Man' disregard of the Lord's instruction robs us of the strength he longs to impart.

Our physicians are not to suppose that they can compass the world by their plans and efforts. God has not set them to embrace so much with their own labors merely. The man who invests his powers in many lines of work cannot take in hand the management of a Sanitarium and do it justice.

If the Lord's workers take up lines of work which crowd out that which should be done by them in communicating light to the world, God does not receive through their labors the glory that should accrue to his holy name. When God calls a man to do a certain work in his cause, he does not also lay upon him burdens that other men can and should bear. The lord does not want the minds of his responsible men strained to the utmost point of endurance by taking up many lines of work. All these lines may be essential; but God apportions to every man his duty according to his own wisdom. If the worker does not take up his appointed work, that which the Lord sees is the very thing he is fitted to do, he is neglecting duties which, if properly executed, would result in the promulgation of the truth, and would prepare men for the great crisis before us.

God cannot give in greatest measure either physical or mental power to those who gather to themselves burdens which he has not appointed. When men take upon themselves such responsibilities,, however good the work may be, their physical strength is over taxed, their minds become confused, and they cannot attain the highest success.

Physicians in our institutions should not engage in numerous enterprises, and thus allow the work which should stand upon right principles and exert a world wide influence, to flag. God has not set his co-laborers to embrace so many things, to make such large plans, that in their alloted place they fail of accomplishing the great good he expects them to do in diffusing light to the world, in drawing men and women to where he is leading by his supreme wisdom.

The enemy has determined to counterwork the designs of God to benefit humanity in revealing to them what constitutes true medical missionary work. So many interests have been brought in that the workers cannot do all things according to the pattern shown in the mount. I have been instructed that the work appointed to physicians is enough

fer them to do, and what the Lord required of them was to link up closely with the gospel missionaries and do their work with faithfulness. He has not asked our physicians to embrace so large and varied a work as some have undertaken. He has not made it the special work of our physicians to go into the worst dens of iniquity in our ~~sixtxx~~ large cities. The Lord does not require impossibilities of men. The work which he gave to our physicians was to symbolize to the world the ministry of the gospel in medical missionary work. The Lord does not lay upon his people all the burden of laboring for a class so hardened by sin that many of them will neither be benefited themselves nor benefit others. If there are men who can take up the work of laboring forhe most degraded if God will lay upon them a burden to labor for the masses in various ways, let these go forth and gather from the world the means required for doing this work. Let them not depend on the means which God intends shall sustain the work of the third angel's message.

Our sanitariums need the power of brain and heart of which they are being robbed by another line of work. Everything that Satan can do he will do to multiply the responsibilities of our physicians, for he knows that this means weakness instead of strength to the institutions with which they are connected.

Great consideration must be exercised in the work which we undertake. We are not to take large burdens in the care of infant children. This work is being done by others. We have a special work in caring for and educating the children more advanced in years. Let families who can do so, adopt the little ones, and they will receive a blessing in doing so. But there is a higher and more important work to engage the attention of our physicians in educating those who have grown up with deformed characters. The principles of health reform must be brought before parents. They must be converted, that they may work as missionaries in their own homes. This work our physicians have done

and can still do if they will not sacrifice themselves by carrying such large responsibilities.

The head physician in any institution holds a difficult position, and he should keep himself free from minor responsibilities; for these will give him no time for rest. He should have sufficient reliable help; for he has trying work to perform. He must bow in prayer with the suffering ones, and lead his patients to the great physician. If as a humble suppliant he seeks God for wisdom to deal with each case, his strength and influence will be greatly increased.

Of himself, what can man accomplish in the great work set forth by the infinite God? Christ says, "Without me ye can do nothing." John 15:5. He came to our world to show men how to do the work given them by God, and he says to us, "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart, and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." Matt.11:28-30. Why is Christ's yoke easy and his burden light? Because he bore the weight of it up on the cross of calvery.

Personal religion is essential for every physician if he would be successful in his work for the sick. He needs a power greater than his own institution and skill. God desires physicians to link up with him, and know that every soul is precious in his sight. He who depends upon God, realizing that he alone who made man knows how to diredt, will not fail in his appointed work as a healer of bodily infirmities or as a physician of the souls for whom Christ died.

One who bears the heavy responsibilities of the physician needs the prayers of the gospel minister, and he should be linked, soul, mind, and body with the truth of God. Then he can speak a word in season to the afflicted. He can watch for souls as one who must give an account.

He can present Christ as the way, the Truth, and the Life. The Scriptures come clearly to his mind, and he speaks as one who knows the value of the souls with whom he is dealing.

## Conforming to the World.

The Lord Jesus has said, "If any man will come after me, let him deny himself, and take up his cross daily, and follow me." Luke 9:28. Christ'a words made an impression on the minds of his hearers. Many of them, though not clearly comprehending his instruction, were moved by deep conviction to say decidedly, "Never man spake like this man." John 7:46. The disciples did not always understand the lessons Christ wished to convey by parables, and when the multitude had gone away, they would ask him to explain his words. He was ever ready to lead them to a perfect understanding of his word and his will; for from them, in clear distinct lines, truth was to go forth to the world.

At times Christ reproached his disciples with the slowness of their comprehension. He placed in their possession truths of which they suspected the value. He had been with them a long time, giving them lessons in clear lines, but their previous religious education, the erroneous interpretations which they had heard the Jewish teachers place on the scriptures, kept their minds clouded. Christ promised them that he would send them his Spirit, who would recall his words to their minds as forgotten truths. "He shall teach you all things," Christ said, "and will bring all things to your remembrance, wahtsoever I have said unto you." John 14;26.

The way in which the Jewish teachers explained the Scriptures their endless repitition of maxims and fiction, called forth from Christ the words, W "his people draweth nigh unto me with their mouth, and honoreth me with their lips, but their heart is far from me." They performed in the temple courts their round of service. They offered

sacrifices typifying the great sacrifice, saying by their ceremonies, "Come, my Saviour," yet Christ, the One whom all these ceremonies represented, was among them, and they would not recognize or receive him. The Saviour declared, "In vain do they worship me, teaching for doctrines the commandments of men." Matt. 15:9.

Christ is saying to his servants to-day as he said to his disciples, "If any man will come after me, let him deny himself, and take up his cross daily, and follow me." But men are as slow now to learn the lesson as in Christ's day. God has given his people warning after warning, but the customs, habits, and practices of the world have had so great power on the minds of his professed people that his warnings have been disregarded.

Those who act a part in God's great cause are not to follow the example of worldlings. The voice of God is to be heeded. He who depends on men for strength and influence leans on a broken reed.

Depending on men has been the great weakness of the church. Men have dishonored God by failing to appreciate his sufficiency by coveting the influence of men. Thus Israel becomes weak. The people wanted to be like the other nations of the world, and they asked for a king. They desired to be guided by human power which they could not see rather than by the divine, invisible power that till then had led and guided them, and had given the victory in Battle. They made their own choice, and the result was seen in the destruction of Jerusalem and the dispersion of the nation.

We cannot put confidence in any man, however learned, however elevated he may be, unless he holds the beginning of his confidence firm unto the end. What must have been the power of the enemy upon Solomon, a man whom inspiration has thrice called the beloved of God, and to whom was committed the great work of building the temple. In that very work Solomon made an alliance with idolatrous nations. And through his

marriages he bound himself up with heathen women. Through their influence he in his later years forsook the temple of God to prepare groves for their idols.

So now, men set God aside as not sufficient for them. They resort to worldly men for recognition, and think that by means of the influence gained from the world they can do some great thing. But they mistake. By leaning on the arm of the world instead of the arm of God, they turn aside the work which God desires to accomplish through his chosen people.

When brought in contact with the higher classes of society, let not the physician feel that he must conceal the peculiar characteristics which sanctification through the truth gives him. The physicians who unite with the work of God are to co-operate with God as his appointed instrumentalities; they are to give all their power and efficiency to magnifying the work of God's commandment-keeping people. Those who in their human wisdom try to conceal the peculiar characteristics that distinguish God's people from the world will lose their spiritual life, and will no longer be upheld by his power.

Never let the idea be entertained that it is essential to make an appearance of being wealthy. There will be a strong temptation to do this, with the thought that it will give influence. But I am instructed to say that it will have just the opposite effect.

All who seek to uplift themselves by conforming to the world set an example that is misleading. God recognizes as his those only who practice the self denial and self sacrifice which he has enjoined. Physicians are to understand that their power lies in their meekness and lowliness of heart. God will honor those who make him their dependence.

The style of a physician's dress, his equipage, his furniture, weight not one jot with God. He cannot work by his Holy Spirit with those who try to compete with the world in dress and display.

He who follows Christ must deny himself and take up the cross.

The physician who loves and fears God will not need to make any outward display in order to distinguish himself; for the Sun of Righteousness is shining in his heart and is revealed in his life, and this distinguishes him. When men work in Christ's lines, they will be living epistles, known and read of all men. Through their example and influence men of wealth and talent will be turned from the cheapness of material things to lay hold on eternal realities. The greatest respect will ever be shown to the physicians who reveals that he receives his directions from God. Nothing will work so powerfully for the advancement of God's instrumentality as for those connected with it to stand steadfast as his faithful servants.

It is God's plan that even worldly people who come to our sanitariums shall have a sense of security while there, because they are in a place where prayer is offered up to God. They are to see that there is in the world a people who posses talent and knowledge, yet who are not vain and self-exalted.

The physician will find that it is for his present and eternal good to follow the Lord's way of working for suffering humanity. The mind that God has made he can mould without the power of man, but he honors men ba asking them to so-operate with him in this great work.

Many regard their own wisdom as sufficient, and they arrange things according to their judgement, thinking to bring about wonderful results. But if they would depend on God and not on themselves, they would receive heavenly wisdom. Those who are so engrossed with their work that they cannot find time to press their way to the throne of grace and obtain counsel from God, will surely turn the work into wrong channels. Our strength lies in our union with God through his only begotten Son and in our union with one ahother.

The surgeon must truly successful is he who loves God, who sees God in his created work, and worships him as he traces his wise arrangement in the human organism. The most successful physician is he who fears God from his youth, as did Timothy, who feels that Christ is his constant companion, a friend with whom he can always commune. Such a physician would not change his position for the highest office the world can give. He is more anxious to honor God and secure his approval than to secure patronage and honor from the great men of the world.

## Prayer.

Every sanitarium established among Seventh-Day Adventists should be made a Bethel. All who are connected with this branch of the work should be consecrated to God. Those who minister to the sick, who perform delicate, grave operations should remember that one slip of the knife, one nervous tremor, and a soul may be launched into eternity. They should not be allowed to take so many responsibilities that they have no time for special seasons of prayer. By earnest prayer they should acknowledge their dependence upon God. Only through a sense of God's pure truth in the mind and heart, only through the calmness and strength that He alone can impart, are they qualified to perform those critical operations which mean life or death to the afflicted ones.

The physician who is truly converted will not gather to himself responsibilities that interfere with their work for souls. Since without Christ we can do nothing, can a physician or a medical missionary engage successfully in his important work without earnestly seeking the Lord is prayer? Prayer and a study of the word bring life and health to the soul.

The Lord will do wonderous things for the truth's sake, and that his name may be glorified. But he requires that the people who engage in his service shall keep their minds directed to him.

Every day they should have time for reading the word of God and for prayer. Every officer and every soldier under the command of the God of Israel needs time in which to consult with God and seek his blessing. If the worker allows himself to be drawn away from this, he will lose his spiritual power. Individually we are to walk and to talk with God; then the sacred influence of the gospel of Christ will appear in all its preciousness.

A work of reformation is to be carried on in our institutions. Physicians, workers, nurses, are to realize that they are on probation, on trial for their present life, and for that life which measures with the life of God. We are to put to the stretch every faculty, every nerve and muscle, in order to bring saving truths to the attention of suffering human beings. This work must be carried on in connection with the work of saving the sick. Then the work will s tand forth before the world in the strength which God designs it shall have. Through the influence of sanctified workers the truth will be magnified.

## Exorbitant Fees.

Honesty, integrity, justice, mercy, love, compassion, and sympathy are embraced in medical missionary work. In all this work the religion of the Bible is to be practiced. The Lord does not want any one to labor as his representative who follows the wrong customs and practices of worldly physicians in treating suffering humanity. Our physicians need to reform in the matter of making high charges for critical operations. And the reform should extend farther than this. Often an exhorbitant sum is charged for even small services, because physicians are supposed to be governed in their charges by the practices of worldly physicians. There are those who follow worldly policy in order to accumulate means, as they say, for God's service. But God does not accept such offerings. He says, "I hate robbery for burnt offerings. Isa. 61:8.

These who deal unjustly with their fellow men while professing to believe my word, I will judge for thus misrepresenting me.

As these things were presented before me, my Teacher said, The institutions that depend upon God and receive his co-operation must ever work according to the principles of the law of God. To charge a large sum for a few moments work is not just and right. Physicians who are under the discipline of the greatest Physician the world ever knew, lust let the principles of the gospel regulate every fee. Let mercy and the love of God be written on every dollar received.

When our sanitariums are conducted as they should be, a larger medical missionary work will be done. Every worker will do his work in such a way and with such a spirit that he will shine as a light in the world.

God calls for the doing of practical, Christlike work. The patients who come to our sanitariums are to see carried out the principles laid down in the fifty-eighth chapter of Isiah. Those who have accepted the Truth are to practice it because it is the truth. In the work of God in our institutions the truth is to be preserved in all its sacred influence.

The medical practioner should in all places keep his religious principles clear and untarnished. Truth should be paramount in his practice. He is to use his influence as a means of cleansing the soul by the healing beams of the Sun of Righteousness. When a time comes that physicians cannot do this, the Lord would have no more medical institutions established among Seventh-Day Adventists.

## The Tithe.

The men connected with the institutions of God's appointment are to be careful to acknowledge God in all their ways. They are to show that to him they owe their intellect and all their capabilities.

As did Abraham, they are to pay tithe of all they possess and all they receive. A faithful tithe in the Lord's portion. To withhold it is to rob God. Every man should freely, willingly, and gladly bring tithes and offerings into the storehouse of the Lord. In so doing he will receive a blessing. There is no safety in withholding from God his own portion.

The Lord says, "Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse; for ye have robbed me, even this whole nation. Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of Hosts. And all nations shall call you blessed; for ye shall be a delightsome land, saith the Lord of hosts." Mal.3:8-12.

## Observance of the Sabbath.

Let no man, because he is a physician, feel at liberty to do those things which God Has forbidden. He should not, because he is a physician travel on the Sabbath unless this is a necessity in order to relieve suffering. He should plan his work so as to obey God's requirements. The Lord says, "Verily, my Sabbaths ye shall keep; for it is a sign between me and you throughout your generations." Ex. 31:13. When there is real suffering to be alleviated, it is not a desecration of the Sabbath for physicians to travel upon it; but unimportant cases should be deferred. God sanctified and blessed the seventh day, and it is to be kept as his sacred memorial.

God created the world in six days, and rested upon the seventh. "Wherefore," he declares, "the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations, for a perpetual covenant." Ex. 31:16. Those who keep God's commandments may claim the promises contained in Isiah 58:11-14.

The instruction given in this chapter is full and decided. Those who refrain from labor on the Sabbath may claim divine comfort and consolation. Shall we not believe God? Shall we not call holy the day which he calls holy? Man should not be ashamed to acknowledge as sacred that which God calls sacred. He should not be ashamed to do that which God has commanded. Obedience will bring him a knowledge of what constitutes true sactification.

Let there be no robbery of God in tithes and offerings, no desecration of God's holy time. Man is not to do his own pleasure on God's day. He has six days in which to work at secular business, and God claims the seventh as his own. "In it, "he says, "thou shalt net do any work." Ex. 20:10. The servant of God will call sacred that which the Lord calls sacred. Thus will he show that he has chosen the Lord as his Leader. The Sabbath was made in Eden when the morning stars sang together, and all the sons of God shouted for joy. God has placed it in our charge. Let us keep it pure and holy.

## The Importance of Obedience.

Subtle, dangerous temptations will come to the physician who believes the truth for these last days. That which would be condemned in a worker of another class is supposed to be admissible in a physician. Thus a multitude of sins are covered up, sins which are registered in the books of heaven as a departure from Bible principles. These temptations the physician may resist if he understand his peril and stands fast by his Saviour. If true to the word of God, we are on the side of

Christ, on the side of the loyal, holy angels; we stand under the shield of Omnipotence. Of whom, then, should we be afraid?

There are those who cannot appreciate the gospel of Christ sufficiently to practice it in every line of their work. These will criticise. These who are superficial and selfish do not know God or Jesus Christ by an experimental knowledge, and they are always faithless. In their eyes small obstructions appear as mountains. There is always a lion in the way.

The Lord requires truth in the inward parts. He will give the Holy Spirit to all who ask him in Faith. He calls for men to act as gospel ministers, to act as physicians, whom no flattery can cause to swerve from the truth. Ministers and doctors are to be under the rule of God.. He in whose heart the Spirit of God bears rule will follow the example of Christ. The life, the character, will be so Christ like that it will roll back the unjust reproach from the pure truth of Christ.

There must be no failure in God's work. Every thought, every plan, must be in harmony with God's expressed will. He is our Creator, our Redeemer, our Counsellor; he is to be the first, and last, and best in everything.

In obedience to the commandments of God the soul will receive the best of everything. Every blessing may be enjoyed with the favor of God when heart, mind, and life are consecrated to his service. If men would accept Christ, and see the binding claims of the law of God, they would not take a neutral position, but would stnad out in full confidence, and say, The Lord is my helper. He is the only true God, and Jesus Christ whom he has sent is the supreme and everlasting good. Thus they would secure for themselves the grand promises of God.

This is an individual work. Every worker in God's cause should strive to become more and more efficient. There must be no careless disregard of God's expressed will. The laborer together with God must live by every word that proceedeth out of the mouth of God. Let us individually draw nigh to the mount, that we may understand what the Lord commands, and then obey.

Ellen G. White.

M.M.

## The Physician's Work a Cure of Souls.

Every medical practitioner may through faith in Christ have in his possession a cure of the highest value,--a remedy for the sin-sick soul. The physician who is converted and sanctified through the truth is registered in heaven as a laborer together with God, a follower of jesus Christ. Through the sanctification of the truth, God gives to physicians and nurses wisdom and skill in treating the sick and this work is opening the fast-closed door to many hearts. Men and women are led to understand the truth which is needed to save the soul as well as the body.

This is an element that gives character to the work for this time. The medical missionary work is as the right arm to the third angel's message which must be proclaimed to a fallen world, and physicians, managers, and workers in any line, in acting faithfully their part, are doing the work of the message. From them the sound of the truth will go forth to every nation and kindred and tongue and people. In this work the heavenly angels bear a part. They awaken spiritual joy and melody in the hearts of those who have been freed from suffering, and thanksgiving to God arises from the lips of many who have received the precious truth.

Every physician in our ranks should be a christian. Only those physicians who are genuine bible christians can discharge aright the high beauties of their profession.

The physician who understands the responsibilities and accountability of his position will feel the necessity of Christ's presence with him in his work for those for whom such a sacrifice has been made. He

will subordinate everything to the higher interests which concern the life which may be saved unto life eternal. He will do all in his power to save both the body and the soul. He will try to do the very work that christ would do were he is his place. The physician who loves Christ and the souls for whom Christ died will seek earnestly to bring into the sick room a leaf from the tree of life. He will try to break the bread of life to the sufferer. Notwithstanding the obstacles and difficulties to be met, this is the solemn, sacred work on the medical profession.

True missionary work is that in which the Saviour's work is best represented, his methods most closely copied, his glory best promoted. Missionary work that falls short of this standard is reco rded in heaven as defective. It is weighed in the balances of the sanctuary and found wanting.

Physicians should seek to direct the minds of their patients to Christ, the great Physician of soul& and body. That which physicians can only attempt to do, Christ accomplishes. The human agent strives to prolong life. Christ is life itself. He who passed through death to destroy him that had the power of death is the source of all vitality. There is a balm in Gilead and a physician there. Christ endured an agnozing death under the most humiliating circumstances that he might have life. He gave up his precious life that he might vanquish death. But he rose from the tomb, and the myriads of angels who came to behold him take up the life he had laid down heard his words of triumphant joy as he stood above the rent sepulcher of Joseph proclaiming, "I am the resurrection and the life."

The question, "If a man die, shall he live again?" Job. 14:14 has been answered. By bearing the penalty of sin, by going down into the grave, Christ has brightened the tomb for all who die in faith.

God in human form has brought life and immortality to light through the gospel. In dying Christ secured eternal life for all who believe in him. In dying he condemned the originator of sin and disloyalty to suffer the penalty of sin,--eternal death.

The possessor and giver of eternal life, Christ was the only one who could conqueor death. He is our Redeemer; and blessed is every physician who is in a true sense of the word a missionary, a saviour of the souls for whom Christ gave his life. Such a physician learns day by day from the great physician how to watch and work for the saving of the souls and bdies of men and women. The Saviour is present in the sick room, operating room; and his power for his name's glory accomplishes great things.

The physician can do a noble work if he is connected with the great Physician. To the relatives of the sick whose hearts are full of sympathy for the sufferer, he may find opportunity to speak the words of life. And he can sooth and uplift the mind of the sufferer, by leading Him to look to the one who can save to the uttermost all who come to him for salvation .

When the Spirit of God works on the mind of the afflicted one, leading him to inquire for truth, let the physician work for the precious soul as Christ woul d work for it. Do not urge upon him any special doctrine, but point him to Jesus as the sin-pardoning Saviour. Angels of God will make impressions on the mind. Some will refuse to be illuminated by the light which God would let shine into the chambers of the mind and into the soul temple; but many will respond to the light, and from these minds deception and error in its various forms will be swept away.

Every opportunity of working as Christ worked should be carefully improved. The physician should talk of the works of healing

ught by Christ, of his tenderness and love. He should believe that Jesus is his companion, close by his side. "We are laborers together with God." R 1 Cor. 3:9. Never should the physician neglect to direct the minds of his patients to Christ. If he has the Saviour abiding in his own heart, his own thoughts will ever be directed to the great healer of soul and body. He will lead the minds of sufferers to him who can restore; who when on earth restored the sick to health, and healed the soul as well as the body, saying, "Son, thy sins be forgiven thee." Mark 2:5.

Never should familiarity with suffering cause the physician to become careless or unsympathetic. In cases of dangerous illness, the afflicted one feels that he is at the mercy of the physician. He looks to the physician as his only hope, and the physician should ever point the trembling soul to the One who is greater than himself, even the Son of God, who gave his life to save him from death, who pities the sufferer, and who by his divine power will give skill and wisdom to all who ask him.

When the patient knows hot how his case will turn, is the time for the physician to impress the mind. He should not do thi s with a desire to distinguish himself but that he may point the soul to Christ as a personal Saviour. If the life is spared, there is a soulffor that physician to watch for. The patient feels that the physician is the very life of his life. And to what purpose should all this weight of confidence be employed? Always to win a soul to Christ and magnify the power of God.

When the crisis has passed, and success is apparent, be the patient a believer or an unbeliever let a few moments be spent with hi m in pmayer, give expression to your thankfulness for the life that has been spared. The physician who follows such a course, carries his patient to the One upon whom he is dependent for life. Words of gratitude may flow from the patient to the physician; for through God he has

and this life up with his own; but let the praise and thanksgiving be given to God as one who is present though invisible.

On the sick bed Christ is often accepted and confessed, and this will be done oftener in the future than it has been in the past.; for a quick work will hxxdxxx the Lord do in our world. Words of wisdom are to be on the lips of the physician, and Christ will water the seed sown, causing it to bring forth fruit unto eternal life.

Our Sanitariums are to be a blessing to the high and low, rich and poor. Man and women of all classes are brought together in these institutions and they become acquainted with one another. They learn to sympathize with their fellow beings in their suffering, and thus the partition wall between man and his fellow man is broken down. Those who visit the Sanitarium are to be taught the power of God in the restoration of the sick. This will make an impression on the mind that God is in the place.

It is God's purpose that those who visit our health institutions shall become acquainted with the third angel's message. Though doctrinal subjects are not to be urged upon the sick, yet if these truths are lived out, the Spirit of God will bring conviction to hearts, and the faithful guardian of souls will understand when the opportunity has come to present the special truths for this time.

We loose the most precious opportunities by neglecting to speak a word in season. Too often a precious talent that ought to produce a thousand fold is left unused. If the golden privilege is not watched for, it will pass. Something was allowed to prevent the physician from doing his appointed work as a minister of righteousness.

There are none too many godly physicians to minister in their profession. There is much work to be done, and ministers and doctors are to work in perfect union. Luke, the writer of the gospel which bears his name, is called the beloved physician, and those who do a work

milar to that which he did are living out the gospel.

Our camp-meetings should have the laborsmx of medical men. These should be men of wisdom and sound judgement, men who respect the ministry of the word, and who are not victims of unbelief. These men are the guardians of the health of the people, and they are to be recognized and respected. They should give instruction to the people in regard to the danger s of intemperance. This evil must be more boldly met in the future than it has been in the past. Ministers and doctors should set forth the evils of intemperance. Both should work in the gospel in perfect harmony with power to condemn sin and exalt righteousness.

Countless are the opportunities of the physician for warning the impenitent, cheering the disconsilate and hopeless, and wisely prescribing for the health of mind and body. As he thus instructs the people in the principles of true temperance, and as a guardian of soudd, gives advice to those who are mentally and physically diseased, the physician is acting his part in the great work of making ready a people prepared for the Lord. This is what medical missionary work is to accomplish in its relation to the third ang el's message.

At our campmeetings practical physicians can give instruction line upon line, precept upon precept, here a little and there a little. Those ministers or doctors who do not open their lips to make personal appeals to the people are remis in their duty. They fail of doing the work which God has appointed them.

Ministers and physicians are to work harmoniously with earnestness to save the souls that are bound up in Satan's snare. They are to point men and women to Jesus, their righteousness, their strength, and the health of their countenance. Continually they are to watch for s souls. There are those who are struggling with strong temptations in danger of being overcome in the fight with Satanic agencies.

Will you pass these by without offering them assistance? If you see a soul in need of help, engage in conversation with him, even though you do not know him . Pray with him. Point him to Jesus.

This work belongs just as surely to the doctor as to the minister. By public and private effort the physician should seek to win sould to Christ.

In all our enterprises and in all our institutions, God is to be acknowledged as the great Master-Worker. The physicians are to stand as his representatives. The medical fraternity has made many reforms and they should rise still higher. Those who hold the lives of human beings in their hands should be educated, refined, sanctified. Then will the Lord work through them in mighty power to glorify his name. He will reveal himself as the Healer of the body and the soul.

Ellen G. White.

M.H.

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Dec. 22,'98.-7-

## God's Design in Establishing Sanitariums.

It is God's design to manifest through his people the principles of his kingdom. That in life and character they may reveal these principles, he desires to separqte them from the customs, habits, and practices of the world. He seeks to bring them nearer to himself, that he may make known to them his will.

This was his purpose in the deliverance of Israel from Egypt. At the burning bush Moses received from God the message for the king of Egypt, "Let my people go, that they may serve me." Ex.7:16. With a mighty hand and an outstretched arm God brought out the Hebrew host from the land of bondage. Wonderful was the deliverance he wrought for them, punishing their enemies , who refused to listen to his word with total destruction. God desired to take his people apart from the world, and prepare them to receive his word. From Egypt he lead them to Mount Sinai, where he revelaed to them hid glory. Here there was nothing to attract their senses or to divert their minds from God; and as the vast multitude looked at the lofty mountains towering above them, they could realize their own nothingness in the sight of God. Beside these rocks, immovable except by the power of the divine will, God communicated with men. And that his word might ever be clear and distinct in their minds, he proclaimed amid thunder and lightning and with terrible majesty the law which he had given in Eden, and which was the transcript of his character. And the words were written on tables of stone by the finger of God. Thus the will of the infinite God was revelaed to a people who were called to make known to every nation kindred, and tongue the principles of his government in heaven and in earth.

To the same work he has called his people in this generation. To them he has revealed his will, and of them he required obedience. In the last days of this earht's history the voice that spoke from Sinai is still saying to men, "Thou shalt have no other Gods before me." Ex. 20:3. Man has set his will against the will of God, but he cannot silence this word of command. The human mind can never fully comprehend its obligation to the higher power, but it cannot evade the obligation. Profound theories and speculations may abound, men may try to set science in opposition to revelation, and thus do away with the law of God; but stronger and still stronger will the Holy Spirit bring before them the command, "Thou shalt worship the Lord thy God, and him only shalt thou serve." Matt. 4:10.

How is the world treating the law of God? Everywhere men are working against the divine precepts. Even the churches are taking sides with the great apostate. Men in their blindness boast of wonderful progress and enlightenment, but the heavenly watchers see the earth filled with corruption and violence. Because of sin, the atmosphere of our world has become as the atmosphere of a pest house.

A great work is to be accomplished in setting before men the saving truths of the gospel. This is the means ordained by God to stem the tide of moral corruption. This is his means of restoring hos moral image in man. It is his remedy for universal disorganization. It is the power that draws men together in unity.

To present these truths is the work of the third angel's message. The lord designs that the presentation of this message shall be the highest, greatest work carried on in our world at this time. That this work may be carried forward on correct lines he has directed the establishment of schools, sanitariums, publishing houses and other institutions. In these institutions the attributes of God are to be

olded, and the glory and excellence of the truth is to be made to appear more vivid.

The Lord years ago gave me special light inregard to the establishment of a health institution where the sick could be treated on altogether different lines from those followed in any other institution in our world. It was to be founded and conducted on bible principles, as the Lord's instrumentality. Those who had any connection with this institution were to be educated in health restoring principles.

The human family is suffering because of the transgression of the laws of God. Satan is constantly urging men to accept his principles, and thus he is seeking to counterwork the work of God. He is constantly representing the chosen people of God as a deluded people. He is an accuser of the brethren, and his accusing power he is constantly using against those who work righteousness. The lord desired through his people to answer Satan's charges by showing the result of obedience to right principles. He desires our health institutions to stand as witnesses for the truth. They are to give character to the work which must be carried forward in these last days in restoring man through a reformation of the habits, appetites, and passions. Seventh-Day Adventists are to be represented to the world by the advance principles of health reform which God has given us.

Still greater truths are unfolding for this people as we near the close of time, and God designs that we shall everywhere establish institutions where those who are in darkness in regard to the needs of the human organism may be educated, that they in their turn may lead others into the light of health reform. The blind leaders of the blind must learn the truth inregard to healthful living as taught in the Scriptures.

"God so loved the world that he gave his only begotten Son,

[redacted]t whosoever believeth in him should not perish, but have everlasting Life." John 3:16. Our health institutions must be conducted on life saving principles. Those who are suffering the cause of transgression of physical laws are to be taught that transgression of the laws of nature is transgression of the laws of God. "If thou wilt enter into life," Christ says, "keep the commandments." Matt. 19:16. Live out my law "as the apple of thine eye.." Prov. 7:2.

And in our medical institutions the people are to be brought in contact with the special truths for this time. God says, there shall be institutions established under the supervision of men who have been healed through a belief in God's word, and who have overcome their defects of character. In the world all kinds of provision have been made for the relief of suffering humanity, but the truth in its simplicity is to be brought to these suffering ones through the agency of men and women who are loyal to the commandments of God. Sanitariums are to be established all through our world and managed by a people who are in harmony with God's laws, a people who will co-operate with God in advocating the truth that determines the case of every soul for whom whom Christ died.

The truth is to be lived out by every one who has any connection with the work of God in our Sanitariums. PPhysicians, nurses, and helpers are to work in harmony, to heal not only the maladies of the body, but the disorders of the soub. When this is done, a power from God will go with the workers. Physicians, managers, and nurses will be living channels of light. The lord will work with the people who will honor him.

All the light of the past, which shines unto the present, and reaches forth into the future, as revealed in the word of God, is for every soul who comes to our health institutions. The Lord designs that

The Sanitariums established among Seventh-Day Adventists shall be symbols of what can be done for the world, types of the saving power of the truths of the gospel. They are to be agencies in the fulfillment of God's great purposes for the human race.

To God's people and his institution in this generation as well as to ancient Israel belong the words written by Moses through the Spirit of inspiration:-

"Thou art an holy people unto the Lord by God; the Lord thy God hath chosen thee to be a special people unto him above all people that are upon the face of the earth. Deut. 7:6.

"Behold, I have taught you statutes and judgements, even as the Lord my God commanded me. Keep therefore and do them; for this is your wisdom and your understanding in the sight of the nations, who shall hear all these statutes, and say, Surely this great nation is a wise and understanding people. For what nation is there so great, who hath God so night unto them, as the Lord our God is in all things that we call upon him for? And what nation is there so great, that hath statutes and judgements so righteous, as all this law, which I set before you this day?" Deut. 4:5-8.

Even these words fail of reaching the greatness and the glory of God's purpose to be accomplished through his people. Not to this world only, but to the universe are we to make manifest the principles of his kingdom. The apostle Paul, writing by the Holy Spirit, says, "Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ; and to make all men see what is the fellowship of the mystery which from the beginning of the world hath been hid in God, who created all things by Jesus Christ, to the intent that now unto the principalities and powers in heavenly places might be (made) R.V. known by the church the manifold wisdom of God." Eph. 3:8;10.

Design etc

Brethren, "We are made a spectacle unto the world,and to men angels, and to men." "What manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting the coming of the day of God" 1 Cor. 4:9. 2 Peter 3:12. Margin.

Ellen G. White.

610.71

# THE TRUE MEDICAL MISSIONARY.

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

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

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

As we complete our short course at this place we fully believe that our future degree of success will be decided by our perfectinn of purpose. This was expressed by Longfellow who said "The talent of success is nothing more than doing what you can do <u>well</u>, without a thought of fame." Success is not always assured by real estate or bank stock, but we are happy to state to you that true success as held out by the American Medical Missionary College is obtained only by untiring effort for efficiency in loving, thoughtful service for every one in need.

When we consider the field, the appointment, and the resources of the true medical missionary, we are at once filled with gratitude for the opportunity to embrace such a noble calling; yet the importance of this service impresses us that only those especially prepared can justly bear the responsibilities and fill the demands of the position. So it is that only as we fully see what awaits the true physician can we decide what manner of person he ought to be. He who is to do physical work must have physical energy; the man who would perform mental work needs mental ability; and the person who is called to the varied duties of the true missionary needs especial endowment to continually meet his demands. Superhuman wisdom and skill will often be required, but we can with assurance look to the Great Physician who has promised to be at our side in every time of need; He who knows the secret longings of mankind is ready to teach us how to lighten the load of the burdened and to suffer with the bereaved and sorrowful. Our work is not simply to seek the relief of pain or physical distress, but it embraces far more. The most precious of life's lessons can often be shown as the origin, nature, purpose, and results of suffering are reviewed before those to whom sorrow is mysterious. A new light and life is to spring up in every one as they receive new vigor and health; therefore, to show the principles for health and to teach the laws of life is our greatest mission.

Hippocrates truthfully said in addressing his students that, It is not the dust of the school, nor in the works of philosophers that we can learn the art of interrogating nature and the still more difficult art of waiting her answer, but by being conducted to the abodes of pain. This same instructor, to those entering medical service, said, "Merit the public esteem by profound knowledge, long experience, consumate integrity, and an irreproachable life; he who, esteeming all the wretched as equals, as all men are equal in the eyes of the Divine Being, early hastens to their assistance at their call, without

distinction of persons; speaks to them with mildness, listens to them with attention, bear with their impatience, and inspires them with that confidence which is sometimes sufficient to restore them to life; who sensibly feeling for their sufferings, carefully and assiduously studies the cause and progress of their complaints."

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

V. L. Fisher.

610.6

# Medical Missionary Notes.

The Medical Missionary Society's hospital in Canton established in 1838 has treated over 1 million patients.

Chinese name for hospital "The Hospital of Broad and Free beneficence."

Dr. Kerr has done over 1000 operations for stone.

Unbounded faith in the doctors. Young girl brought her feet which had been frozen and fallen off, asked the Doctor to put them on. People whose eyes are gone come to have new ones put in. What they ask seems to them no more remarkable than what they have seen done. The girl referred to was cared for and is now the wife of a Wesleyan preacher.

Mothers light a fire and swing the children through the flame to drive out evil spirits.

Dentists hide pledgets or pegs in woden probes and profess to extract these from the teeth. Patient relieved by the bleeding. When pain returns, another extracted in same way.

Natives sometimes uncivil, say "foreign devil, foreign devil, give me some medicine".

Above notes taken from the Cross & Dragon by D.C.Henry.

670.1

For the Review.

## A MATTER WHICH SHOULD HAVE IMMEDIATE ATTENTION.

Every person who recognizes and believes the truths which are held by Seventh Day Adventists, for the promotion and propogation of which all our organizations and institutions have been created, owes himself and the cause a duty, the performance of which should receive immediate attention. This duty is nothing more nor less than the consecration of himself, soul and body and all that he is, to the carrying forward of this great work in the world. This work and the principles which it represents is either a tremendous delusion or else the most solemn and the most wonderful and most important matter the human mind is capable of comprehending, a truth and a work, the value of which the world has never before known.

The light which Providence has permitted this people to receive is incomparably greater and clearer than that which stirred the hearts of the noble army of martyrs who during the ages have yielded up all their worldly possessions and even laid down their lives for the truth. How many of the thousands who have received and profess to believe what we call present truth are really prepared to make any genuine sacrifice in its behalf? There certainly are some, many without doubt, as is evidenced by the generous support which has been accorded various institutions and denominational enterprises and the half million dollars which is annually raised in carrying forward the various lines of our missionary work.

But has not the time come when the first thought and the first business of every man and woman who believes this truth should be the promotion of the cause of truth in the earth? The ordinary affairs of life, common commercial business, buying and selling for gain, sowing and reaping, various vocations of life, do not these things keep the

larger share of the attention of the great majority of those who call themselves Seventh Day Adventists? Why should the work of promulgating the truth be left to the ministers and Bible workers? Why should not every man and woman who believes the truth recognize ~~him~~ what we call the cause his cause and regard the work of presenting this truth to the world as his work? Why should farmers plow, sow and reap, simply to make money to buy more land to plow and sow and reap, to buy more land to plow and sow and reap, and so continue to add to their earthly possessions from year to year, while multitudes about them and millions in every land are dying in ignorance and darkness?

It is right to plow and sow and reap, but the profits of the harvest which are not needed beyond one's necessities belong to God. To invest the fruit of one's labors in land or business simply for the sake of building up a business is to bury one's talents in the earth in the most literal sense.

There is great need for preachers to proclaim truth, more Bible workers to unfold the Scriptures from house to house, formore canvassers to circulate the printed page, for more doctors and nurses to administer to the needs of the sin-sick souls and bodies. There is just as great need for missionary farmers and business men who will conduct their business not for worldly gain but to earn means with which to replenish the Lord's treasury and carry forward the noble enterprises which have been established in the interests of truth.

Many thousands of dollars are lost to the cause every year by bad investments, by failure of banks, by the neglect of those whose hearts are ~~not~~ really in the work to make a will or otherwise to provide for the proper use of their competence after death. There is no bank in which money can be deposited so safely as in the cause of truth. There is not way in which a person can invest means on which the

returns will be so great as to contribute to the advancement of the cause of truth in the world. A wealthy capitalist of Chicago said to the writer a few days ago, "I am not going to leave any money for the heirs to squabble over or for the state to collect an inheritance tax upon. I am going to see that all my property is distributed before I am dead." And this gentleman is carrying out his project. He has given careful study to the subject and has seen great results from his contributions, which have amounted to more than half a million dollars, and he has millions more to give away. He has adopted a most unique method of giving. He gives fifty thousand or one hundred thousand dollars to some worthy enterprise with the understanding that he shall receive an annuity amounting to two percent. He stated that he has given away nearly a million dollars in this way. This allows him an income which he can use in giving to help in various other enterprises as he may see fit.

This plan is an ideal one. There are many readers of this paper who might profit by this suggestion. Instead of waiting until you are dead to have your property invested in the cause of truth, make an investment while you are alive, reserving a stated income. This may perhaps be arranged anywhere from three to five per cent. Arrangements of this kind can safely be made with any of our institutions.

There are farmers whose property does not yield them a profit of more then three or four per cent. annual interest on the money invested. In such a case, the property might be sold and the money invested in some worthy institution yielding an annual cash income while the farmer and his family would be entirely relieved from the burden of ~~RXXXXX~~ care and anxiety respecting probable losses, and could devote their time to some line of missionary work. Quite a number have already adopted this plan and there are doubtless many more who might

wisely consider it, not however that all should sell their farms by any means. This plan is especially adapted to those advanced in years, and who are wholly or in part incapacitated for active muscular effort.

The thought that ought to be uppermost in the mind of every person who knows the truth that this people profess, is " What can I do which will to the highest degree promote its advancement and in what way can I so arrange my financial or other affairs as to help and encourage this noble cause to the greatest degree?"

J. H. Kellogg.

10.6

# MEDICAL MISSIONARY EXPERIENCE

## In Arabia.

H. L. R. Worrell, M. D.

In Sanitarium Parlor, May 27, 1901.

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ELD. McCOY: I regard myself as being very fortunate this evening in having an opportunity of hearing from a gentleman who has spent a number of years in Arabia as a medical missionary. While we have had excellent opportunities of hearing from missionaries, both medical and otherwise, from all parts of the world, I don't remember when we have had any one here from Arabia, and I don't know as there is any one here who knows much about that country, although it has a very interesting history, both in ancient and mediaeval times, so I am sure we will all be delighted to-night to hear from Dr. Worrell who as a medical missionary, has kindly consented to instruct us this evening on the subject of medical missionary work in Arabia.

DR. WORRELL: I don't know how much instruction there will be in what I have to say and yet when I get through, I trust you will be at least amused, and perhaps somewhat instructed, and it may be that at the end of our talk we shall find that we have passed a rather pleasant evening. There was a lady who once made a tour of Europe, and when she came home she told a friend that she had been in Paris, and the friend immediately asked her, " Have you been in France too?" Although I have not had quite that experience-- of telling a friend that I had been in Bassorah and having the friend ask me whether I had been in Arabia but I have had this experience, that after passing out of the port of Aden,

Arabia, I had a passenger ask me, " Where is Arabia anyway?" My knowledgem of geography is rather indistinct, so perhaps our better way would be , in the first place, to renew our acquaintance with geography. Let us take an imaginary trip to Bassorah by the way of Jerusalem, going northward to Damascus, which you know is the place where in ancient time swords were so nicely tempered that they acquired a world wide fame. From Damascus we traveled north westward until we came to Beirut. At this city there is a medical school, also a college of arts. Now if we board the steamer at Beirut we sail south westward until we come to Port Said. Port Said has been regarded as a religious place, and it is said that every Englishman and American who goes through Port Said leaves his religion behind him. So that it would seem that religion at Port Said is abundant but that there is very little beyond it. From Port Said we sailed to Suez and from thence we passed down through the Gulf of Suez, and when we were just out of the gulf we were told to look backward and we would see a celebrated mountain peak. We had seen many mountain peaks before, and we wondered why our attention was called to this particular peak, and on inquiry we found that it was Mt. Sinai on which Moses received the tables of stone. Then we passed down through the Red Sea to the Port of Hodeida and from thence proceed on our way until we go through the lower part of the Red Sea, passing the Strait of Perim and then come to Aden . Here at Aden the mail for Australia, Madagascar, Bombay, Calcutta, and other parts of India, are taken on board. Then passing out of Aden, we sail almost directly eastwarduntil we come to the Port of Bombay. From Bombay we are transferred to a steamer which goes up through the Persian Gulf. From Bombay we sailed northward until we come to Karachi, and from there we sailed almost west until we come to Muscat. Muscat is one station of the Arabian Mission, and is under the care of the Missionary Board of the Dutch Reformed Church. Several times after we had taken that trip

we were asked why we did'nt cross immediately eastward to Bassorah instead of taking this long journey up through the Persian Gulf. The most important reason is that it is unsafe to take that journey. If anyone undertakes to pass eastward through that country the Turkish authorities will warn them against it, and if their warning is not heeded, emissaries will be sent who will get rid of them. So here we have traveled as far as Muscat.

I have here a pictureof one of the houses at Muscat ,- two views of the same house, which I will pass around for you to look at. The hill sides are shown very clearly, and you will see how barren and unpleasant it is there. It is very hot at Aden and likewise at Muscat. It is said that Aden and Muscat are separated by a piece of tissue paper, and it is so hot there, at times, that even that tissue paper is scorched.

At Muscat the custom-house officers asked us concering our business and we told them that we were bound for the mission house, which was outside the walls of Muscat. The walls of Muscat were built some four or five hundred years ago, and are yet in a comparatively good state of preservation. But, as we came to the walls we found that sentinels had been stationed there, and they presented arms and asked us what our business was and we told them we wished to pass through, and they lowered their guns so we could go through. Here is a gun, or a pistol--or whatever you have a mind to call it-- which is a sample of those in actual use at Muscat. This weapon which I hold in my hand was bought at Bahrein. These guns make a great deal of racket, and some times they do a considerable of damage, especially to the man behind them.

Just outside of the walls of Muscat, there are a large number

of beggars, who constantly ask for alms. Among other interesting things found there, are laundry men or laundry women washing thier clothes,--of which this is a picture (showing picture.) In this representation, you see the men are washing their clothes. The method of washing is to have a large flat stone in front of them; the clothes are then put upon this stone, water is taken from a barrel or a pail and sprinkled upon the clothing, and then the clothes are slashed upon the stone, and after a while , when they have been thoroughly pounded, the washing is finished,--and oftentimes so are the clothes.

The most interesting feature of these people for the medical man is the fact that the greater number of these beggars are lepers; and we have in that place a motley collection of lepers in all stages of the disease. Another interesting point to the medical man is the fact fact that those who have the kind of leprosy known as the Arabian leprosy are found in large numbers.

Another interesting point that I might mention invloves a question of Bible lore,--and that is the fact that there is a legend that the Queen of Sheba had soldiers here; and in going over some of the fields and rocks and stones we were then told that we were walking over the graves of the soldiers f the Queen of Sheba.

From Muscat we sail Northward through the Straits of Ormuz until we come to Kishm. It is said that here the Queen of Sheba obtained the gold that she presented to Solomon. At present there is obtained here yellow ochre, which is so much used for painting. Then passing into the Persian Gulf, we come to Bunder Abbas where the Russian Government claims a seaport. Passing out of the Persian Gulf

we come to Bahrein, another station of the Arabian mission. Here we have several islands, the most important of which is Monima, or place of sleeping ; it is represented here (showing picture). Then in the center , there is a small spot noted in Arabian history, namely the Island of Citra, of which no one has ever heard before, and which you will probably never hear of again. Right across from Bahrein is a place called El Katifi, which is noted for the oppositions which missionaries have encountered, and also for the good results which have been secured

But you will probably be interested in hearing about Bahrein. Here is one of the three great pearl-fishing places in the world. Pearl fishing is a very interesting part of the life of many of the people of Bahrein. The pearl merchants have almost the right of masters over pearl divers--almost the rights of a master over his slaves--they have almost absolute control of the livesand property of the pearl divers , because during the winter time the pearl merchants advance certain sums of money to the diverswho agree to to work for them during the hot term. I have in my hand a thimble which the peral divers use,--one for each finger, and one for the thumb. The water where they operate is very shallow, so that about a mile from the landwe can walk in th water and not go any deeper than the arm-pits. If one desires to go on shore he must obtain permission from the captain, and this permission is readily given, but the passenger is cautioned that he must obatin a native boat, and he does so. This will be a sail boat, and it draws but very little water. This upper picture represents the boat the boat that goes along side of the steamer until it grates upon the sand, and if you are not acquainted with the character of the island you will wonder how you are going to get ashore. You ask the boatman how it is done, and he says to you,"Why walk ashore of course,--how else w

would you go." You look at the water and wonder whether there is any danger of getting your feet wet. But you ask if there is not some other way of getting ashoreand the boatman says " Certainly there is--you can get a donkey or be carried on the bakc of a man." But you think a donkey is safer than a man , so you ask for a donkey. You get on to the donkey and the boatman calls out "Yo-hamlah, Yo-hamla'"!' When you get on to the donkeyyou wonder whether you should trust him or not and you are cautioned to hold up your feet so as not to get them wet, and you do so. Your grasp the donkey's shoulders and sing out "Everything is ready". The donkey boy has a stick with a little prod in the end of it and when you say you are ready the donkey boy is ready with his prod--and so is the donkey--and you go on, but you don't go the way you expected to go--you go into the water.

Here at Bahrein it was my fortune to take a trip across the water to the main land to Katifi. Here it had been attempted some time beforeto land some missionaries there, but every time they tried it they would be sent back, so they thought another person might try it and succeed and they sent the Doctor., so I took the trip and I landed. I then obtained a native hut which was very comfortably arranged. I then called upon the chiefs, and also the Turkish officers who were stationed there. The Turkish officials had met my predecessor and had had very pleasant dealings with him, and so he asked me to make use of his tent--or rather he said that if I had'nt obtained a hut he would obtain for me . I said I would be much obliged to him, and if he would put up a tent for me I would accept it with much pleasure; and as to a native hut, I was not at all particular about using it . So, on my arrival at Katifi I had a tent placed for me at my disposal. My custom in the East had been , every afternoon of each week at 4 o'clock when I could do so I would treat patients, and I thought I could do the same thing at this place. As four o'clock came around and I had my tea, I started out for a walk, and I met a patient and took him to the

Hot Springs which were some distance away, and then I came back home. The next day I went in an opposite direction and met a patient that I had treated in the morning, and he showed me where there were some sulphur springs which we visited. The next day I took another walk and met another patient and the fourth day I was summoned before a Turkish offiaal and he sternly said to me, " How dare you go out into those regions?" Don't you know your life is in danger?" I said I was'nt aware of it, and he said" I can't go to those places with twenty soldiers, and be safe." I said " You represent a great power, and so they hate you, but I do not represent a power and so they don't hate me." He said that I must not go out without a guard, and I said I would accept the guard, but the guard must be at my tent at four o'clock, otherwise I would start out without him, and if anything should happen to me I should hold him responsible, for I had a Turkish diploma, and if anything happendd to a Trukish doctor through the negligence of an offical he would be seve ely punished. He said the guard would be there at 4 o'clock, and he was;but the poor soldier had a poor old springfield rifle and a belt of cartridges around his waist, and he was warmly clad, and it was the middle of June, and I was sorry for him. I took a long walk and the poor soldier was pretty near finished when we got back to the tent. The next morning I had a long walk and saw sixteen villages before I returned, which was something that a foreigner had never done before, and the question would arise how I dared to do it. It was simply because the patients who came to the native hut had invited me to go out with them; I would never have dared to do that unless these native had asked me to go out with them. One morning as I was treating patients in a native hut, a man came in with his hand up to his jaw, and he came up to me and he said, "Doctor, can you do anything for my toothache?" I said, "Let me look at your tooth?" So he opened his mouth and I looked at the tooth which was rather loose, and I said, "Do you want this tooth taked out and he said "Yes". So I took out a

pair of forceps and lifted the tooth out of its socket and the work was finished. I told him "There, Its out." "Oh! I said he, you are a liar it ain't out." He put his hand in his mouth and found the place where the tooth ought to be and it was'nt there. He gave me a sulky look and rushed out of the gate, not even saying "thank you" or giving me any fee. The result was that in three quarters of an hour three men came in and wanted to know where that Doctor was who pulled teeth without blood and without pain.

Now I will describe to you what I witnessed the next morning as I was going through a native bazaar. A man comes to a native barber who, by the way, is a surgeon in the East, and the man says to the barber " I want you to pull a tooth for me." The barber says " All right,--sit down here." So the man sits down and the barber takes out of his pocket a little wedge and puts it between the sound and the unsound tooth and he takes a small hammer which is just about small enough to go into the man's mounth and with the hammer he gently taps that wedge, and it goes in a little ways. He then takes out his forceps,--of which this is one--I saw it in actual use on patients there. The man was asked if it hurt and he said it did. The barber says "let me feel of the tooth." He feels of the tooth, and he says "That tooth is not loose; it is very tight, and I must loosen it up. So he puts another wedge on the other side of the sound tooth and gently taps that . Then he takes out his lancet(of which this is a speciman) and looks at it and tests the edge of it and he is not satified with it, so he picks up a stone and commences to sharpen his lancet with it. When he gets one end sharpened he tries it and asks the man if it hurts, and he says it does. Then he sharpens the other end. Then he looks at the man and decides to separate the gum from the teeth, and he does so with his lancet, and the patient is not silent during that time by any means. Then he decides that he is ready to pull the tooth, and he says to one

of his attendants "Hassen, you come here and hold this arm,--Abdallah, you take hold of this shoulder." In like manner he calls two more attendants, so that it requires four men to hold this man, and then the barber puts his hand around the patient's head, knocks out the wedges, puts on the forceps, and with a great effort he pulls the tooth. I should say that was a painful method and not a painless one.

Now reversing the order, going from Bahrein we sailed to Bushire which is a Persian seaport town. This is where the Persian travellers go ashore and take their caravans for various places. In going from there to Bassorah the boat crosses the bar at high tide and just before it comes to Bassorah. You are told that it is Bassoarh, and you are also told that you are ten days from your destination; that is because you have a ten days' quaratine before you. The first night you probably sleep on the boat,-- also the second. But the third night you probably don't sleep much for you are made acquainted with some of the inhabitants of the land,--there are four classes: one class jumps; another class crawls; and the other class makes music, but it is not such delightful music as you have heard here to-night, and you begin to wonder whether these ten days will ever end. But the worst of all is the fourth class, because you cannot protect yourself by mosquito netting as you can against the other insects,--the sand flies crawl into every crack or crevice, and the first thing-- nip it goes. Your look for it and it is not there; you might see it with a microscope, but not without one, for it is a very small insect.

So that having become acquainted with these four classes of inhabitants during the ten days' quaratine you are allowed to Bassaroh, which is the head quarters of the head mission. From Bassorah there are two outstation missions,-- Amhara and Nasrita(?), Amhara being on the Tigris and Nasrita on the Euphrates. Here, (referring to map of Assa) is Bagdad, that ancient Persian City, which is now under Turkish rule. This is a very in-

teresting city, even at the present time. I have a picture of Bagdad which I bought just for the purpose of showing the styles of beds which are used there.

QUES. Will you locate Babylon?

ANS. It is supposed to be about four miles north of Nasrita(?) on the Euphrates River. I have looked across the river and seen the so-called tomb of Father Abraham. The excavations of Babylon are carried on at what is called a day's journey north of Nasria which would make it about thirty miles north of it.

Q. How large a stream is the river there?

A. It is about a half a mile at Nasria. The stream here is very shallow, and yet it is between three and four miles wide (referring to map). Now here it is about a mile wide and it is very deep,--about forty to forty-five feet deep. All this part of the country is more or less cut up by so-called irrigation canals.

Perhaps you would be interested in seeing an Arab costome, so I will try to do as an Arab does while dressing himself. In Arabia, secrecy is a virtue, and yet it is a crime. Every Arab tries to conceal everything, and yet every Arab tries to show, by his actions and by his lifethat he is open and above board; so, in the matter of everyday life, they are very open and above board. Here is the style of an Arab dress (exhibiting it). This is the outside of the cloak, and this is the front of it. The chief point of an abbax is the collarette. I will show you only a model costume to-night; the value of the abba consists in the collar. The Arab begins his toilet by throwing his abba over him and covering his head. Now I will show you their undergarment, of which this is a sample (exhibiting it). The button is only a cloth button, and it is very simple. Now the Arab adorns himself after this style (dressing himself).

WJD. McCOY: You said the Arab believed in secrecy?

A. Yes,--but yet they do it openly, so that every body can see them dress themselves. The next article is the head gear. There are three styles of head gears,--one of which is blue (the same as this), one is red, (the same as this), and one is plain white. The Arab puts his kerchief on in this fashion (putting it on). Then the Arab has an article of this general nature (exhibiting it); this is used on the Euphrates River, and in that part of the country . It is put on the head in this fashion (putting it on his head). Now you have the Arab, with one exception,--here is an article which is very ~~xxxxx~~ valauble in an Arab's eyes; they make them themselves and when an Arab has one he is very proud of the fact that he owns it(putting it on). Now you have an Arab,--I doubt if you would know me if you met me on the street--that is if we were in Arabia--you might know me here if you should meet me in Arab costume,.because I would probably be the only one here in this dress--but I assure you that when I was dressed up as I am now my own servant did'nt knowme.

Now for a few ~~of~~ anecdotes of the medical work: when I first arrived in Bassorah, my frist duty of course was to learn the language. For three weeks I was allowed to stay in my room and study, but one day I was called down to see a patient; this was repeated several times until finally I decided that I would have regular dispensary dyas, and I did so, and the incidents which I shall relate to you now came under my experience as a doctor. The Arabs believe in evil spirits , and this belief enters into their medical treatments as well as their surgical treatments, ~~xso~~ far as they have any. Perhaps I can illustrate their belief in evil spirits by a case in my own dispensary, in which, through evil habits the patient became mentally deranged. I watched the patient for several days, and I saw there was no hope for the young man, and I told his brothers and sisters so. They looked me in the face and said all right," but I heard afterwards that they told their friends,

"Well, that American Doctor don't know anything,--he said there was no hope for Marcus and we know that there is, and we are going to get an Arab doctor." They got an Arab doctor and he looked at the young man, and said," Give me two pounds and I will see what is the matter with him." So they gave him the two ponnds, and he looked over the young man and said a few words, uttered a few prayers,made a few passes with his hands , said another prayer and turned around to the friends and said," Yes, Yes, Yes, I know what is the matter with him, and I can cure him, but I want five pounds for curing him." So they collected the five pounds among the young man's friends and gave them to the doctor. So he came a few days afterward and said," Now I feel in fit condition to treat the young man." So he said his prayers read a few sentences out of the Koran,made a few passes with his hands, said another prayer,put his hands upon the young man and said," Pooh." He th then turned aroundand said to the young amn's parents," Now the young man is cured; he will be very quiet to-night, and tomorrow morning he will be all right." Strange to say, the patient was better that night, and the next morning, but he was very much worse the next night. So they looked around for this doctor and after a few days they sudceeded in finding him and called him back and said," This young man is'nt cured,--you said he was cured," "Oh, that's all right" he said,-- was'nt he be ter the next morning?" "Yes," was the answer. "Well did'nt I cure him?" they could not deny the fact that he was betterbut they insisted that he should try it again . So the Arab doctor promised to look him over again for two more pounds. They gave him two more pounds and he came and looked him over, sadd his prayers, made some passes, and then he said,"Yes, Yes, Yes, I see what is the matter with him and I will tell you what ails him. When I examined him I saw that he had one evil spirit, but I thought because there was only one evil spirit and it was a man evil spirit, no great harm

would be done. But there was a slight error,--instead of its being a man evil spirit it was a womanevil spirit, and she had to obey me because she was a woman, and so she went out that night and in the morning she smiled and said to herself, ' Now I will get my children and bring them in,--this is a splendid house to live in." So she got her children and came back, and now the young man is inhabited not only by a woman, but by a woman with ten children, and so he has eleven evil spirits in him. So you must give me one hundred pounds and I will exorcised them." As the poeple were very poor they could'nt get the one hundred pounds, and so the young man is still living with all his evil spirits."

I had a rathre pleasant experience atAmhara: I was very hungry one night and I expected a pretty fair supper. You can imagine my surprise when the servant placed before me a plate of potatoes and a couple of pieces of bread. I looked at the servant, and I looked at the food before me,and I said," Obeidah, did'nt you have any meat?" "Oh yes, I did have some meat Sahib, but the cat came and ate it." "Did'nt you cover it up," I said. "Yes," he answered, "but the cat got it". " You should have put bricks upon the top of the cover." He said," I did put three bricks on the cover of the meat pot." " Then how could the cat get it?" "Well he did." The next night I found out how it was done. The servant prepared the food,--the meat, the potatoes and the rice,etc., and I covered up the meat pot again and put three bricks on it and watched for the cat,--and lo and behold there came a cat and after looking around awhile he finally spied the meat pot with the bricks upon it, and as sure as you are born that cat reached up his paw and pushed off the top brick, then another, and then the third and down into it went his head, but he did'nt eat much that night for I frightened him away." Well, I did'nt eat much either,--I ate the secon coursebut I sadd that cat would not annoy me much more. So after my

meal was over and everything was put away, I went out on the veranda to watch for the cat. He came in a very few minutes and I was with him. I had a club in my hand and the club and the cat came together, and he was almost minus his ninth life, when I heard a smothered cry on the veranda,--" Docotr, Doctor, Doctor, don't kill that cat,- if you do the Djinns will come and carry us all off." So I let the cat let have his ninth life; but he did'nt come back any more, for which I was very thankful.

In the dispensary one morning, and old woman came and said she had a head ache and asked me if I could cure it. I said," I thought I could," and gave her some head-ache powders and told her to go home and put some of them in a glass of water, and drink it and go to bed. She took the medicine home, and came back in a day or two and said, " That medicine was very good," and her headache was over in a half an hour. I told her I was glad to hear it, and asked her if she took the medicine. "Why you gave me a paper" She said," and the paper was all doen up, and you said take it home and put in the water and drink it. I opened the paper and saw some dirt in it, and I shook out the dirt and swallowed the paper, and my headache left me, in about a half an hour just as you said it would."

I remember the case of a little girl who had been my patient for some time, and who came into the dispensary one day looking for me, and not finding me she opened the consulting room door and rushed right in, saying, " Oh Doctor, I have been struck with a fright! Fright jumps into me." I had never heard of anything of that sort before, so I was inclined to make light of it, but my helper in the dispensary said," Yes, Docotr, don't people die of fright in your country?" " Yes," I said, " but I never heard of fright being a spirit jumping into anybody." " Well they believe that here, and you had better give her something anyway,-- please give her something." So I decided to give here some powdered sugar, and told her to take one right now, one

at night, and one during the night, and the fright will jump right out of her. The next morning her face was covered with smiles and she said that was splendid medicine, and that the fright jumped out of her during the night. "How do you know that he jumped out of you?" I said. "Because I looked for the fright and could'nt find him, and so I know he must have jumped out of me."

The Arabs believe in charms, and they believe in certain portions od Scripture. I have here a charm which has been worn by a young man. On either side you will see hands representing the hands of Mahomet, and underneath is a sword which is supposed to represent the sword of Justice, which is to kill all the Christians they can get hold of, and on the various corners are the places in which the value of the charm consists. Now these charms are worn for several reasons, and one particular reason is this: If a young man wants his young lady to love him, he will go to the Mollah, or priest, and ask for a charm which will make his girl love him, so he gets one of these charms or amulets which are worn by the young people for the sake of making others love them.

Now I have told you of their method of pulling teeth,-- the more modern method of treatment consists xxxx mf in the treatment which the English doctors gave two hundred years ago,--every springtime they will bleed a man, cup him or use the cautery, using the crude method which they did two hundred years ago. One man came to me one day in a very odoriferous condition, and I asked him what the trouble was. He said about three weeks ago he had been biten by a big fish, and they had used the usual method. I asked him what that was, and he said,"Why we killed a sheep of course,"- that was one idea they have--the idea of sacrifice. "Then what did they do?" "We took the skin of the sheep and wrapped it around the wound." So the bite of the fish was covered by the skin of the sheep which had been killed to placate the gods, or

the evil spirit, and had been left on for about three weeks.

Now you may be interested in the temperature we have . I have known the temperature to be as high as 124° in the shade. We have it 109° night and day for about three weeks, but the usual temperature is about 106° -- 104° to 106°, and at night it anywheres between ~~xxx~~ 92° and 95°. We have a rainy season in which the temperature sometimes goes down lower than that; in Bassorah it sometimes goes now to 42°. The temperature in Muscat is never lower than 68°. At Bahrein I have not kept a record of the temperature, but the temperature in the winter is about 76°. The temperature that I have seen usually corresponds very nearly with yours,--perhaps 5° highre than our temperature in America--that is around New York--say 75° for the low, and 95° for the high tempperature.

There is one thing perhaps that I might mention, that is in refernnce to the manner of life of medical men, or men with medical views in our country: the habits of English doctors are something like this: in the morning they have a cup of tea and a ppeee of toast; then, if it is during the dry season, about 7 o'clock (they rise with the sun there, which anywheres from half past fourto half past five) about 7o'clock they will have their whisky and soda--I am speaking now in general terms, that is of Europeans and other foreigners who are ont Arabs--about 9o'clock they have breakfast, and about 11o'clock whisky and soda. About 1 o'clock they will have their tiffin , which is a light noonday meal. About half past two they will have another whisky and soda. Then they lie down and take a nap for a little while. About 4 o'clock they will wake up, and call for their tea and toast or take their whisky and soda as they like. Then they will go out for exercise: sometimes they will go to the club-house, ~~where~~ or they have tennis and whisky and soda or tea after excercise. Then about half past seven or quarter of ~~eight~~ eight they will take an appetizer, and

about 6 o'clock they sit down to a heavy dinner., And after the dinner is over they will take their cup of coffee or some other drink, which very often consists of whisky and soda. Then about ten o'clock they will take a sleeping portion which consists of whisky and soda. Perhaps they will vary the drink with brandy and soda. When I first went out there they said to me, " Doctor you can't live in the East without whishy and soda." But I said," If I die, I die, but I will never take whisky and soda as a bvverage; I don't object to it as a medicine, but I do as a beverage." "Well you xnxt it will die" they said. It seems to me that I don't look much like dying, do I? I went out there weighing 152 pounds , and I came back weighing 152 pounds, so I haven't died since I went out there.

They are very much inclined to go about with common straw hats, the same as we do in warm weather, but it is a mistake, for they have many deaths from sunstroke. The clothing there is quite meager, as you can judge for yourselves from what I have shown you , for an Arab has this garment and a very light abba only. This is a water proof abba, and is only intended for the rainy season. But this head gear which I have shown you is a very comfortable one to use on the desert. But Englishmen are very prone to take their chances, by the use of straw hats--and they pay for them.

Then as regards exercise: one is inclined not to take exercise, so this is too much neglected. From my experience I should say that the man who goes out there should be in the very best of physical health, not necessarily strong and robust, but sound physically. He must also be willing to accept advise and words of counsel, from those who are in the field--and he must not expect of making the practice of taking whisky and soda without trouble--not only to himself as a liver but also to the internal organs which is called the liver.

I think I will close here as I see that my time has exired.

ent any one but these native Christians going in and buying Bibles. After I had been there for six or seven months gaining the confidence of the people, the guards and spies were removed, and we have been gaining the confidence of the people more and more .

Another incident which illustrates the progress made in this work: At first I was ignorant of the ways and customs of the people, but I had some curiosity to see the inside of a mosque, but when I attempted it, I was not allowed to step a foot inside,--I was met with the order, "Ho! you get out o of here (it made no difference whether I was a foreigner or not), if you come in here you will pollute the place. You are a dog--a dirty dog,and if you come in here,you will pollute the whole place,and we can't get it clean for ages!" A year ago, Mr. Zwiemer, a colporter and myself were invited to the place of the Sheik in Citra; the cause of this was the cure of a man. One of the servants said, "It is hot,--let us go into that building over there We did so, and found ourselves in a Mohammedan praying place. So , after having formerly been kicked out of a mosque in Bassorah, we were now invited into a praying-place in Citra. We were also given the usual feast that the Arab gives his guests. At 4 P.M. the same day, I saw Mr. Zwiemer in this praying-place preaching the Gospel, while on the other side were fifteen or twenty Mohammedans praying? "Have we made any progress?" I think so,--we have not made the progress--it is the Lord's doings; we could not have done it ourselves. This is one of those things which the Lord permits for his own glory. I think we have had some success,and that the Lord has been very good and kind to us. There were months and months that we saw no results to our labors, and so we were nearly discouraged; but a little ray of light has come in, and we have taken fresh courage to go on with this work.

Q. Can you locate the site of Babylon?

A. We have very poistive proof that this is the place (locating it on map.)

610.7

Mod. Med.

## Mr. Rockefeller's Beneficence.

The gratitude of the medical profession the world over should be extended to Mr. Rockefeller for his gift of $7,000,000 to the Rush Medical College, which we understand has been made secure by the raising of one million dolars by the trustees. The trustees have displayed great energy and enterprise in securing the one million dollars upon the raising of which by July 1, Mr. Rockefeller conditioned his gift. This enormous endowment fund will unquestionably make the medical department of the Chicago University the greatest teaching medical institution in the world.

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Memo. for Address at Closing exercises at College.

Inappropriate selection of a speaker on the subject of art, who is neither an artist, a musician, an orator, not a dramatist. -- God lover of the beautiful as illustrated in nature -- Beholding the face of Jesus Christ for the developing of moral beauty. Christ himself beautiful. "Whatsoever things are lovely, etc., think on these things" By beholding we become changed. Man the image of God. Most beautiful creature on earth when not defaced by sin. God loves the beautyful. Makes beautiful flowers -- graceful forms. Paints the rainbow, the sunset. Glory of the morning sunrise suggestion of the glory of heaven.

The music of nature -- sweet voices of the birds. Soft notes of the dove. Sweet piping of the thrush. Song of the katy-did. Low murmur of the waves. Sighing of the winds. Deep bas of the thunder. Gentle whisper of the leaves. Musical rustle of the waving grain -- all nature sings.

Man's the most flexible, beautiful voice of all, the greatest compass. Like other human arts, great skill is the result of special careful training. Musical voice the result of the action of muscles-- drawing in and forcing out the air, and controlling the shape and size of the passage through which the air escapes. Human voice a harp of many strings. Far superior to any musical instrument. Well cultivated voice capable of producing sweeter melodies than the most expensive instrument of music played by the most skilful musician. The mellow notes of the flute. The tremulous tones of the violin. The almost human like voice of the pipe organ, are artificial imitations of the musical harmony which God has put into the human voice. God intended our bodies should be developed -- every organ under control of the will -- every faculty to be developed, to be improved by training and cultivated in

fulfillment of the purpose for which it was created, and for the glory of God. Drawing, painting, handicrafts of all sorts, require the training of hand and eye under the command of an intelligent mind. A pencil sketch of a fence or a gate-post, or a rustic representation on canvas of a landscape, is the embodiment of a thought, a mental exercise of the soul of the workman, who is in each instance an artist, whether his skill be only that of a small boy building a cob house, or that of the master architect finishing a cathedral. The difference between the two is not simply one of manual dexterity, it is the difference in soul capacity, and soul training. One cannot gaze upon such a magnificent structure as that of St. Paul's in London without a most profound feeling of reverence for the great mind, the great soul, capable of conceiving such a work. One sees in the marvelous symmetry of arch and pillar, in the wonderful harmony of structure and outlines, in the magnificent proportions of the nave and vault and corridore, not simply the dexterity of a well trained hand and eye, but the evidence of a capacious and well proportioned mind, of a disciplined and beautiful soul.

In music there is the co-operation in the obedience to the will of ear and voice. Nature has not only given us the power of utterance, both the speaking and musical voice marvelous nervous mechanism, which might be termed the musical instrument of the ear -- a veritable harp possessing more than 20,000 strings, whereby every modulation of musical note between the highest and lowest limits of the human recognition may be readily discerned and appreciated. So delicately constructed is this machine it is possible for the thoroughly trained ear to distinguish the difference between botes which vary by less than a 60th of a tone. In musical culture the ear is trained as well as the voice, as a means of automatically correcting and regulating the voice. Those who had the privilege of visiting Midawy Plaisance of the World's Fair had an opportunity of observing in the musical attempts of the natives of the Congo

and other primitive people, the difference between music untrained and that of the cultivated ear and voice. Not simply a difference between ears and throats, but represents most graphically the difference between mind and soul. Think, for example, of the vast difference in character between one of those howling savages and David, the sweet singer of Israel. That God approved of singing is evidenced by the great number of beautiful songs that come down to us in the psalms. The angels sang at the birth of Christ. The redeemed are represented as singing the song of Moses and the Lamb. God delights in melody. Art of every sort, music, painting, drawing, architecture, is simply a mode of exercise. Language is only one mode by which the soul of one human being comes in contact with the soul of another. The training of hand and eye in drawing and handicraft, the training of the voice and ear in music, in oratory, is, at the same time, the training of the soul, an enlargement and development of its powers, and not only this but an increase of its ability to exercise itself, and hence an enlargement of its means of teaching others souls and influencing them for good or for evil, as the development and training may have been along good lines or bad lines. Describe the condition of a soul shut in like that of Laura Bridgeman and Helen Keller. Human souls are shut up like Laura Bridgeman's for lack of power of expression. Every one feels more than he can express. The most highly cultured are capable of expressing only an infinitismal amount of what they feel. The power to expressincreases the power to feel. Drawing increases the power of observation, and so increases the material for thought. We do not really see the thing thoroughly and completely until we have drawn it. When one looks out upon a landscape he does not really appreciate it until his soul has entered into every detail, until he had fixed his attention upon every minor feature and carefully studied and considered it. The ancient Jewis h people cultivated art as seen in the temple and its decorations, the music of the temple, etc. The Roman church absorbed and abused art, despised the body purest soul in the dirtiest body.

610.7

NOTICE TO MISSIONARY FARMERS!!

The generous response on the part of our people everywhere to the efforts made by the General Conference for the raising of $100,000 with which to purchase the property of Battle Creek College for use as a medical missionary training school has been exceedingly encouraging to the Medical Missionary Board, and all interested in medical missionary work and the education of medical missionaries. For several years the American Medical Missionary College, with one hundred and twenty students, and the Battle Creek Sanitarium Training School for Missionary Nurses with three to four hundred students, making a total of five or six hundred students, has been carried on with no building especially devoted to the purpose, classes being help here and there wherever place could be found for them, and students rooming all about the town wherever a corner could be found to get them in.

This year the Medical College and the Nursrs' Training School have opened under circumstances most encouraging to both students and teachers. More than five hundred earnest, consecrated young men and women are on the ground, laboring earnestly to prepare themselves for the grand work which isopening up before them and which is daily calling more loudly for workers. The new arrangements make it possible to receive a larger number. There is room for one hundred more young men and women to enter the Missionary Nurses' Training School. A few more could be received into the Medical School. But there is special demand for consecrated young men and women to enter the Nurses' Training School to prepare themselves for the different branches in this work, at home and abroad.

The products of the Missionary Farming effort are already coming in and as fast as received are turned over to the Emmanuel Missionary

Training School to be used in providing facilities for the training of missionaries in evangelical lines. Money raised in missionary farming does double duty. It provides a place for the International Medical Missionary Training School for Nurses by purchasing the College, and the purchase money is used for the building of a new school for the education of teachers, ministers, Bible workers, and other church work at Berrien Springs.

Means are greatly needed and it is hoped that those who are enlisted in this work will convert the products of their soil into cash as soon as can reasonably be done and forward the same, to be applied in helping the good work along.

In the recent organization of the International Medical Missionary Training School, Eld. S. H. Lane, President of the General Conference Association, was elected treasurer, and all money should be sent to him.

J. H. Kellogg.

PJ.

Following Pages

Are Best

Copies Available

610.7

For the review.

## A PREPARATORY MEDICAL COURSE.

The Medical Missionary College has decided to extend the course of study one year, not by adding to the amount of work required, but by arranging for one year's work to be done in other schools, the work to be done in other schools, under the general supervision of the faculty of the medical school. Such arrangements have already been perfected with Battle Creek College, and it is hoped that similar arrangements may be made with other schools.

The studies pursued in this year will be anatomy, comparative anatomy, physiology, general chemistry, biology, zoology, physics, Bible, medical Latin, missionary methods and principles, evangelical and medical and practical missionary work.

The grade of work done will be the same as that in the medical college, and the same grade of scholarship will be required. By this plan the amount of work required each year in the medical school will be lessened, giving the student greater opportunity for missionary work, and especially favoring those who find it necessary to devote some time to work during vacation as a means of paying expenses.

This course of study is open to all who wish to enter upon it. No Tuition will be charged for at the usual rates. The present four years' course at the medical college will be continued as heretofore, for the present at least, the work being so arranged that students can have their choice and arrange to take the work in four years or five, as they prefer. The five years' course includes in the first year a few studies which are not included in the four years' course, but which are required by the entrance examination.

It is believed that this course will enable quite a number of young people who desire to enter the medical missionary work, to spend their last year before entering the medical college in a more profitable manner

than in scientific or literary studies. Nearly all the studies of this course will be conducted largely in connection with laboratory work, and we believe will furnish an exceedingly interesting and profitable year of scientific work.

Those interested in this course should correspond at once with the undersigned or with Dr. A. B. Olsen, secretary of the Medical Missionary College. Professor E. A. Sutherland, Battle Creek College, is also prepared to give information respecting work to be done in that school.

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618.7

# MEMORANDA FOR SCHOOL OF HEALTH AT MOLINE, ILL.

David Paulson.

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## INTRODUCTION.

1. Importance of the knowledge of true hygiene.
2. Temples of God.
3. Immutability of the natural law.

## PHYSIOLOGY OF DIGESTION.

1. Five digestive organs.
   - (a) Mouth.
   - (b) Stomach.
   - (c) Liver.
   - (d) Pancreas.
   - (e) Intestines.
2. Five digestive fluids.
   - (a) Saliva.
   - (b) Gastric Juice.
   - (c) Bile.
   - (d) Pancreatic Juice.
   - (e) Intestinal Juice.
3. Ten digestive processes.
   - (a) Mastication.
   - (b) Insalivation.
   - (c) Deglutition.
   - (d) Stomach Digestion.

(e) Biliary Digestion.

(f) Pancreatic.

(g) Intestinal.

(h) Peristalsis.

(i) Absorbtion.

(j) Assimilation.

(Tissue ferments convert digested food products into solids again.)

DIET.

1. Secured from the plant world and from the animal world.

2. Parallel between second hand clothing and second hand food.

3. Second hand food.

(a) Dr. McGougan's report of meat eating and epilepsy.

(b) Dr. Roger Williams' statistics on meat diet and cancers.

(c) Dr. Haig's opinion in reference to meat diet and constitutional diseases.

(d) Personal observation of the relation of meat diet to intemperance.

4. Food economics.

(a) Illustration of how much it costs to raise a three year old steer and how much wheat could be produced with the same effort.

5. Food Elements.

(a) Starch.....(Make chemical experiment to show the difference between kettle cooked and baked starch.

(b) Proteids, animal and vegetable.

(c) Fats, animal and vegetable.....(Emulsified. (Cooking. (Frying.

(d) Sugar.....(Levulose sweetest of all sugar. Found (in the blood and in fruit. When fruit (becomes dry, is changed to glucose. (How the plants make sugar (and the leaves make cellulose.

(e) Have blocks of wood to illustrate the proportions of starch, proteids, and fats. Combinations.

6. Fats.....) Albumen.....) Nuts.

Starch.....( Dextrine.....) (Sugar.....) Fruit. Acids.....)

(Thus it is true that either nuts and fruits or nuts and grains will supply all the necessary food elements.)

7. Adaption of food to age, occupation, climate, seasons, health and disease.

8. Errors in diet.

(a) Hasty eating.

(b) Irregularity.

(c) Drinking at meals.

(d) Overeating.

(e) Improper foods.

(g) Condiments and spices.

EXERCISE.

1. "Put off the old man."

2. Work out physical salvation.

3. Adam's sentence.

4. Idleness same as a stagnant pool.

5. Perspiration of horses in spring.

6. Young kitten, sweet breath. Old cat smells "catty". Old dog must sleep in barn.

7. Obesity from lack of exercise or from lazy ancestors.

8. Less poison in blood after a hard day's work.

9. "Fool folds his hands and eats his own flesh."

10. Boys and girls crowd into the cities to escape working.

11. Occupation.

    (a) Most exercise must be taken this way so important to maintain a correct position.

    (b) Restriction of clothing prevents receiving highest benefit from exercise.

    (c) Most people grow up in their clothes like cucumbers in a bottle.

    (d) Breaking in a shoe means breaking in a foot.

12. How deformities are cultivated.

    (a) Constriction of the waist accounts for feminine type of breathing.

    (b) Bad sitting.....(Example. Farmer driving to town,
    (hands on knees.
    (Lying down in a chair.

13. Correct standing.

    (a) How to get a proper poise.

14. Walking.

    (a) School girl walk.

    (b) Why walking up stairs produces harm.

15. Significance of relaxed abdominal muscles.

16. Displaced viscera worse than a dislocated shoulder.

17. Corrective exercise for weak abdominal muscles.

18. Corrective exercise for lateral curviture.

19. Both sides of the bicycle riding question.

20. Games furnish good diversion. (Must deplore the brutal element that characterizes somany of the modern games.

21. Feline movements.

BATHING.

1. Physiological necessity.

2. Hot baths relieve pain but debilitate.

3. Cold bathhs produce pain but strengthen.

4. Neutral baths.

(a) Peculiar sedetive influence of.

(b) Use in drug habits, sleeplessness, and extensive burns.

SIMPLE TREATMENTS.

1. A death cold in the chest.

2. Pleurisy.

3. How to cure pneumonia before it begins.

4. How to manage superficial and deep seated inflamations.

5. Why people have typhoid fever.

ARE WE A DYING RACE?

1. Wiser but weaker.
2. Are we tramping over the same grounds that other nations have, with the same diseases?

INFECTION AND DISINFECTION.

1. Bacteriology has taught us that we must either kill the germs or strengthen the man.
2. The significance of death dealing epidemics.
   (a) A peep into the cellar.
   (b) Pantry smells.
   (d) A glimpse behind the ice chest.

HYGIENE AND SANITATION OF THE HOME.

1. Sources of water contamination.
   (a) Organic.
   (b) Inorganic.
2. Methods of purification.
   (a) Sterilization.
   (b) Filteration.
   (c) Distilation.
   (d) Sedimentation.

VENTILATION.

1. Air starvation.
   (a) From ill fitting clothing.
   (b) From badly ventilated rooms.

2. Source of contamination.

3. Methods of proper ventilation.

-.6106

## MISSIONARY FARMING AND GARDENING AGAIN.

Several years ago the writer presented the plan of planting a crop for the Lord as one of the means of raising money for carrying forward missionary enterprises, especially for helping in the development of medical missionary work which at that time was in its infancy. Through the kind cooperation of missionary farmers and gardeners many thousands of dollars were raised and have been used in planting missionary enterprises which have been the means of accomplishing untold good. Comparatively little has been said upon this subject recently for various reasons which we need not take the space to explain Quite a number, however, of those who enlisted as missionary farmers several years ago have continued each year to raise a crop for the Lord and have sent in the proceeds to the Medical Missionary Board. Others have devoted a portion or all of the income from the acres devoted to the Lord to various other charitable and missionary enterprises. Every one who has engaged in this work has reported himself as abundantly blessed in his labor. Missionary farming and gardening is a line of work in which the laborer is certainly doubly blest. In addition to the physical blessing which comes from the outdoor employment he has the satisfaction of knowing that the energy which he is putting into the soil will reappear in a glorified form. What a marvelous transformation it is! Energy worked into the soil by means of which the humble earth is converted into corn or wheat or other products which are in turn converted into cash, and this into books or papers or live missionaries to carry the gospel of healing to thousands of hungry souls and may be the meand of saving scores or even hundreds of lives.

In bringing forward this subject of missionary farming and gardening at the present time we have a special and most important object to present. At the last meeting of the General Conference it was decided that the denominational school now conducted at Battle Creek, known as

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In bringing forward this subject of missionary farming and gardening at the present time we have a special and most important object to present. At the last meeting of the General Conference it was decided that the denominational school now conducted at Battle Creek, known as

the Battle Creek College, should be moved elsewhere for the purpose of develop ing a model missionary training school, and that the buildings now occupied by the Battle Creek College should be turned over to be used by the Medical Missionary College and the Sanitarium Training School for Mission- ary Nurses. The Medical Missionary College now has 120 students in attend- ance, but no building of its own. The Sanitarium Training School for Mission- ary Nurses has an enrollment of nearly 300, and is likewise without a suit- able building to be used for dormitories for its students or as recitation rooms for its classes. In these two classes more than ..175.... class recitations are held weekly, in which instruction is given by ..65.... lecturers, professors and instructxxxxxx demonstrators. All of this work has been carried on for a number of years back with increasing difficulty because of the lack of room, and it has been impossible to do justice to the students in instruction or to properly care for them. Appreciating this fact and also to assist the Battle Creek College to carry out the plans which are evidently best for the future development of the school, the General Conference has arranged that the buildings should be purchased for the use of the Medical Missionary College, but to do this a sum not less than $100,000 will be required. It is proposed to secure this money by means of missionary farming and gardening. By the action of the General Conference Committee this plan of raising funds has been especially desig- nated to be managed by and in the interests of the Medical Missionary col- leged. To raise the amount of money required within a reasonable length of time will demand the services of not less than 10xxxxx ten to fifteen thousand missionary farmers and gardeners. The cooperation of this bymber of persons with the blessing of a kind providence will within two or three years at the longest raise a fubd sufficient to purchase the college buildings and put the college work on a sound basis and without a debt.

The Medical Missionary College receives only missionaries for training and charges no tuition, hence it has practically no income. The Battle Creek Sanitarium pays the salaries of the teachers, which is no small burden. There being no income, there is no hope that the institution can ever earn the money required for the purchase or erection of the College buildings. The money must be donated. There are many charitable enterprises calling for money. It is proposed, by means of missionary farming and gardening, to secure the means for this worthy object without detracting from the income of other equally important missionary enterprises.

We have a great task before us. One hundred thousand dollars must be raised within the shortest possible space of time. Battle Creek College needs every dollar of this money at once to pay for the new buildings which it must erect in its new location, so it is important that we should plant a big crop, and we must take hold of this matter in earnest, and right away.

We earnestly request every Seventh-day Adventist farmer to plant at least one missionary acre. If possible, donate two, three, five, or even ten acres to the Lord, but do not fail to mark out one acre at the very least, the full crop of which will be sold when harvested, and every cent of the money received forwarded ~~straight~~ to the treasurer of the Medical Missionary and Benevolent Association for the purpose of paying for the buildings heretofore occupied by the Battle Creek College to be used for the training of medical missionaries. There may be those who can afford to dedicate a whole farm to the Lord. Five hundred or a thousand such farms would buy the College in one seasonand leave a nice snug sum for endowment besides. We are just in the beginning of our

medical missionary work. This people is intended to be a medical mission ary people. There are greater things before us than we have dreamed of. We want doctors and nurses by thousands to go out as good Samaritans along the highways and byways, and the Jericho roads of the world, to give a knowledge of Christ and salvation for soul and body. The whole world is reaching out its hands toward us. We have mighty principles for saving and healing that no other people possess. We owe a duty to the world which we cannot neglect. Here is a chance for every man woman and child to take part in it.

You say "I have not a farm; I live in town." Very well, plant a crop in your garden. Plant peas, beans, onions--anything that can be converted into cash except tobacco or some other positively harmful thing. We draw the line on tobacco and pigs. If you have not a garden you may be able to get the use of a vacant village lot, or induce some farmer tto give you the use of an acre of land free of charge, or perhaps you can get some one to pay the rent and help you with a day's work with a team and plow. You may keep a cow and sell milk, or keep chickens and sell eggs, (don't kill the chickens.) Perhaps your crop is already planted, as orchards, wheat, berry patches etc. Stake out a certain part for the Lord, or count off certain rows to be designated as sacred to the Medical Missionary College fund. Here is a chance to raise the biggest crop you ever cultivated. By exercising a little personal effort and enterprise you may convert soil into strawberries, strawberries into cash, cash into a medical missionary college, and, through the Medical Missionary College into medical missionaries, and through the blessed ministrations of the medical missionaries who may be thus trained, within the next few years you may be represented in the most distant parts of the earth, and may be instrumental in relieving the suffering of

thousands, and leading hundreds to a knowledge of the Way of Life.

We want, right away, the names of every one who ~~will~~ is willing to join us in this plan. Send us your name and address right away. Tell us what you will do, how much you will plant, and what you will plant, and we will put your name on our list of Missionary Farmers and send, you , free , a little Monthly which we are getting out in connection with this work, which will be entitled "The Missionary Acre." In this will be reported the interesting experiences of missionary farmers, and the names of all who engage in this effort, and a report of the results. We would like to have about ten thousand names within the next thirty days. All letters should be addressed "The Missionary Acre," Battle Creek, Mich."

J.H.Kellogg,

President Medical Missionary and

Benevolent Association.

610.6

# PROGRAM OF THE SCHOOL OF HEALTH.

## PRINCIPLES.

The health should be as sacredly guarded as the character.

Health, strength, and happiness depend upon immutable laws which are written by God's own finger upon every nerve, muscle, and faculty entrusted to man.

In order to live a perfect life, we must live in harmony with those natural laws which govern our being.

Sickness is caused by violating the laws of health.

Mental and moral power is dependent upon the physical health.

Physical loveliness consists in symmetry-- the harmonious proportion of parts.

## PROGRAM.

The course will consist of fifteen practical lessons.

I. Scientific Cookery:--
1. Principles underlying healthful cookery.
2. Soups, delicious and appetizing without "soupbones," "stock" or other deleterious materials.
3. Toothsome breads without yeast or chemicals.
4. Health Foods. What they are, how they are made, and how to use them.
5. Fruits and desserts,-- delicate cakes, etc., gratifying to the most fastidious, made without soda, baking powder, yeast, or chemicals of any kind.
6. Principles governing diet and digestion.

II. Physical Culture:--
1. How to acquire a strong, dignified, and graceful physical bearing. How to walk and how to sit.
2. Physical effects of exercise.
3. Cultivated deformities.

III. Simple Remedies for Home Use.
The cause, prevention, and cure of common diseases, with practical instruction in nature's remedies.

Supplementary Courses:--
In addition to the regular course, supplementary courses may be arranged for by those in charge, in which instruction in any of the regular subjects may be continued for a limited time on reasonable terms.

Private Instruction:--
Individuals or small classes desiring private instruction in any of the subjects named, may obtain the same on favorable terms, by special arrangements with the teachers.

613.7

# THE PHYSICAL BASIS OF SUCCESS.

A course of ten illustrated lectures by Abbie M. Winegar, M.D., Lecturer for the International Health Association.

Subjects:

1. The Temple.
2. Is the race dying.
3. The chemistry of food and digestion.
4. After dinner considerations.
5. Body building exercises for girls.
6. Conventional dress as a source of disease.
7. Fashionable deformities and how to correct them.
8. Mind and matter, or good living and high thinking.
9. Simple remedies for common maladies.
10. The mystery of life.

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11. The beauty of holiness.

(For Evening Address)

610.7

# HEALTH SCHOOL IN ENGLAND

According to a printed announcement just received, a Good Health School is now in session at Leicester. We ~~extract~~ copy from the following:--

"The Leicester Food Reform Society have pleasure to announce that they have secured the services of Dr. Olsen, editor of 'Good Health', to conduct a Good Health School. The sessions of the school will be held in the Y.M.C.A. Rooms, on Monday, January 26th,1903, and the four following days. Afternoon sessions will begin at 3, evening sessions at 8, and will comprise the following lectures and demonstrations:-

Monday,January 26th---Afternoon: Food Values--nutritional and digestive, with cookery demonstration. Physical Culture--correct standing and sitting. Demonstration and drill. Evening:Lecture (free)--Diet,illustrated by colored charts. Followed by a question box.

Tuesday,January 27th----Afternoon: The selection and preparation of foods, with cookery demonstration. Physical Culture--proper breathing. Demonstration and drill. Evening: Lecture--Digestion,illustrated by colored charts. Followed by a question box.

Wednesday,January 28th---Afternoon: The Combination of Foods, with cookery demonstration. Lecture on healthful dress, illustrated by charts. Physical Culture drill. Evening: Lecture--Physical Culture. Followed by a question box.

Thursday,January 29th---Afternoon: Some Common Errors of Diet, with cookery demonstration. How to treat a simple cold, with a practical demonstration. Physical culture drill. Evening: Lecture--A Few Simple Hygienic Remedies,and How to Use them. Followed by a question box.

The object of the school is to promote a healthy and hygienic habits of living."

610.7

## AN EDUCATIONAL CAMPAIGN.

Mention has been made in this number of an educational campaign in the behalf of the medical missionary work and principles. This campaign was begun last fall by the Medical Missionary Board and since the services of the Doctors Edwards have been secured, more extensive plans have been made, and the work will be pushed energetically in all parts of this country and it is hoped that this movement will extend to all parts of the world. Drs. Geisel and Bourdeau are in the field and institutes are being held for the preparation of other workers who will enter the field as rapidly as arrangements can be perfected for them to do so.

As this number goes to press Drs. Edwards are leaving for College View where arrangements have been made by Eld. Russell for an institute lasting some weeks after which institutes will be held in adjacent states.

The Medical Missionary Board is very grateful for the spirit of co-operation in this educational campaign shown by the presidents of the different Union Conferences in different parts of the field.

We are glad to learn by a recent letter from Dr. Nicola, superintendent of the Melrose Sanitarium in New England that this newly organized institution is full of patients, and that the prospects for a large and successful work in the coming season are exceedingly flattering. The Board of Trustees of the New England Sanitarium are to be congratulated that they had the courage to embrace this remarkable opportunity

for the establishment of a model Sanitarium in the purchase of the Melrose property. We have never seen a place more perfectly adaptedfor Sanitarium work than this. In the future number of the Medical Missionary we shall give considerable space to a description of this institution and its needs.

610.6

Memo.

Resolutions to be presented at the Second Meeting of the Health Reform Institute.

1. Satisfaction of the stockholders with the growth in religious interest and missionary spirit in the institution.

2. Endorsement of the action of the Board in increasing the length of the course of study, and limiting pupils to those who intend to actually engage in missionary work.

3. Commending the improvements which have been made in various branches of the medical department.

4. Commending the charitable work done by the institution for the past two years, and expressing satisfaction with the large amount of work of this sort done in years past, amounting to $

(See next page)

5. Expressing satisfaction with the improvements which have been made, the erection of the Dormitory and improvements in the bath-rooms.

5. Resolution of dissolution.

Doctor,

Up to the year 1885
the discounts were not presented
We have the Charity only

Feb 21/95

Resolutions for M. M. & B. Association.

1. Gratitude to God for the special Providences which have been manifested in this department of the work.

2. Endorsement of the action of the Board in developing the various lines of work outlined in the address of the Chairman.

3. Urging the importance of the endowment of Hospital Beds.

4. Endorsing the Christian Help Work and urging the Association to push the organization of the work in various States, and asking State officers to give their co-operation and support.

5. Expression of satisfaction with the development of foreign missionary work, and urging the importance of this work in connection with missionary work in other ~~xxxxx~~ lines.

6. Recognizing the value of the work done by the Chicago Medical Mission, recommending that it be continued and developed in such lines as may be considered wise by the Medical Missionary Board.

7. Urging the importance of the establishment of medical missions in other large cities, especially Detroit, Brooklyn, New Orleans, and St. Louis, and requesting the Conferences in which these cities are located to co-operate with the Board in the organization and support of these missions.

8. Urging upon our people the importance of the necessity to contribute something to the support of the maintenance funds of the Haskell and James White Memorial Homes, and requesting the Sabbath School Association to devote its collections for one quarter of each year to the maintenance fund, and also recommending that a general Sabbath collection be taken up once a year, or, if necessary, twice a year, for the support of the maintenance funds.

9. Recommending the Board to proceed with the erection of a build-

ing for the accommodation of elderly persons as soon as the maintenance fund shall be sufficient to warrant the increase in expenditures which the maintenance of another building will necessarily involve.

10. Urging upon all our people everywhere, the importance of engaging in such acts of Christian charity and benevolence as are suggested by the example of the Good Samaritan, and the command "Thou shalt love thy neighbor as thyself."

610.6

Whereas, The Physicians and Managers of the Health Reform Institute are unwilling to continue their present relations to the Institution under the conditions and for reasons expressed in the following preamble and resolution:

The undersigned physicians and managers of the Health Reform Institute desiring to place before the stockholders of this institution a correct statement of their attitude in relation to the institution and its work, respectfully submit the following preamble and resolutions:

Whereas: This institution has for many years been conducted as a charitable and benevolent institution and has become known as such to the general public through the authorized publications of its managers, and resolutions passed at its annual meetings of the stockholders, and

Whereas: We have been induced to enter the employ of this institution, in the capacities of physicians and managers, and to tender our services at nominal wages in consideration of representation to us and our sincere belief that the work of the institution is purely charitable and philanthropic, and that the earnings of the institution have never been and never will be a source of pecuniary profit to any individual, and

Whereas: We have ourselves never received of the earnings or funds of the institution any other sums of money or other pecuniary consideration than our respective salaries as shown upon the treasurer's books, and

Whereas: We are informed by legal counsel that the real estate of the institution is that of a money-making enterprise, organized under the act for the incorporation of mining and manufacturing companies,

Subject to the requirements of the law for incorporation and what is expedient thereunder, and also subject to such by-laws as may be enacted, which by-laws, it is contemplated, shall be the working plan of the corporation.

610.6

The trustees of the Health Reform Institute met at the call of the President, April 15th 1897, at 1:00 P. M.

Members present: Kellogg, Henry, Hall, Murphy, and McCoy.

The matter of the Industrial School was considered.

Voted that we suspend our preparatory school as soon as practical and turn all the students over to the Battle Creek College provided satisfactory arrangements can be made.

On motion of Murphy supported by Hall, a committee was appointed to take charge of farm operations and direct in the general farming. The committee appointed was W. H. Hall, Chairman, C. M. Christiansen, N. W. Paulson, A. R. Henry, H. G. Butler.

On motion a purchasing committee to supervise all purchases made by the Sanitarium was appointed as follows:

W. H. Hall, Chairman, W. L. Hoover, Sec'y, C. M. Christiansen, W. K. Kellogg, Abbie Aldrich, H. G. Butler, L. M. Hall.

On motion the present labor committee was dissolved and the two committees were appointed instead.

Committee on farm and domestic help: W. H. Hall, Chairman, N. W. Paulson, Sec'y, C. M. Christiansen, H. G. Butler, Mrs. L. M. Hall, Abbie Aldrich.

Committee on Medical and Office Help: Dr. Rand, Chairman, Murphy, Dr. Winegar, Dr. Mamie Paulson, Mrs. Foy, W. K. Kellogg, Dr. D. Paulson, W. L. Hoover.

It was also voted that the last two committees mentioned hold a joint meeting once each month.

On motion, Dr. Bolton was allowed the sum of $10.00 per week for work in the Laboratory since Jan'y 1st.

On motion a committee was appointed to consider the matter of the payment of the indebtedness of physicians to Sanitarium and report to the Sanitarium Board.

Voted that all medical students shall be notified that after May 1st they must either work or pay their board.

On motion Board adjourned.

J. H. Kellogg,
Pres.

L. McCoy,
Sec'y.

610.5

AMERICAN MEDICO-SURGICAL BULLETIN.

1898.

WOOD AND ECCLES

EDITORS.

1. Educate Sternberg. page 655.

"The old saying has it that "the pen is mightier than the sword." This is no doubt true in politics, but in science the pen is a feeble instrument compared with the test-tube, the microscope, the chemical balance, etc. Nevertheless, I am about to advise well-informed physicians to make greater use of the pen, not for the elucidation of those problems which remain to be solved, but for the purpose of calling the attention of the non-medical portion of the community to the recent achievements of scientific medicine."

"It is the positive duty of physicians to educate, educate, educate, by pen and voice, all who have the responsibility of preparing food for the table." H. L. par. 340/

2. Health Ed. page 585.

"In the deepest and best sense it is health that is catching, and not disease. The incessant adjustments of living matter from birth to death constitute one constant round in this continuous series allows pathogenic bacteria or other micro-organisms to triumph for a time, but even here it is health that triumphs and not disease. Because the micro-organisms have vigorous health that and the bodily cells have not as great vigor, the victory of the former is assured."

"We are continuously running the gauntlet of death. So true is this that the fact that we are ever healthy is one of the most stupendous miracles of the universe."

"A careful conformity to the laws which God has implanted in our being will insure health, and there will not be a breaking down of the constitution." H. L. par. 64.

"When we feed on flesh, the juices, ~~the~~ of what we eat pas into the circulation. A feverish condition is created, because the animals are diseased, and by partaking of their flesh, we plant the seeds of disease in our own tissue and blood.Then, when exposed to the changes ina malarious atmosphere, prevailing epidemics and contagious diseases, these are more sensibly felt, for the system is not in a condition to resist disease. H. L. par. 268.

"It is not generally known that but for the selective skill and care of those wonderfully ~~the~~ skilled and accurate chemists, the cells, every article of food we eat would be as dangerous to us as dynamite. When running down to carbon dioxid, urea, etc., and giving us the strength with which to do our work, every step in the descent has side-steps, ordinarily just as easily taken, that lead to the production of deadly poisons. But for the fact that in the deeper and truer sense health is catching, instead of disease, these poisons would be the products from our food where now we have innocuous and supporting substance formed. There is not a step in digestion without its dangerous pitfall and the wonder is that we escape so continuously. Even the normal, healthy products of one part of the body would kill if they should be suddenly and unchanged carried into another and not very remote part. As an example of this, we have peptone.Life-giving as this is when it goes through its normal channel, it becomes a poison when injected directly into the blood." Health Ed. page 586.

"God, the Creator of our bodies, has arranged every fiber and nerve and sinew and muscle, and has pledged himself to keep the machinery in order if the human agent will co-operate with him and refus to work contrary to the laws which govern the human system."H.L. par.63.

3.Disease Ed. page 147.

"Disease can no longer be looked upon as distinct entities. It is only for convenience sake that we label them with dis-

tinctive names. All diseases are but parts of the bodies method of reaching against forces that interfere with its normal adjustments within itself and to its environment. Every disease has symptoms in common with every other disease, so that within limits there is identity. There can be all degrees of reaction in accordance with the character of the acting agent. Every so-called disease can exist in every conceivable degree of intensity, just as we can have degree of intoxication in accordance with the amount of liquor drunk and the acquired or inherited resisting power of the individual."

"Nature bears abuse as long as she can without resisting, then she arouses, and makes a mighty effort to rid herself of the incombrances and evil treatment she has suffered. Then come headache, chills, fevers, nervousness, paralysis, and other evils too numerous to mention."

H. L. par. 954.

"The slightest deviating from true physiological condition carries us into pathological ones. We are incessantly surrounded by forces that seek to distroy us." Disease Ed. page 586.

"Disease never comes without a cause. The way is first prepared, and disease invited by disregarding the laws of health. H.L. par. 249

"We are fast learning that microbes are never the sole cause of any disease, and that the so-called diseases have them-selves no objective existance other than as related groups of symptoms of bodily derangements due in all instances to several causes. Disease per se do not exist. We have given names to certain deviations from the normal equilibrium of forces that constitute health, and then exalted these names in our minds to real things. Every one of the causes that conspire to any given form of deviation from health may be other relations cause wholly defferent deviations, and therefore wholly different diseases. On the other hand, any given deviation from health may at different times be due to wholly different causes.

Every disease is similar to every other disease, and there is never such a thing as identity of disease. Every remedy taken into the system produces symptoms similar to every disease that flesh is heir to. It is all purely a matter of degree. Disease Ed. page 442.

"Sickness is caused by violating the laws o f health."

H. L. par. 250.

4. Symptoms Ed. page 492.

"Many symptoms in disease are beneficial to the patient. They are nature's efforts at shaking off or preventing its continuance. Fever, absence of appetite, thirst and diarrhea, are probably in the majority of ailments in which they appear, distinctly beneficial. When excessive or too protracted they are likely to be dangerous. All decidedly evil consequences should, if possible, be prevented."

"Nature, to relieve herself of poisonous impurities, makes an effort to free the system, which effort produces fevers and what is termed disease." H. L. par. 906.

5. Diagnosis Musser. page 710 with foot note.

"It is thus seem that whereas in 1800 only a few diseases could positively be recognized, now as many as fifteen in internal medicine alone can positively and beyond peradventure be diagnosticated, while ten more with limitations that the scientific mind can appreciate can be affirmed to exist. What more forcible statement can be made to show the position of the science of diagnosis? The diagnosis of the following conditions can be made by scientific methods, with the aid of instruments of precision: 1. Malaria; 2. Leprosy; 3. Relapsing,fever; 4. Amebic dysentery; 5. Tuberculosis; 6. Syphilis; Diphtheria; 7. Asiatic cholera; 8. Tetanus; 9. Actinomycosis; 10. Glanders; 11. Carcinoma; 12. Sarcoma; 13. Leukemia; 14. Various parastic affections, as those due to filaria. The diagnosis of the following conditions can be made by scientific methods, with certain limitations: 1. Typhoid fever(may be certain) 2. Various forms of pyogenic infection, if hematogenous;

3. Various forms of meningitis, through lumbar puncture; 4. Chlorosis; 5. Pernicious anemia; 6. Gonorrhea; 7. Effusions, by exploratory incision; 8. Growths, by exploratory operations; 9. Ocular diseases; 10. Laryngeal diseases; 11. Aural diseases; 12. Infections associated with excretions or discharges." Disease Ed. page

"A skilful physician must understand the nature of various diseases, and must have a thorough knowledge of the human structure. He must be prompt in attending patients. He knows that delays are dangerous When his experienced hand is laid upon the pulse of the sufferer, and he carefully notes the peculiar indications of the malady, his previous knowledge enables him to determine concerning the nature of the disease and the treatment necessary to arrest its progress." H. L. par. 1108.

6. Cause. Ed. page [illegible].

"Numberless as are the exciting causes of body ailments, they can all for convenience sake be placed in a very few classes. There are those due to vegetable and animal parastites, like the itch favus, malaria, and tuberculosis; those due to chemical causes like the malaise of auto-intoxication, the pain of head-colic, and the delirium of alcoholism; those due to mechanical obstructions or displacements, like intussusception, hernia, and hepatic colic; and finally those due to errors of development such as cleft palate, bifid uterus, and vestigia structures. If there are any diseases of which the exciting causes cannot be placed in one of these classes, then they are diseases the causes of which have, up to the present time, remained undiscovered. It is ignorance only that keeps us from being able to complete the classification. Until we do know the cause we cannot hope to be able to reach a rational means of cure. The first step toward a proper line of treatment is only possible after we have acquired a clear conception of what we have to treat. We cannot know what we have to treat until we know its cause."

"If he will be observing and honest, he cannot help acknowledging that sin and disease bear to each other the relationship of cause and effect. The physician should be quick to see this, and to act accordingly." H. L. par. 1110.

7. Removal of cause Ed. page 491.

"Each obstruction to the proper development of the body must be discovered and a way found for its removal, otherwise we shall continually fail to cure our patients. Where we do not know the cause we cannot be expected to know always how to remove them. An accidental discovery may in some cases give us the method, but as a rule we must grope in the dark until the causes have been discovered."

"Only seek to assist nature in her efforts, by removing every obstruction, and then leave her to recover the exhausted energies of the system." H. L. par. 959.

8. Preventative medicine Sternberg. page 662.

"Let us turn, for a moment, from therapeutics to prophylaxis. Here the progress of medical science has been even more prolific in practical results. Where thousands have been saved by the timely administration of suitable medicines, of by the skilfully performed operation of the surgeon, tens of thousands have been saved by preventive medicine. And preventive medicine is to-day established upon a strictly scientific foundation. If our practice was pari passu with our knowledge infectious diseases should be almost unknown in civilized countries, and those degenerative changes of vital organs which result from excesses of various kinds would cease to play a leading part in our mortuary statistics. But while our knowledge is still incomplete in some directions, and while individuals and communities constantly fail to act in accordance with the well-established laws of health and the scientific data which furnishes the basis of laws of health and the scientific data which furnishe the basis of preventive medicine, the saving of life directly is traceable to this knowledge is enormous."

"If he does the work enjoined upon him by the Ruler of the universe, he will protest against iniquity in every form and in every degree; he will exert his authority and influence on the side of self-denial and strict, undeviating obedience to the just requirements of God." H. L. par. 1131.

"From our knowledge of etiology we can create disease at will, but more triumphant of all achievements, the glory of the century, we can deliberately and positively and hence scientifically, prevent disease. We have learned that diseases are events exhibiting disturbances of the processes of physiology; that involution, degeration, decay, and death are events, as are evolution, growth, and birth." Musser page 710.

"The majority of diseases which the human family have been and are still suffering under, have been created by ignorance of their own organic law." H. L. par. 251.

"To cure a patient never means to repair the damage of the injury or disease. That nature alone can do. The doctor can only prevent the continuance of the cause of the damage. All successful medication is preventive medication. Prophylaxis is the very essence of cure. Instead of an ounce of prevention being worth a pound of cure, an ounce of prevention is just an ounce of cure." Ed. 491.

"The practising physician will instruct those who do not understand how to preserve the strength and health they already have, and how to prevent disease by a wise use of heaven's remedies, pure water, air, and diet." H. L. par. 1130.

"To prevent a part is not as good as to prevent the whole, but it is much better than preventing none.

A growth in knowledge has a growth in ability to go deeper and deeper into causes and so to be able to prevent their deleterious activities upon ourselves. The deeper down our prevention is able to go among the bad symtoms of a disease the more likely are we to save our patients.

There is no breach in continuity between sanitation and treatment. The former prevents the approach to the body of injurious forces and the latter prevents their action in the body. The method of sanitation is the method of true treatment. It is simply carrying into the body the methods found out of the body. It is all summed up in the one word "prevent".

The one law running through all cure is the law of prevention. To prevent is to cure, and conversely to cure is to prevent." Ed. page 492.

There is need of a better understanding of the principles of healthreform. Temperance in eating, drinking, and dressing is essential. The advocates of temperance should place their standard on a broader platform. They would then be laborers together with God. With every iota of their influence they should encourage the spread of reform principles. Let appetite rule instead of principle, and the whole machinery will be implicated. The violation of physical law is a violation of the law of God. Those who eat too much, and whose food is of an objectionable quality are easily led into dissipation." H. L. par. 492.

9. Treatment Musser page 713.

"But do not think, if we are limited in the number of drugs that cure, we are restricted in means to cure. The achievement of the century is that we recognize disease, not as an affection of one organ, but as a process in which all are perturbed orinvolved; that, in consequence, we strive to correct that perversion of the physiology of the entire economy. Hence, principles of treatment are invoked and, therefore, remedies and means are employed to stimulate, repress, or replace secretions and excretions, to similarly influence excess or deficiency of physiological action, or to allay pain and quiet perturbed nerves. With this and in view judicious venesection, the external and internal use of water, and of heat and cold, forms of exercise, dietetic methods, climatic methods, methods to sid physiologic efforts, and, above all, rest, local and general, are scientifically directed to attain model

results."

"There are many ways of practising the healing art; but there is only one way that Heaven approves. God's remedies are the simple agencies of nature, that will not tax or debilitate the system through their powerful properties. Pure air and water, cleanliness, a proper diet, purity of life, and a firm trust in God are remedies for the want of which thousands are dying; yet these remedies are going out of date because their skilful use requires work that the people do not appreciate Fresh air, exercise, pure water and clean, sweet premises are within the reach of all with but little expense." H. L. par. 960.

10. Nature Ed. page 491.

"In the majority of such cases we leave the matter to nature, and then take to ourselves the credit of doing the work. We speak of some remedies as almost specifics."

"All the credit should be ascribed to nature's restorative power." H. L. par. 958.

11. Nature cure Ed. page 490.

"Here we have a case exactly analogous to those with which physicians have to deal. The same class of forces can operate to damage the ice as operates to damage our patients, and the same methods of over-coming the damage in the one case will answer in the other. Observe here that the healing, curing, or mending of the ice is done by the ice-forces themselves. All that we have power to do is to remove the causes that check its growth. Without the removal of these causes it is evident that a cure is absolutely impossible, unless the ice grows fast enough and thick enough to encyst both boy and stones, or to overcome the boys strength and speed by growing so thick between the times of his throwing that he can no longer break it. The human body, like the ice in the pond, does all its own healing. We can only remove obstructions and overcome the cause that hinders its activities.

Whenever any cause continously interfers with the development odf a clear crystal of ice or a pure healthy body, that cause must be removed or no cure is possible. Sometimes many causes may be at work simultaneously damaging the ice or damaging the human body, and then all of the causes must br removed before nature can assert herself by a cure. Again, different damaging causes may succeed each other, the first, second, or third having disappeared, and a forth keeping up the mischief."

"Give nature a chance, and she will rally and again perfom her part nobly and well." H. L. par. 956.

12. Germs Ed. page 147.

"In accordance with the part of the body most severely attached sc will be the kind of symptoms manifested, and of the body, so will be the severity of the total symptoms. The facts of bacteriology show us that pathogenic germs can possess many degrees of virulence, and that the same kinds of germs can be very dangerous, slightly dangerous, or not at all dangerous, according to the treatment they receive in their development."

"When we feed on flesh, the juices of what we eat pass into the circulation. A feverish condition is created, because the animal are diseased, and by partaking of their flesh we plant the seeds of disease in our own tissue and blood. Then, when exposed to the changes of a rious atmosphere, to preventing epidemics, epidemic and contagious diseases, these are more sensibly felt, for the system is not in a condition to resist disease." H. L. par. 542.

13. Drugs Musser. page 714.

"I thoroughly believe in the action of drugs. I am sure that an effort is produced, however small by the introduction of vatious substances into the system. It it not that protest is raised for securing against the non-action of drugs, but more truly doubt of the necessity for securing an action is put forth, as its possibilities for good or evil cannot be estimated. It is not a question whether the drugs act or

do not act; it is a question of the necessity to secure such action. Save in the controlof certain symptoms, for which, as pain, we have a capable armamentarium, itis not necessary to invoke remidies except those directed to the removal or counteraction of a definite cause. If the cause is not established scientifically the remedy cannot be applied scientifically. But the over-zealous will urge, if no drugs are administered, we lose the one great power of therapeutics-- the effect of mental impression and the good results of mental expectancy. Quite true, but does the necessity of this "lie" exist any more in medicine than, as Zola points out, in religion?

Cannot a method more practical, less harmful, or even with less possibilities of harm, be employed? The desired end is to secure faith and confidence. What can be more productive of both of these than the careful, patient, systematic, and analytic examination of a patient? What more surely establishes confidence than the feeling of the patient that the physician knows his ailments; that he knows how long to let it go unaided, and when to interfere with its course? Confidence thus begot eliminates the necessity of administering many, or often any, drugs."

"Many physicians are not as thorough and intelligent as they should be in the practise of their profession. They resort to drugs, when greater skill and knowledge would teach them a more excellent way. Lives have been lost which might have been saved if drugs had not been resorted to. As a rule, the less frequently they are employed, the better the patient will prosper." H. L. par. 1056.

"To give drugs without a definite conception that there is something dangerous which we wish to prevent, is criminal foolhardiness. Ed. page 492.

"The liver, heart, and brain are frequently affected by d drugs, and often all these organs are burdened with diseases, and the unfortunate subjects, if they live, are invalids for life, wearily

dragging out a miserable existance." H. L. par. 866.

"A critical analysis of a modern work on therapeutics reveals the fact that the certtainties are few. The number of drugs that are scientifically curative can be counted with the fingers of the two hands." Musser page 712.

"When physicians understand physiology in its truest sense their use of drugs will be very much less, and fianally they will cease to use them at all. The physician who depends upon drug medication in his practise shows that he does not understand the delicate machinery of the human organism." H. L. par. 1107.

MEDICAL REVIEW OF REVIEWS.

W. ROGERS WILLIAMS. 1898.

1. Flesh page 578.

"Statistics show that the consumption of meat has for many years been increasing by leaps and bounds till it has now reached/the amazing total of 131 pounds per head per year, which is more than double what it was half a century ago when the conditions of life were more compatible with high feeding. When excessive quantities with highly stimulating forms of nutriment are ingested by persons whose cellular metabolism is defective, it seems probable that there may thus be excited in those parts of the body where vital processes are still active such excessive and disorderly cellular proliferstion as may eventuate in cancer."

"Cancers, tumors, and various other inflammatory diseases are laggely caused by meat eating. From the light which God has given me, the prevalence of cancers and tumors is largely due to gross living on dead flesh." H. L. par. 458.

2. Cancer page 578.

"Thus the proportionate mortality from cancer now is four and a half times greater than it was half a century ago. In this respect its position is unique, for no other disease can show anything like such an immense increase."

"The practise of eating largely of meat is causing disease of all kinds,- cancers, tumors, scrofula, tuberculosis, and other like affections." H. L. par. 45[illegible].

3. Cancer caused page 579.

"Thus while the cancer mortality for males from 1851 to 1890 has increased 167 per cent., the increase for females has beenbut 91 per cent. It seems to me probable that this undue incidence of the

increasing cancer mortality in males may be ascribed to the fact that of late, as the results of urbanization, the condition of life for men have come to resemble more closely those for women than heretofore. Excess of food, with want of proper exercise and changed surroundings, are, I think, its chief causative agents."

"If physical exercise were combined with mental exercise, the blood would be quickened in its circulation, the action of the heart would be thrown off, and new life and vigor would be experienced in every part of the body. . . . They closely apply their minds to books, and eat the allowance of a laboring man. Under such habits some grow corpulent, because their vital powers are exhausted in throwing off the excess of food; the liver becomes burdened and unable to throw off the impurities in the blood, and sickness is the result." H. L. par. 890.

4. Sanitation page 579.

"The saving of life in modern times has been mainly confined to early years. The death-rates of males over thirty-five years and of females over forty-five years have either remained stationary or increased, while the number of those who attain old age has decreased. This heavy mortality at post-meridian ages is no doubt largely due to the survival in augmented numbers of weakly lives artificially prolonged by improved conditions of existance, but not more than a small fraction of the increased cancer mortality can be thus accounted for."

"God endowed man with so great vital force that he has withstood the accumulation of diseases upon the race in consequence of perverted habits, and has continued for six thousand years. . . . If Adam at his creation, had not been endowed with twenty times as much vital force as men now have, the race, with their present habits of living in violation of natural law, would have become extinct." H. L. par. 176.

"Thousands have died for want of pure water, and pure air,

who might have lived . . . . These blessings they need in order to become well. If they would become enlightened, and let medicine alone, and accustom themselves to outdoor exercise, and to air in their houses, summer and winter, and use soft water for drinking and bathing purposes, they would be comparatively well and happy instead of dragging out a miserable existance." H. L. 647.

610.6

MEDICAL MISSIONARY REPORT.

Report of work done during the three months ending June 30 1896.

Number of persons prescribed for at office..about 70.....
Number of persons visited and prescribed for at their homes or elsewhere ther at office.....?.....
Total number of office consultations.....
Total number of consultations elsewhere.....
Number of medicinal prescriptions made..298.....
Number of non-medicinal (non-surgical) treatments administered.....777
Number of surgical operations pefformed.31.. (On a separate sheet give a detailed report of the different kinds of surgical operations performed and the number of each.)

Number of cases of confinement attended.....?.....
Number of medical cases treated in Hospital.....
Average number of days for each case.....
Number of surgical cases treated in Hospital.....
Average number of days for each case.....
Number of public addresses on subjects pertaining to health or the care of the sick.....

What work has been done in the introduction of simple medical appliances or medical literature among the people, and what advancement has been made in the training of the people to health habits?.....
.....

Mention any habit or practice you have noted peculiar among the native people under observation, which is especially commendable as regards its influence upon health, or the reverse.....
.....

Relate, if possible, incidents which have occurred in your work, illustrating the value of medical missionary work as a means of introducing or impressing evangelical truths among the heathen.....
.....

Signed...J. E. Caldwell.....

NOTE.--By "Prescription" is meant medical advice, whether medicine or the application of water or other treatment are administered or not.

Such answers to the above questions as require a fuller statement than can be made in the space allowed should be written upon a separate sheet or supplemented by additional statements made upon a separate sheet.

This report should be carefully made out at the end of each quarter even though the missionary should be so situated that the report cannot be mailed at once. It will thus be in readiness for sending should an unexpected opportunity occur.

In order to make out this report properly it will be necessary to keep a daily record of work. This will require no great amount of labor, but promptness and patience.

We hope all engaged in medical missionary work, of whom this report is required, will see the important use which can be made of the valuable summaries which may be secured through these reports, and thus be led to take the necessary pains to make the report as full and complete as possible.

Photographs or any inexpensive articles illustrative and characteristic of the native people, and which you may have an opportunity to send with little or no expense, will be very greatly appreciated as an addition to our Medical Missionary Museum.

# MEDICAL MISSIONARY REPORT.

Report of work done during the three months ending March 31. 189 4.

Number of persons prescribed for at office..... about 60
Number of persons visited and prescribed for at their homes or elsewhere than at office..... 104
Total number of office consultations.....
Total number of consultations elsewhere.....
Number of medicinal prescriptions made..... 165
Number of ~~non-medicinal~~ (~~non-surgical~~) treatments administered 467.
Number of surgical operations pefformed. 31 (On a separate sheet give a detailed report of the different kinds of surgical operations performed and the number of each.)
Number of cases of confinement attended..... 1
Number of medical cases treated in Hospital.....
Average number of days for each case.....
Number of surgical cases treated in Hospital.....
Average number of days for each case.....
Number of public addresses on subjects pertaining to health or the care of the sick.....

What work has been done in the introduction of simple medical appliances or medical literature among the people, and what advancement has been made in the training of the people to health habits? Many families have supplied themselves with rubber goods & are using hydrotherapy successfully.

Mention any habit or practice you have noted peculiar among the native people under observation, which is especially commendable as regards its influence upon health, or the reverse.....
.....

Relate, if possible, incidents which have occurred in your work, illustrating the value of medical missionary work as a means of introducing or impressing evangelical truths among the heathen.....
.....

Signed.... J. E. Caldwell.....

NOTE.--By "Prescription" is meant medical advice, whether medicine or the application of water or other treatment are administered or not.

Such answers to the above questions as require a fuller statement thar can be made in the space allowed should be written upon a separate sheet or supplemented by additional statements made upon a separate sheet.

This report should be carefully made out at the end of each quarter even though the missionary should be so situated that the report cannot be mailed at once. It will thus be in readiness for sending should an unexpected opportunity occur.

In order to make out this report properly it will be necessary to keep a daily record of work. This will require no great amount of labor, but promptness and patience.

We hope all engaged in medical missionary work, of whom this report is required, will see the important use which can be made of the valuable summaries which may be secured through these reports, and thus be led to take the necessary pains to make the report as full and complete as possible.

Photographs or any inexpensive articles illustrative and characteristic of the native people, and which you may have an opportunity to send with little or no expense, will be very greatly appreciated as an addition to our Medical Missionary Museum.

MEDICAL MISSIONARY REPORT.

Report of work done during the three months ending Dec. 31st 1895.

Number of persons prescribed for at office (12) Twelve

Number of persons visited and prescribed for at their homes or elsewhere than at office..... (9) nine

Total number of office consultations. (45) Forty five

Total number of consultations elsewhere (9) Nine

Number of medicinal prescriptions made.. (12) Twelve

Number of non-medicinal (non-surgical) treatments administered.....

Number of surgical operations performed. Nil. (On a separate sheet give a detailed report of the different kinds of surgical operations performed and the number of each.) Extractions of teeth 57.

Number of cases of confinement attended... Two

Number of medical cases treated in Hospital... None

Average number of days for each case.....

Number of surgical cases treated in Hospital.....

Average number of days for each case.....

Number of public addresses on subjects pertaining to health or the care of the sick... Two... (2)

What work has been done in the introduction of simple medical appliances or medical literature among the people, and what advancement has been made in the training of the people to health habits? I have sold three hot bags. 1 Enema Can & Syringe tubing for one Syringe.

Mention any habit or practice you have noted peculiar among the native people under observation, which is especially commendable as regards its influence upon health, or the reverse. Those who are poor and live almost wholly upon Casava Bread, plantains and mangoes have remarkably good teeth.

Relate, if possible, incidents which have occurred in your work, illustrating the value of medical missionary work as a means of introducing or impressing evangelical truths among the heathen. One man who consulted me last week said it seemed providential that he was advised to come to me. I had just advised him to give up tobacco and tea and accept his Christ.

Signed... B. F. Elliot M.D... 37. Brick Dam. Georgetown

NOTE.--By "Prescription" is meant medical advice, whether medicine or the application of water or other treatment are administered or not.

Such answers to the above questions as require a fuller statement thar can be made in the space allowed should be written upon a separate sheet or supplemented by additional statements made upon a separate sheet.

This report should be carefully made out at the end of each quarter even though the missionary should be so situated that the report cannot be mailed at once. It will thus be in readiness for sending should an unexpected opportunity occur.

In order to make out this report properly it will be necessary to keep a daily record of work. This will require no great amount of labor, but promptness and patience.

We hope all engaged in medical missionary work, of whom this report is required, will see the important use which can be made of the valuable summaries which may be secured through these reports, and thus be led to take the necessary pains to make the report as full and complete as possible.

Photographs or any inexpensive articles illustrative and characteristic of the native people, and which you may have an opportunity to send with little or no expense, will be very greatly appreciated as an addition to our Medical Missionary Museum.

OFFICE OF
The Sanitarium
BATTLE CREEK, MICHIGAN.

Dear Friend,-

Some time ago I addressed a circular letter to a large number of my colleagues in the medical missionary work and other workers in the cause stating clearly the policy which it was my intention to follow, and which I had been led to believe would be generally adopted by those taking an active part in medical missionary work in different parts of the world. The hundreds of replies which I have received, and which I believe included most of those engaged in medical missionary work, as well as many others, indicated general approval of the policy outlined and the attitude taken; and in this letter, which I trust will reach substantially the same persons as did the former one, I desire to state that during the months which have passed, the writer and those who are immediately associated with him in the work, have endeavored to adhere to the policy proposed, and to the principles outlined in the letter referred to.

The work which we have had in hand has been beset with many difficulties, in meeting which we have earnestly sought divine guidance; and the fact that our work still stands in evidence both that the Lord has been merciful to us notwithstanding all our faults and blunders, and that his kind hand has helped us over obstacles which would otherwise have been insurmountable. There certainly has never been a time in the history of the Battle Creek Sanitarium when there has been so much earnest seeking for divine help, nor when there has been such signal manifestation of Providential care and assistance.

The task of erecting a building costing half a million dollars almost wholly without capital was a prodigious one. This money was not drawn from the pockets of the denomination. No general contribution was taken up. No donations were made except by the members of the Battle Creek Church by whom donations amounting to about $3000 were kindly contributed. Something more than twenty thousand dollars was raised by the citizens of Battle Creek. Several of the patients donated sums aggregating several thousand dollars. The balance has been borrowed from friends and patrons, largely old patients of the institution whose lives have been saved by the treatment received at the hands of the Battle Creek Sanitarium doctors and nurses.

The appreciation shown by these old patrons has been a sweet reward for the efforts which have been made in their behalf. The Lord has certainly put it into the hearts of many of these kind friends to aid us when their help was greatly needed; and they were just the ones to help us.

The denomination has had heavy burdens to carry, and the Lord has raised up other friends whose intimate acquaintance with the work done at the Battle Creek Sanitarium made them willing to share with this needy institution the bounteous wealth which has been bestowed upon them. Again and again, when large sums were coming due, and ruin seemed staring us in the face, some old Sanitarium patient has come forward and said, "You have had great misfortunes; you must have heavy financial burdens to carry. Won't you permit us to help you? If you can use five, ten, or twenty thousand dollars, let us know, and we will gladly loan it to you."

The Battle Creek Sanitarium stands today a monument of divine Providence, reared and maintained through the generous sympathy and confidence of grateful friends who have been benefited by treatment and instruction received at this institution. I feel it my duty as a Christian man, and as Superintendent of the institution, speaking in behalf of the Board of Directors, who are all earnest, praying, Christian men, to acknowledge in this way, as on every other proper opportunity, our absolute indebtedness to the favor of an all-merciful Providence for the measure of success which has attended our efforts to re-establish and re-organize the institution prostrated by a calamitous fire; and to carry forward the work which was so Providentially begun in this place, now almost forty years ago.

I am glad to report that through the blessing of the Lord, a good degree of financial prosperity has attended the institution during the past season. Between July 1 and October 1 of the present year, the indebtedness of the institution was reduced over sixty thousand dollars ($60,000.00) by its earnings. The weekly receipts from patients averaged during the summer season from fourteen thousand to sixteen thousand dollars, of an average of more than two thousand dollars a day. It is hoped that by the practice of the closest economy the total indebtedness of the institution can be paid off in a few years.

The large partonage which the institution enjoys at the present time has not been secured by advertising. After the fire, practically no advertising at all was done for the reason that there were no accommodations to care for patients. After the erection of the new building, advertising was not done for two reasons. First, we had no money with which to advertise; and second, we desired to wait and see what Providence would do for us. In other words, we put the Lord to the test as fully as we knew how. If our work was not to go forward in Battle Creek any longer,

we wanted to know it as soon as possible. We waited with much anxiety and trembling to see whether patients would come to fill the new building. Without any special effort on our part, the sick scame in such numbers after the announcement by the newspapers that the building was completed that it was quickly filled, even to over flowing; the maximum number during the summer being so great that the new building was not able to accommodate quite half of those who came desiring treatment. They were obliged to find accommodations as best they could in the cottages and dwellings of citizens in the town, and even in the hotels of the city. Patients not infrequently stopped several weeks at downtown hotels waiting for an opportunity to get rooms in our main building.

The past summer the situation was the same, only more so. It was found necessary to put up beds in our parlors, folding beds in our offices, while some of our helpers slept in tents, and not a single one of our family of helpers, physicians or managers, occupied rooms in the main building.

We are glad to say also that while we have had no surplus of help, the Lord has sent us just enough good, loyal, faithful helpers to enable us to do our duty by the sick ones whom he has sent to us for relief. Everysick person who comes to us, we look upon as one of Christ's suffering little ones whom he has sent to us for help, and we labor earnestly and prayerfully, often with 'great fear and trembling, to co-operate with the Great Physician in his efforts to heal them, relying solely upon the blessing of God, added to the great divine healing agencies, to show forth which to the world, is the mission of the Battle Creek Sanitarium.

I am glad to be able to report that never, in the history of the institution, has there been such manifest evidence of divine healing power, daily and hourly in operation, as we have witnessed during the months which have elapsed since the opening of the new building. Though we recognize our unworthiness and our inability in ourselves to do any good thing, we should be dishonoring God if we did not recognize his mighty power daily manifested in delivering from the bondage of disease and sin hundreds of despairing ones among the thousands who have visited the institution during the last year and a half. Every pains is taken to acquaint our patients with our views upon this subject. Our doctors and nurses constantly acknowledge and assert that they are powerless to heal, and that God only can heal. Said Moses to the Children of Israel, "He is thy life." This is the great hope which we hold up to the sick ones who place themselves under our care. This is the motto of the institution. In golden letters it stands out conspicuously on the wall opposite the main entrance, so that each one who enters the Sanitarium may know that his hope for health and healing is to be found in God alone.

The daily morning worship in the parlor is largely attended by the patients, and is another reminder that our help is from above. At 12:30 daily prayer is held for the sick in a large parlor near the surgical ward which is often thronged with very sick ones, brought in in rolling chairs by their nurses. Here the presence of the great Healer is often so manifest that tears of gratitude flow from the eyes of doctors, nurses, and patients together, as they talk and sing of the grace and goodness of him who healed all the sick in old Capernaum nineteen hundred years ago; and who is today as actually and as willingly healing as when he wrought those miracles of instant healing which proved him to be a messenger from heaven and his mission divine. There is certainly no physician in the Sanitarium, and probably scarcely a single nurse among the hundreds here employed, who have not witnessed miracles of healing scarcely less wonderful than those recorded in the gospels.

Two or three days of each week are spent in the operating room, in which some of us are called upon to perform most grave and desperate operations to save the lives of sufferers for whom all other means have been resorted to in vain. Never in this responsible work undertaken without first humbly bowing our heads and beseeching the help of Him who knows all things, for wisdom, strength, and skill sufficient for the hour. And as we stand there at the operating table, sometimes eight or ten hours in succession without a moment's respite, as case after case, many so grave that the chances seem desperate to the last degree, earnest petitions constantly ascent from anxious hearts pleading for grace and guidance that nothing shall be left undone that needs to be done; that no essential shall be overlooked; that each emergency as it comes may be instantly and properly met, and that the trusting souls who placed themselves under the surgeon's knife to undergo operations which are often appalling in character and extent,--many times mothers for whom little ones are waiting and praying at home,--may be snatched back from the gates of death to which they are thus brought down; that the great Physician will bind up the wounds which the surgeon's knife inflicts, and that each one of these sick ones may learn the meaning of that glorious text, "I am the Lord that healeth thee."

Some time ago a prominent man residing in Washington, D.C., came to the Sanitarium to have a surgical operation performed. The writer asked him if there were no surgeons at home. "Yes," he said, "but I came here to the Sanitarium because I hear that you pray before you operate. I want to be assured that God has something to do with my operatin." Certainly no man, I think, can know so well as the Christian surgeon knows of God's immediate and miraculous dealing with the creatures of his hand. How often the surgeon feels absolutely helpless in the presence of mysteries which he can not fathom. An operation must be done; a cut must be made, but where? There is a wide range of opportunity

for doing deadly mischief. The variation of a hair from the right point might cost a human life. The surgeon who sincerely and earnestly asks God for Christ's sake, and for the sake of a suffering mortal, to guide his knife as it cuts its way into quivering flesh which God's own life has warmed and vitalized has certainly a right to expect an answer to his prayer, humble and unworthy though he may be; and he can not be wrong in giving God the glory if the effort saves life instead of sacrificing it.

Sometimes the Lord helps us by restraining us from carrying out our plans even at the last moment. An interesting illustration of this sort occurred within a few days of the present writing. A patient who had suffered from gallstones some time before, and upon whom an operation had been performed by a surgeon elsewhere, consisting of opening the gall bladder and removal of the gallstones, was taken suddenly ill. A terrible pain was felt in the right side followed by complete collapse within a short time; the bowels were greatly swollen, the pain extended over the whole abdomen, the pulse became extremely rapid--180 a minute; inflamation of the kidneys was found to be present, also a serious affection of the heart. The patient's face and lips were blue. Death seemed impending. An operation appeared the only thing which could possibly save her life. Everything was made in readiness. The patient was at the door of the operating room; the surgeon and his staff of assistants, decked in their white operating gowns, with all their instruments, were in their places waiting in the operating room. The administration of the anesthetic was about to be begun. Then, as the invariable custom is, all bowed their heads in prayer for divine guidance and instruction. The case was an unusually serious one. Every heart was anxious and burdened; for although it was apparently necessary that something should be done at once, that an operation was the only thing which could possibly save the patient's life, it was not clear exactly what should be done,--just where the incision should be made. When the prayer was ended, it was clear to every one that the operation should be postponed. It was just as clear and certain that this was the thing to be done as though the voice of one with divine authority had spoken prohibiting the operation. The patient was taken back to the ward; instruments were put away, and the case was committed to the great Physician as one too intricate for human interference. The ordinary simple treatment was employed. In a few hours there came a change for the better. The pulse was lowered; the pain was relieved; the swelling diminished. A week passed, the patient steadily improving. Then came a change. The pulse, which had fallen to 80, increased again; the pain returned. Examination now showed a swelling at the right side near the liver. Preparation was again made for operation. An earnest petition was offered for help to decide

exactly where and how to do the operation; and when the patient was ready the incision was made with full recognition of the fact that no human skill, however, great, could possibly direct the instrument to the right spot: but trusting its guidance to One who always knows, carefully the instrument was pushed along. By and by a huge abscess was reached, and through the only point by which it could be safely opened, the contents were evacuated. The dangerous symptoms at once disappeared, and the patient is making a good recovery. The recovery is certainly due to the fact that the operation was not done when first intended, but was delayed. During the interval, the divine Intelligence which works in every created thing had brought that wonderful organ, the omentum, around the infected spot into which the gall bladder had ruptured, and had built up with it a thick wall of resistance, made fast also to the abdominal wall, thus making it possible to open into the abscess without infecting the rest of the abdominal cavity, but only at the exact spot at which the incision was made. Tears of gratitude filled our eyes as we saw once more how our merciful Father had helped us to save a life which our unguided hands might have sacrificed, and grateful thanks went up to God for his goodness.

The number of surgical patients at the present time in the Sanitarium is sufficient to fill one entire floor of the great building. At the present season, the number of patients is just about sufficient to comfortably fill the building. Patients are not so numerous just now. But after the holidays, they will as usual come flocking in again, and we shall have our hands full to keep comfortable those who have to stay out in the cottages. The winters are specially trying on our helpers who room all about in scattered dwellings anywhere from half a mile to a mile distant. Our faithful workers are making great sacrifices to help the institution through in its emergency. Their loyalty and faithfulness have alone made it possible to carry on the work since the fire which destroyed in a few hours both the main building and the hospital two years ago last February. These have been very eventful years. We have been much of the time so completely buried up with work and perplexities that we could hardly keep our heads level. The care of 800 invalids with the added care of complicated finances and some scores of critical surgical cases on hand, and a multiplicity of miscellaneous duties is enough to keep one's head and heart and hands brimful.

One thing that has been a very great help to us is the character of the patients who have come to us since the fire. There has been a very large proportion of people of influence,--doctors, lawyers, clergymen, senators, governors; and not only people of influence, but people of remarkable intelligence and good sence, who have appreciated the high standard we have raised. For some years before the fire we had tolerated a little meat and tea and coffee for the friends of patients, and boarders who demanded these things; but after the fire we discarded everything of the

sort, and put all our work upon a higher level than ever before. Tea, coffee, meat, and everything which our principles regarded as detrimental have been ruled off the premises, and we have not hesitated to permit people now and then to leave us and go elsewhere because we would not swerve from the standard we have established. When the Phelps Sanatorium was opened across the road, the temptation was very strong to yield some points in order to keep patients from going to a place where every wish was gratified, if they were willing to pay for it; but we knew that we could not trust the Lord to work for us and protect us against the pirating schemes of those who were promoting this enterprise unless we took a firm and uncompromiising stand for principles. We knew that we were staking all in doing this; but we had no fear but that the Lord would vindicate his own truth. October 21, the Phelps Sanatorium was sold under the auctioneer's hammer. As no other purchaser appeared, the bond-holders were obliged to buy it. The few patients who were left--scarcely a dozen--were required to leave, and the place was closed. We feel that our only hope is in standing by the truth; and I am glad to say that there has never been a time in the history of the Battle Creek Sanitarium when the institution and those connected with it were more loyal to the whole truth and to the great movement with which the institution and its work are connected then the present. The people of Battle Creek are becoming intensely interested in the question of health. A few days ago the Business Men's Association, numbering 200, met at the Sanitarium, and invited the Sanitarium management to undertake a health campaign for the City of Battle Creek, with a view to making this city the healthiest city in the world. The Association have appointed a committee of twenty-five of the leading citizens to co-operate with the Sanitarium management in carrying forward the work. A ladies' auxiliary committee of twenty-five have been appointed from the various churches of the city. All are taking hold earnestly in this matter, and with wonderful enthusiasm. People begin to see the ned of doing something to stay the ravages of disease, especially of that terrible malady, consumption, which destroys annually more than 150,000 people in this country alone, and in the world at large over three millions. It is indeed a terrible plague, and at the present rate of increase it will destroy the race in a comparatively few years unless checked. Of course, we cannot hope to stop this great plague, but we can use the fact of its terrible ravages as a means of arousing the people to the importance of obeying the laws of health which are the laws of God.

We feel that we must do more than we have been doing to let our light shine on these questions. The Lord is raising up able men and women to preach this gospel of health. Dr. Paulson and his wife are now in Philadelphia where, in connection with Mrs. Dr. Nicola and Doctors Harry and Nettie Knapp of the Philadelphia Sanitarium, they have

managed a great health banquet at which 900 people sat down. Calls are coming from all directions for instruction and help on health questions.

Battle Creek Sanitarium Day at the World's Fair was a most inspiring occasion. The program was arranged by invitation of the World's Fair officials without solicitation on our part. By means of this providential recognition, the attention of the whole world was called to the health movement which the Lord called upon this people to inaugurate and carry forward, and which began among us more than forty years ago. We have not yet done our duty to the world in this matter; but the Lord is stirring us up to greater and better things, and opening the way before us in a marvelous manner.

A great interest is manifested in the Bible studies which are held by Elder Jones and Dr. Waggoner. The labors of Elder Tenney and Elder McCoy are also much appreciated. The medical students are active in missionary work in the town and surrounding villages. The nurses also take a part in this work.

We were all greatly encouraged by Sister White's two visits this fall. She spoke words of encouragement and good cheer which were greatly appreciated. There is no place on earth where Sister White and her work and her writings are held in greater respect or esteem than at the Battle Creek Sanitarium. The patients appreciated greatly her words of counsel and exhortation. As she spoke in the great parlor, which was well filled with patients, half the audience were in tears.

Just now all of our workers who are not otherwise engaged, are busily occupied in preparing for a vigorous health campaign which will be pushed throughout the country. Providence is opening the way for the carrying forward of such a work in a most wonderful manner.

In closing I wish to say that we have all tried to profit by the demonitions and counsels which we have received during the last year or two, and are very grateful that notwithstanding our great mistakes and grievous faults, the Lord is still merciful towards us and mindful of us; and that we still have the privilege of laboring with all our might to carry forward the work the Lord has placed in our hands. We have never entertained a thought of deserting our post; neither have we contemplated any plan or change of any sort except in the way of correcting errors and faults so far as possible so to do. The writer has been now for nearly thirty-two years standing at his post of duty in this place, and is glad to say that he stands today for the same principles as at the beginning, and

during all the years. The Battle Creek Sanitarium also stands for the same principles as during all the years which are past. It is owned and controlled by those who have owned and controlled it during all the years since its organization. There has been no change in ownership, no change in principles, no change in management; and no change of any sort has been contemplated. We are all laboring earnestly to stand by the truth, and to do our duty in the fear of God. We shall be most happy to receive at any time from those to whom this letter is addressed or any other friend of the cause of truth, any suggestion or advice whereby we may be enabled better to do our duty, or to fulfill our mission in the world. The management of the Battle Creek Sanitarium has always held itself in readiness to cooperate with every individual or group of individuals who may be laboring for the advancement of the cause of God in the earth. This is still our attitude. The world is dying and all who love God and humanity should be earnestly struggling to rescue those who are going down, who are being swept away by the tide.

Again assuring you of the earnest loyalty and devoted faithfulness of the Battle Creek Sanitarium and its corps of managers and workers of the great principles of truth which we know are dearer than life to the hearts of those to whom this letter is addressed, as well as to ourselves, I remain as ever,

Yours in the service of God and humanity,

J. H. Kellogg

P.S.-- A wonderful thing happened recently. A wealthy man brought his wife to the Sanitarium a few days ago. He was very favorably impressed. He was smoking twelve cigars a day when he came here. Now he has stopped, and has become so much interested that he came to me to have a talk with me. He controls 3000 newspapers, that is, he prints the inside of the newspapers, being the head of a great corporation known as the newspaper union, which is the largest association of its kind in the world. The aggregate circulation of these papers is 2,500,000. He became so much interested that he came to me to know if he could not make some arrangement with us by which he could use his great circulation to help forward this work in some way. I told him we were just beginning a great health campaign, and we would be glad to have his assistance in it. As I talked with him of our work and of these great principles, tears came into his eyes. He had with him his general advertising manager, who was a very worldly sort of business man, but before I finished talking, his eyes also were misty, and his heart was melted as he saw the principles of our work and of the self sacrificing spirit that would lead men and women to give their lives to this work. And they agreed to open the columns

of these 3000 newspapers to help us in our campaign. We shall at once prepare suitable matter to be sent out to these 2,500,000 people. Of course, the number of readers must be much greater than that--at least four times as many, so the number of people that will be reached by this opening will be not less than 10,000,000. This is the widest door we have ever had opened to us, and I earnestly pray the Lord to help me to prepare the right things --those things which will speak most effectually for the truth. I earnestly ask that you will pray the Lord in my behalf, for I feel deeply the responsibility that rests upon me in this matter.

Dr. Paulson has just come back from Pennsylvania. He had a really glorious time in the health banquet. We are having an institute here now, getting ready a corps of lecturers to go out and take up the work at the Chautauquas next summer, also during the winter before the Chautauqua season begins. Arrangements have been made for schools of health at 28 Chautauquas. They pay us from $100 to $150 for our school. We are in this way enabled to make our school of health work self supporting. We are getting ready lantern slides, charts, and a variety of things to make the truth shine out as plainly as we can.

Another very interesting circumstance happened a few days ago. As I was working in my office at 10 o'clock one night dictating to my stenographer, I got a call from the long Distance telephone I found it was from St. Louis. As I put my ear to the 'phone I heard the voice of a prominent business man of St. Louis. He was a patient with us seven years ago. He said "Doctor, my little boy has appendicitis. He is very sick, and I am afraid he is going to die. His pulse is 120. His temperature is 102, and going up. He is vomiting continually, and is in terrible pain. The Doctors say there is no other way to save his life but to operate immediately, and they are getting the instruments ready." The attending physician was surgeon general of the World's Fair. Other Doctors had been called in consultation. And he wanted to know what I thought about the case. Of course, I replied that I could not tak e any great responsibility in the case, as I was not on the ground, and the Doctors who were there must decide what was to be done. He said, "Doctor, what would you do if this were your boy?" I was at a loss what to do. The responsibility of deciding such a case with so little information and at such a distance was very great. I knew I had not wisdom enough to give the proper reply, and I earnestly asked the Lord to help me to give the right advice. It came to me very distinctly that I should advise him not to allow the operation, but to apply an ice bag over the appendix, and fomentations over the abdomen, and heat to the limbs, and to withold all food and keep the bowels clear by enemas. The gentleman said, "I will do it. I am afraid it will kill the boy if they operate on him." Personally, I have no doubt

but that that would have been the case. I got another call next morning about 7 o'clock from the gentleman. He said, "We followed your advise, and the boy is better. His temperature is normal. There is no pain and no vomiting. The Doctors have gone home. I am going to bring him to the Sanitarium as soon as he can travel." Four days later the gentleman arrived at the Sanitarium with his wife and four children including the little boy. The boy was at once put under treatment and is now well. I trust he will escape an operation altogether. The Father feels that Providence has saved the child's life, and gives to him the glory. He feels under great obligation to the Sanitarium. He feels so grateful for what has been done for the little boy that he volunteered to raise $5000 to help us in our work during the winter, and he is going to do it. Two or three days after the family arrived, one of the little girls was found to have a sore throat. We examined her, and found it was a case of dyphtheria. The Mother and the three little girls, all of whom were more or less indisposed, were put into a cottage and quarantined. Two nurses went into quarantine with them to take care of them. The little girl was found to have dyphtheria of the bronchial tubes. The membrane collected in great quantities so that her breathing was almost entirely obstructed. She became very ill. The gentleman felt bad about it, and the wife was so much prostrated that he telegraphed for the family physician to come up from St. Louis, and he did. Night before last the crisis came. The Doctor saw the little girl and arranged that brandy should be administered. Dr. White, who was attending the case, thought that this ought not to be, and I felt the same way. I have never once administered brandy to a patient in any condition, except in connection with giving an anaesthetic, for twenty years, and I knew that if that child used brandy and lived, the Doctor would give all the credit to the brandy. Dr. White and myself were determined that the truth and right principles should have the victory in this case, and earnestly asked the Lord to help us to do the right thing after refusing to give the brandy. We had quite a disturbance, and finally told the Doctor that if he thought best to take the whole responsibility in the child's case, they might give the child brandy or anything else they pleased. This brought him to terms, and we had our own way, earnestly asking the Lord to help us to do the right thing to save the life of this child, we went on carrying out the treatment. The result was the next morning the little one was better. The Doctor called in, and the little girl recognized him and said, "Go away, you are a naughty Doctor," and he did. The little one has continued to recover rapidly and is now entirely out of danger. The friends are thoroughly converted. The Mother has been somewhat skeptical about Sanitarium treatments, but now she is completely won over, and knows the life of her child was saved by the application of right principles. The evidences and victories for the truth strengthen the faith of our

doctors and students in right principles. Similar circumstances are continually occurring in our experience. We have abundant occasion to thank the Lord for His merciful kindness in adding His blessing to our efforts to save the lives of those stricken by disease.

610.6

# GENERAL MISSIONARY COMMITTEE MEETING.

The Committee convened August 11, 1900, Dr. J. H. Kellogg in the chair. The meeting was opened with prayer by Bro. Hall.

ELD. McCOY: The weather has had some effect upon the attendance at our meetings, still they have been good, and well participated in. There is a good interest among our patients, and a spirit of inquiry and a desire to know about not only our health work but our spiritual work. They regard us as an interesting kind of community, and as having something that they haven't got; and they prize it; they say they can see here the practical workings of Christianity as they have not seen it elsewhere—and we are freqdently complimented in that regard.

MISS STEVENS: We have had our meetings this week as usual, on the lawn. Last Sunday Mrs. Welsh gave us a talk on India and exhibited some curios. There is one interesting case that I might mention; that of a gentleman who left us recently. I think he had been under the influence of Catholics. He was with us three weeks and had an operation, and when he left, he told me he had learned a wonderful lesson from his experience. He told me he intended to make a great change in his life— giving up meat, etc.

DR. HELMAN: My work with patients last week was encouraging. They are always glad to attend the meetings when invited to do so. The cooking-school for patients is going on, and more interest is being taken in them than usual. There is quite a number coming in.

MISS KNIGHT: I have had a very interesting week. I have had an interesting talk with one of the workers who is not an Adventist. She seems favorably impressed with our work. She seems to like the work better than she thought she would, and she is becoming more and more interested in it. I have talked with some of the patients when in the swimming-pool. They express themselves quite enthusiastically over their treatments; especially the swimming, and are very anxious to learn; and they say the treatments are just the thing. They talk very freely when in the swimming-pool. They think a great deal of the swimming-bath because it seems to help them.

CHAIRMAN: We have never had such a large number of influential people with us as at present. I was surprised the other day at being introduced by Dr. Craig to Dr. Brown, who is Professor of Practical Medicine in the Medical Department of Cornell University in the state of New York. He said he had come here because he had learned from some of the leading physicians of New York that we did more scientific work in the study of disorders of the stomach here than was done in any other part of this country, so he came here to have his stomach studied. He said that he had an analysis of his stomach fliud, and that he was going to give up his tea, coffee and tobacco, and is going to start on a rational bill of fare. Col. Halderman is herefrom Louisville, Ky. He has been here before, and it occurred to me six or eight weeks ago to drop him a line and tell him that we would be glad to see him and his wife again. He wrote us in reply saying, "Your very kind note is received and has decided us to go to Battle Creek, although we have been making arrangements to go elsewhere." He wrote a very excellent little article about the Sanitarium and its methods and work, for the Louisville Courier Journal, which he inserted in the Editorial column of the Sunday edition of that paper, signing his name to the article. He said that afterwards while on his way home, several people stopped him and said that they did not know before that there was such a wonderful place as the Sanitarium. By his article, he seems to have grasped the whole thing in a wonderful way. Now he says he wants some one to write up the Sanitarium and its

branch institutions with cuts. He says, "I feel that this institution is a good thing, and I want to let the world know about it." He is very enthusiastic about it. His wife, his granddaughter, his niece and grandson are here.

His article is worth hundreds of dollars to us, as the Courier Journal is probably the most influential paper in the South. Col. Watterson is the editor of the paper, and he has a world-wide reputation.

Some time ago a man who was a meat-eater, came here; his arteries had become thoroughly degenerated because of meat-eating and other bad habits. After abstaining from meat-eating he went back to it and was bragging about how well he felt, and three months afterwards he fell down and expired by a stroke of apoplexy. The only hope we can have for our work, is to explain our principles to patients and make them understand the evil effects of meat-eating. I am writing a little pamphlet, "The Reason Why", in which I am going to take up this question with other things, and give the reasons. I think doctors should educate people in right principles; that is the only thing that will save our work, and keep it together. I was interested in an article by Minister Wu (Minister from China) in which he argues that the only thing that will hold a people together is not government, but moral laws. He says that the teaching of our Bible is simply Confucianism; that Confucianism is founded upon the moral law. Most of you probably have not read the writings of Confucius ("Koom-Foot-Zee"), but in reading them, you would be surprised to see what exemplary precepts you would find there. It is quite edident that the moral law is the foundation of his teaching. They claim that their Bible is just as good as ours. To one who made this claim, while conversing with me, I explained that there was this difference between the two-- that while his Bible "The Confucian writings" contained moral precepts, it didn't show the way to live up to them--that they did not show how that could be done--and he was compelled to admit that. This writer says it is religious principle and moral law, and not government, that holds the Chinese people together, and that is the cause of the present trouble. The Boxers and other religious societies are raising up in defence of their religion, and to prevent the encroachments of the Christian religion upon their religion. He says that Buddhism had to fight five hundred years before getting a firm foothold in China. He says that even among Christians there have been similar battles and massacres as in his own country, and he cotes the massacre of the Huguenots on St. Bartholomew's Day, the Spanish Inquisition, and the persecution of the Quakers by the Puritans. He thinks we are every way as bad among ourselves in our treatment of Christians, as are the Chinese in their treatment of them; that they are not treating Christians over in China any worse than we have been treating different sects of Christians among ourselves. There is nothing but our principles that will hold us together. Our workers also must have such a love for this work as will cause them to overlook many personal inconveniences, and disregard many personal rights. There is nothing but love for truth and the principles which we hold that will prevent the work from going to pieces. We have got to get more enthusiasm among our workers, and a more earnest devotion to principles on the part of every one. If we can educate the people in regard to these principles so that they will love and support them, and maintain them, we shall succeed, but if not, then we shall not succeed. There is no kind of shrewd management or competition that will help us; we cannot compete with these worldly people in making things interesting for people In the institution over the way they will have balls, festivities, and everything that is calculated to attract people and they will draw them by these things. But I think that not half a dozen have been drawn away from here thus far, not more than six or eight patients, and we always have some disaffected people going away, anyhow. But this competition across the way, will, I am sure, be to us an incentive to give our work more careful attention and raise the standard in all our departments, and

if it does this, it will be a good thing for us. The Lord would not have allowed this institution to spring up here, if it were not to be a blessing to us, and I think we should recognize it as such, and should endeavor to maintain a lively campaign for our principles all the time. There are many things that we might do in this regard, for instance, we might circulate the Midsummer Number of Good Healt; it is brim-full of good things. We should also push the Midwinter number; that is one way in which we can cultivate disciples.

MRS. STEELE: Our Home is still progressing, although we have had several incendiary fires; six in all, I think. Still we are not discouraged. In seventeen years we have received 1770 inmates tobe clothed, educated and trained, and what is quite remarkable, hav met with no serious accidents in the Home.

Q. Do you find that those whom you have sent here have been benefited?

A. Yes, I have sent 139 here, and I have never seen any reason to regret having sent them here;vyou have my everlasting gratitude for being so patient with them.

CHAIRMAN: I have had a chat with Mr. Booker T. Washington while At Dexon, Ill. He told me he had been planning for a long time to come here, and was much interested in our exhibition of foods. He is very anxious to know more of our work, and to get one of our colored nurses to come down there and teach physical culture. He wants to get more in touch with our work. Mr. Washington delivered an interesting lecture while I was down there. At the close of their college last spring he said the colorsd people down there h d been learning to act as well as to pra, and he illustrated it by telling a story of a colored man who prayed to the Lord to send him a Thanksgiving turkey, but no turkey came. He prayed in this manner several times, but still there was no turkey. Finally he changed his prayer and said, "Oh, Lord, send me TO a turkey." and he found a turkey in less than thirty minutes. The principles involved in this illustration was very good, but the colored men do not consider it wrong to take a chicken or a turkey. I believe Mr. Washington is working along the right line. I believe we should do more tha train the colored people in their homes. We have principles which they need to know, and we should teach them how to live. For example, we should teach them to live without pork; that it is injurious, and also expensive, a pound of pork would probably cost them ten cents, and a pound of peanuts cost three cents,--and a pound of peanuts is worth three pounds of pork in nutritive value. We ought to start a little colored training-school in the south, and have a trained nurse there to show them what todo and how to do it; they can go right to the bedside with them, and show them what should be done in any particular case, supervising the work with the sick; the work to be carried on not only among colored people but also white people. The work of the nurses should be self- supporting, and the question is, "How to support nurses down there. We want someone who had a medical training, and feels a burden for the work, and will go there and stay on the ground and take charge of the work; but we have not yet found such a one.

BRO. ROBIE: We have greatly enjoyed our work in Galesburg, Ill. We find that the people with whom we mingle, as a rule, are pleased with these principles, some, because they know they are right and beneficial, and others, from selfish motives. In regard to the work in the churches; Most of the people are very glad to have our workers from the sanitarium come among them to teach these principles and are glad of assistance in that line. We have been out there two years and have met with considerable success along all lines. We go to the houses of the people and show them how to live--for this work has to be done and it must be done carefully and delicately, for no one is willing to be told that they are not doing right in all things. But on getting acquainted with the people, we

can do this kind of work in a quiet and careful way, and we find that the more we get acquainted with people, the more we can do for them individually and personally. The work has been self-supporting, we have seen souls saved, as the reward for our work.

SISTER ROBIE: The experience which I have had in Galesburg, Ill. has been very valuable to me, especially that part of it which has been a help to me in leading others into the light of the full Gospel. I have seen several go forward in baptism, as the result of our work, and those very people are buckling on the armor. I am thankful for the privilege of doing a little work for the Lord, wherever he leads. We found no trouble in getting people to adopt our health-principles, and out of that grew a request for Bible studies, and I have had more to do in that line than I was able to do. There were many in our churches that didn't suppose they could do missionary work outside of their own home, but they have been going from house to house, proclaiming the whole Gospel. The members of our church are walking in the light. You can sit down to a table of healthful food at any of their homes. A large number of families have been converted to our principles, and are taking Good Health. Six weeks after I went there while canvassing, I called at a home where there was a lady and her baby and the grandmother, and as the lady seemed to be engaged, I asked her to appoint a time when she would be at leisure to examine my book. She told me to come the next day at 10 o'clock. I did so, and she became greatly interested, and she afterwards got several others interested, and they requested a little circle of health talks, and from that time I have had more than I could do in that line. They adopted these principles and carried them out. From these circles came people who requested Bible studies. They all knew I was a Seventh Day Adventist, even while I was giving health principles. I feel very grateful for this experience.

610.6

EXTRACTS FROM THE MISSIONARY COMMITTEE MEETING HELD

SABBATH, JULY 28, 1900.

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DR. KATE LINDSAY: There are some things which have been impressed upon my mind more and more in regard to a preparation for missionary labor in a foreign field. I had felt the necessity of going out with no preconceived ideas as to my work, but with a determination to study the field while there, and adapt my work to existing conditions and the minds of the people. You cannot go out and preach to the heathen and distribute tracts among them; that is impossible. And you cannot talk to them as to the heathen at home--even those who are in the back slums of our cities. They have even the simplest truths to learn. There is another thing to be considered: There are different degrees and grades of heathen. You cannot talk to a Mohammedan or Malay as you can talk to other heathen,--for instance, to a Catholic Malay. A Mohammedan Malay is well up in the Scriptures, and he is a philosopher,--you can't talk dogmatically to him; the best way to influence him is to live religion before him; preaching would be thrown away upon him. We have not done much among them except through medical work.

The British government, in its colonial laws is just citizenship, so far as franchise is concerned, so there are many Mohammedans in Cape Colony who are voters; and some of them hold offices and exercise influence in the community in which they reside. And yet, so as they have lived among Christians there, I have heard of only eleven of them who have been converted; but they are having many conversations among white people. Numbers of white people are being converted to Mohammedanism. There is a quiet work of proselyting going on among them in various ways. There is one way they do:--Every Mohammedan mother is exceedingly anxious that her son shall have a white woman for his chief wife; so they watch the white girls and proselyte them and take them when they can do so. The chief Mohammedan in our town is a fair-haired German who was taken by the Mohammedans in childhood and has lived among them ever since. He is much interested in health reform, dress reform, and all the other reforms that we have. The missionaries of each and every denomination, when in that country, must have a trial with Mohammedanism, and we are the only people who have any success with them, because we have seen the necessity of using the practical method. The W.C.T.U. have sent missionaries to South Africa, but without success. The Mohammedan population are far ahead of the missionaries of the different sects, from a health-standpoint, for, like the Rechabites, they drink no wine nor strong drink, neither do they eat swine's flesh, and consequently these Christian women could not get a foothold among them. I never saw a drunken Mohammedan in my life.

The Mohammedans have their own peculiar dress,--although, unfortunately, Mohammed, when he forbade the wearing of hats or bonnets failed to forbid the wearing of corsets, consequently the Mohammedan ladies in So. Africa are all going into corsets. I had a talk with one Mohammedan lady patient in regard to healthful living (they do not very often call upon male physicians), and I succeeded in converting her to the principles of dress-reform.

The men have been, and are still, well educated, but they are just beginning to educate the women. The government of England has endowed a college for Mohammedan women in Egypt, and the wealthy Mohammedans are sending their daughters to this college, as they dare not trust them in England, and they send their boys to the English colleges. This woman had been educated in this manner, and she felt very proud of her

education. After she became a convert to dress-reform, she got patterns for waists and went out among her people and labored with them in that line. That is the only impression we have been able to make on those people. They were prepared to receive all the bad things we had to say against pork and alcohol, and all we had to say in favor of vegetarianism and just how much we can do for them along those lines remains to be seen They are very intelligent, and well worthy of assistance. I have given you this illustration to show you that we have more avenues of usefulness open than other denominations, because we have a greater range of truth to present.

I have spoken of the Malay class more particularly, because the United States has lately come in possession of about seven millions of them in the Phillipine Islands. They are Mohammedans, and, I trust, while under the benign influence of Christianity, they will be educated, a blessing of which they have been deprived under the tyrannical rule of Spain.

MRS. GOWDY: The foreign field looks very different to us while at home, from what it does in the field. It was so with us: Before we went south, the field looked very different from what it did when we entered it. But it makes no difference where we go, while God is with us. If God calls us to a certain field, we should remember and be just as willing to stay there till he calls us home, as to leave it. The Lord wil be with us and bless us in all our labors, so long as they are wrought in him.

"SISTER ROSA": I have attended two or three department meetings and have been pleased to find that there is a large wave of religious feeling which has come in. I have attended three different meetings this week. Last Sabbath, I was at Marshall. On the way there we stopped at the little church at Ceresco, held a meeting there, and there was a good attendance both at the Sabbath-school and the general service. Then we went on to Marshall, stopping on the way, where there were a few houses, and singing some hymns while the people listened. When we got about half way to Marshall, we stopped and had a season of prayer; there were eight of us and each took part sitting in the carriage. Then we went to Marshall and had an extremely good meeting with the prisoners, and about five of them gave their hearts to God. After that, we had a large street meeting, and the people were very attentive. Thepeople expressed great pleasure that the "Sabbath-people" had come to speak to them. They asked that the Sabbath-question should be taken up on the Sabbath. This was done, and three of them asked for certain books to be sent to them, and paid the money for them. There are many phases of this work which I have enjoyed, and I shall look back to these opportunities which I have had in Battle Creek with pleasure.

MRS. WHITNEY: I think there are some here who will remember a Mrs. White who was here some time ago. She was a member of a wealthy family, and her friends spared no pains for her. She came here a raving maniac, and was attended by two nurses. I was talking with one of her nurses last night. She says the lady is now entirely well, and that the beginning of her improvement was while she was here, and that she is very sound on the health-reform question, and th t she won't use milk, eggs, meat nor butter.

MRS. ALLISON: Our mission work is rather increasing in interest The attendance now is as large as it was in the winter. Last night the seats were all filled, and chairs were supplied. Three professed to be converted. One Sunday we had one meeting at the Mission and another at the lake, at Chamber's landing. Saturday evening we always have a large street meeting at the close of our meeting in the Mission. At ten or eleven o'clock the street is full, and we catch a set of people then that we don't have in the earlier meeting. Yesterday our Kindergarten closed for a month. There is a great deal of enthusiasm in this direction. We ar are going to have a kindergarten Rally on Friday.

Through the kindness of friends, we have been able to get those things which were necessary for our patients,and have a supply on hand. So far, we have no debts. There are six of us in the family, and we have barely what we need from day to day. We have had but little help,--it has come in small amounts, but, thus far, it has been sufficient. Dr. Martin, the Methodist minister has taken up some collections at the Friday evening meetings, which have come to about three dollars, and this is used in payment for the electric light. A collection has been taken up for specific cases which have needed help.

Some time ago I told you that I was one morning awakened by a tramp at 5 o'clock in the morning, and that I got him some breakfast and that we sang hymns together. The other day he came in, wearing the Salvation Army uniform. He said he had been off in a logging-camp where there were some members of the Salvation Army, and had joined them. He said he had been a Christian once, but had wandered off from the right path, but on thinking about those hymns that we sang together, he decided to return to the Lord, and he is now a Salvation Army boy.

DR. READ: I am interested in our little Electrical Department and in the few men who work there. We are trying to develop the idea among us, that although it may be a busy season, and we may be very busy, we are not obliged to leave God out of our work, but remember that he is present with us, right in our work; that when we are busiest, we can come the nearest to him. We have morning meetings before taking up the work of the day, and make our work the subject of prayer, and have tried to see God in all our principles, and this has been a help to me, and I believe it has also been a help to others, to thus commune with God about their work. I feel that our work in our department is coming up on a higher moral level by this means; and while thus engaged, we find that we are making improvement, even from a scientific standpoint. It seems that the Lord has been present with us in our work, and called our attention to some things which we had not thought of before, so we feel that the work is advancing from every point of view.

In regard to the medical office work: While coming in contact with the patients as they come in, some interesting things develop occasionally. Since my last report, there was an old German lady from who came in, and she had been sent here by recommendation of a physician who had charge of a hydropathic institution there. I have been surprised to see what a large number of physicians are sending their patients here, and the esteem in which they hold the institution. One of the southern patients has sent us from twenty to twenty-five patients this spring. One physician from Wisconsin came here a while ago and brought six patients with him, and quite a number of physicians also have come in, bringing in one or two patients with them; and others have been sending in patients. On looking over the record, this thing is becoming more and more frequent all the time.

I was interested in a thing that my assistant told me. One of the physicians, after visiting the various departments, last of all visited the operating-room, and as he came away he remarked to the doctor who was showing him around,"You people are doing very scientific work here. I have been astonished to see what thorough scientific work you are doing; but there is one thing that you have with you which the rest of us do not have,--you have God in it all." I was pleased to see that that impression was made upon the mind of this physician, although he was not a professing Christian.

BRO. MURPHY: In reference to physicians; it seems to me that we can look aback to about ten or twelve years ago, when it was up-hill work to get the physicians to help us; as arule, they were opposed to us instead of assisting us; and now, when we find that it is just the other way, it is very encouraging. We are holding our meetings regularly twice

a week, and I believe we are doing our best to make them interesting, although many times we are pressed right up to the time of the meeting, so that we can scarcely get away from work, but when we do get to the meeting we get a blessing from the Lord. The brethren in our department are much encouraged. Yesterday, one of our patients, a County Clerk from ---------- left us, he gave us a good testimony and we were much encouraged by it. He said he should go home and tell his ministers that they were altogether too fo mal in their religious work. He seemed to be quite taken up with our work and our Christian endeavors.

DR. RAND: I might mention the case of one of our patients who has been here previously. He returned here last night from the south. Three years ago he seemed to not pay much attention to what he had, while he was here,but he now seems to take a great interest in our work. He said he had made the circuit of different insticutions in the United States and observed them, and he spoke of this institution and the loyalty and faithfulness that he had found in its different departments. He brought two patients here with him when he came this time, one of whom was a physician in charge of an institution at Eureka Springs; he went there, and he did not receive the benefit he sought, and he told the Superintendent there that if he would go with him he would be greatly benefited, so he came here. Mr. -----leaves us to-day. He is a member of a large wholesale grocary firm in West Virginia, and he is very much taken up with our work. He has arranged with the Food Company, that while he is traveling about, he can handle their foods, and I think he is also going to handle them in his store. He said to-day, that it was not only physical health that a man could get here, but also spiritual health and that he appreciated what help he had received here in both respects. We also had a German here from Detroit, who was a very sick man when he came here; but he is now improving rapidly physically, and he is taking a deep interest in spiritual things.

ELD. HUBBARD: As to the matter of Christian influence, and the contrast between this and other institutions in this respect, I might state that one of the physicians in the institutions across the way has purchased a house andn lot next door to me, and will soon move in. I understand that his wife is a spiritualist or clairvoyant. The report is that they both get jolly drunk occasionally. If that is a specimen of the spirit of the institution over the way, it seems to me, if we are trueto our principles, we have no cause for apprehension in that direction, because the contrast will be so great that people will understand it and govern themselves accordingly. From all that I can see, it seems that there has been a general taking hold in the things of the Lord, and during the last few weeks there seems to have been a general coming up among us. I have not had the privilege of attending the prayermeetings, having classes at night until a few weeks past, and the attendance is increasing from week to week.

610.6

# GENERAL MISSIONARY COMMITTEE MEETING.

August 18, 1900.
Dr. J. H. Kellogg in the Chair.

MISS STEVENS: I have had several talks with patients this week I might mention one with Mr. Brown who is Professor of Practice in the Cornell University. He said yesterday that he had given up tobacco and other unwholesome things. He said he had been feeling so restless and nervous that he made up his mind to give these things up. He said he had become interested in our work, and in everything that he found here. He subscribed for Good Health before he left. President Adams and his wife from Wisconsin are with us; his wife said she appreciated everything that had been done for them.

DR. PAULSON: A physician came to Chicago the other day— he had been here about five years ago. He said he had had a poor opinion of Seventh-day Adventists until he came to the Sanitarium, and from what he had seen of them here, he thought they must be the nearest right. He said he was going to stay a week or two in the city for he wanted to attend a clinic. As my wife was away, I invited him to stay with me in my room that evening and said that in the morning I would take him to a great clinic by Bro. Mackay, which would be very interesting. He had heard about the "Life Boat" and asked if we had a life-boat and a life saving crew. I told him No, but that this was a preliminary part of our work. He went to Bro. Mackay's meeting in the morning, and I understood that he was very much interested. He said, "This is the greatest thing that I have struck," and I think he will give his heart to God. He got his first impressions here.

A Catholic died across the way, and the family were poor, and they had no pall-bearers, and the priest told them to go down to 1926 and they would find pall-bearers. They did so and found some young men there who acted as pall-bearers.

CHAIRMAN: A great deal of the seed sown in Battle Creek bears fruit in Chicago. The last time I was at the Branch there, I found many Catholics there. On inquiry I found that the Catholic Bishop had been here and had been recommending our treatment to his parishioners, and priests; so his attendant priest and many members of his church are taking treatment at the Branch. The patients there are nearly all Catholics. I was down at 1926 Wabash Ave., and heard that a Catholic woman had been there for treatment, and that she was needing an operation. The doctor asked her if she wished to make any arrangements about the price. She said, "No; the Bishop says you are good people and that it will be all right. It is remarkable how they would come to 1926 for pall-bearers as the Catholics are very particular about their burial service. I was very much impressed with that idea while reading the 14th chapter of Acts (reading history of the healing of the cripple and the persecution of Paul and Barnabas.) The people thought it was Paul and Barnabas that cured the cripple, and so they proposed to sacrifice to them as to Jupiter and Mercury, their gods. Dr. Salmans told me that he had a similar experience in Mexico. A woman came to him after the sight of her eyes has been destroyed by inflammation, and she begged him to make her see again. She had heard of a poor woman who had been sick of a fever and whom he had healed. The woman had been pronounced "dead" by the doctors, but under his treatment she had gotten well. He said to this woman, "I can't cure you." "Oh, yes you can", said the woman, "you healed such a one, and she was just dead and you can heal me." "No," he said, "I can't cure you; I would have to make new eyes for you, and there is none but God can do that." "Oh", said she, "you are not a common man; you are an angel come down from Heaven, and you can cure me if you only will." It is

wonderful that people come to our sanitariums who are considered hopeless cases. About 25% of the cases that are sent here as "hopeless" recover. These are the same sort of cases as the cripple, the one whom Paul cured in the name of "Jesus of Nazareth." God dwells in humanity, and if we are healed, it is God that heals us. That is the Gospel that we should hold up, and if we do that, the people will see it, and when they are healed, they go away with that idea in their hearts. I think that is all we need to do to make our work a wonderful success -- for we can't do it. But when they hear that God is in man and that he is the real healing power, that thought will draw the poor, sick and suffering people to us. We are doing much in this direction, but we ought to do more. We see what wonderful power there is in our medical work and in our health-work it is a power which God has given us to make our enemies our friends. This Dr. Brown of whom Sr. Stevens has spoken, says he has been watching our work for three years. Dr. Wilcox, an eminent medical authority, who has translated large French work on disorders of the stomach, could diagnose Prof. Brown's case, but could not cure him. For several days he thought he could not give up tea, coffee and beefsteak; he had been here a week before he could do it. He had been drinking beer, smoking tobacco, etc., but he found that these things were harmful. I explained to him one day that they were harmful, and why, and he was convinced. As in the case of Paul and Barnabas, people are ready to sacrifice to us to-day, and to-morrow they will stone us; so our only safety is to point people to the only source of help. We have had a marvelous opportunity to do that work this summer, and I wish there was some way of waking up our great family to take hold of this thing and improve our opportunities. As I was coming down to Sabbath-school, I noticed that there were but very few patients out on the lawn. Now I have a picture in my mind of what ought to be seen here. On the Sabbath-day the patients should be seen out on the lawn in little groups studying their Bibles, and that we should make a real missionary day of it. Here we have about 600 different people receiving benefits at our hands, being healed and seeing miracles wrought. It seems to me we must make this an every day matter, bringing our religion down into our every day lives, so that the people will understand it. I was this morning talking to a lady who was feeling blue, saying that her case was hopeless; that she had a good doctor and she though if I would talk with her, it would be all right. I found that all she needed was a little encouragement and assurance that she would get well. I took a great deal of comfort in telling her that I could not cure her, and that no man could cure her, and that if she every got well it would be by the operation of the power within her--the power of God. She said with tears in her eyes, "I know that--I am a Christian woman," and it was very easy to talk with her and to open up this question before her mind. Now I think we have the nicest lot of patients we ever had; Cannot we organize some plan by which we can get hold of these people? I thought I would propose to-day that the doctors and their assistants should each be asked to organize their patients into a little class for Bible study and for the purpose of talking over some of these practical questions,--for instance, "God in Nature." We would not make these meetings theological meetings, but simply to hold up God--and the Bible says that God is known in the things which he has made. Now let us try to open up things before these patients in a primary way--to open up the great thought of God in man--that he is an ever present person--an intelligence that is close by. It seems to me that this thought would be a great comfort to patients. If we could do this, I think we would soon have this lawn covered every Sabbath, with little groups of people discussing questions that would be of great benefit and blessing.

ELDER HIBBARD: I notice that good results have come from the Sunday evening meetings. A number have asked for literature, also for Bible study, and a large number have been added to our 4 o'clock Bible studies on the lawn. There is a lady now in the Hospital whom I have noticed now on the lawn a good many times. She wants to know about the Sabbath and other things which she has found here. I believe it would be well tov take up the Gospel from the standpoint of God in Nature, beginning at the beginning. Two weeks ago this Sunday night, I spoke on that subject--first, who is the author of the Bible- then, what has he been doing? What are the manifestations of his work. Last Sunday night I spoke in the Tabernacle and so was not present at the Bible study and Eld. McCoy took charge of it.'

MRS. WHITNEY: Miss Street was telling me yesterday of being in a group on the lawn some time ago where there was a young lady from the South. She has embraced the present truth and has come here and is, I believe, in the training school. Some relatives were present, and one of them made a remark upon the power of religion which induced her sister-in-law to give up everything and come here tovbe a servant--that is, to work. The question was then asked, "What is there about it that brings people here, making sacrifices? Miss Street said she had quite a chance to take with them about the matter.

CHAIRMAN: The great foundation stone of our truth, as I look at it, is that God is in man, working for him and trying to save him, not outside of him, but in him. Now our patients come here to be healed, and it is very easy to show them that the same power that cures and maintains them is the power that heals, and that there is no other power that can heal. We are doing a good work , but after all, is it not a fact that our patients often stay here weeks, and then it is rather accidental that they get hold of this truth? Could we not, and ought we not to organize a systematic plan by which we can make more rapid progress in this direction? Some do not find out these principles until just before they go away.

VOTED, That the suggestions of the Chairman in regard to dividing patients into little groups or classes for Bible study on Sabbath afternoons be carried out.

DR. PAULSON: There was a Catholic who recently came to us after having served a seven years' term of imprisonment. I took him into the medical office and had an hour and a half's talk with him. He said he was brought up a Catholic and knew nothing about praying. Finally I prayer for him and he prayed that the Lord would forgive him and make him a better man, so that he would be prepared to meet his mother. We have similar experiences. Bro. Mackey is studying the Bible and carrying on meetings every week. He spoke to our workers a few days ago. There is a power about him and in his work which indicates that the Spirit of the Lord is with him. He has had some disappointments and trials, but the Lord is wonderfully leading him.

JUDGE ARTHUR: I had an experience last week, something in the line of the suggestions which have been made in reference to laboring with patients and teaching them about God in Nature, and which might be beneficial to those who propose to undertake that work. There was a gentleman here who was a robust, fine looking man and connected with a large Insurance company. He told me he had lived in Michigan 21 years and had heard about the Sanitarium, but that he had always considered them as a sort of water-crank, so that in his travels he had never stopped off here. He asked me how we cured people, said he, "Dont you use drugs." I told him No, that in my opinion drugs never cured any one. I then explained some things about our diet and methods of living, and said he, Do you pretend to tell me that a man can live and work without meat? I told him I did, and explained to him the difference in nourishment be-

tween different substances. He became interested and at length he said "If you don't cure a man with medicine how do you cure him?" Said I, "We don't cure him at all." "Then how does a man ever get well", he asked. Said I, "God heals him." "Then", said he, "you believe in these faith-cures, do you?" I told him we didn't be lieve in the faith-cures that he referred to. I said, "We don't believe that God makes a special dispensation in favor of each individual, but if you have faith enough to believe that God can cure you, and put yourself in harmony with his laws and adopt them and live up to them, you will in this manner be cured, and you may be sure that it is God that does it." Before I got through with him, I gave him directions for getting our foods in Detroit. He said he had made up his mind to make atrial of it, he said that he had for a long time been convinced that he was smoking too many cigars, and he was beginning to think he was eating too much meat, but he said he was afriad he couldn't work without meat, and that if he should quit eating meat, and drinking tea and coffee all at once, that ut would kill him. I told him I was a pretty lively specimen of . humanity yet, but I had done it and had done some pretty hard work too. I put in about two hours( miss missionary work with that man. He was interested in my history and experience and said he would stay over until the next day and see me again. He did so, and I explained to him the nature of proteose as compared with meat. These things were a perfect revelation to him and I am satisfied that the Doctor's suggestion is an excellent one. There are many who come to this institution who would take a great deal of interest in this subject, if their attentiam was quietly called to it individually. I do not think it would be well to give them what is called "present truth" at first, but that they should first be made to understand the great underlying principls of God in Nature.

BRO. MURPHY: Men who do not work in officers sometimes say to me in reference to our foods; "That kind of diet is good enough for you folks that work in offices, but you can't make it work on a farm where you are doing manual labor. I always tell them I know it can be done, because I tried it three years a number of years ago, and I worked hard, and I lived really more strictly than I do now, and I had no trouble whatever.

SISTER AILISON. There was a priest came down to the mission yesterday and wanted to know if we gave meals to gentlemen as well as to tramps saying he was quite well acquainted with Sanitarium diet, and he thought it would be nearer and more convenient for him to come there for his meals. I got acquainted with the priest the other day, because I had a Catholic boy with us, and I felt that he ought to go home. But he thought his mother wouldn't send money to us, but would send it to the priest. So I telephoned to the priest and he came and gave the boy a good talking to. I suppose the priest - must have written the mother, because I got a letter from her yesterday, saying that if she sent money for the boy to come home, she would as soon send it to me as to the priest, although she belonged to the Catholic church.

6 10.6

Battld Creek, Mich., May 10, 1900.

Dear Fellow-Worker:-

Because of the press of work in the MEDICAL MISSIONARY office, consequent upon some changes in the work and the absence of some who have carried a share of the work, the NEWS LETTER missed its March and April issues. Meantime events have moved on without waiting for us to overtake the work which they bring. We are more and more deeply impressed each month with the fact that we are in the close of time, and more and more do we appreciate the light that prophacy throws upon the events which are occupying the world in these days,--political events war, pestilence and famine. Surely it shines more and more clearly, and will to the perfect day, to those who can understand.

As to the Sanitarium and the sphere for which it stands, the work is onward. It has been decided not to have the summer school which has been held for several successive seasons, but the time will be utilized by giving advanced work to the nurses who have finished the regular studies and have been for a time in the field. Several of those who have been absent from the Sanitarium the longest are returning for a few weeks for this study. The field workers who went out last winter are some of them returning, and others will continue their work of scattering publications and educating the people.

The Ecumenical Conference of Missions, just closed in New York, was attended by several of the family. Dr. Kellogg was present on the day especially devoted to medical missions. Miss Steinel of the MEDICAL MISSIONARY office, Mrs. Branson of the A. M. M. C., Dr. David Paulson of the Chicago Training School, and Dr. Thomason of the Sanitarium, went as representatives of the Medical Missionary & Benevolent Association.

Dr. A. B. Olsen and Brother M. E. Olsen sailed for Europe March 20 and we have received letters from Brother Olsen from England..... Bro. D. D. Waldo of the training class, in company with his father and others, went to Germany in March. He writes of having visited Dr. Hoenes and family at Hockern and the Sanitarium and school at Friedensan. He finds the brethren in Germany taking hold of health principles and living up to the light fully as well as in the States. He is going on to visit relatives in Russia.....The work in Chicago is advancing. The training school there has about forty or fifty students and they are having an excellent experience. We were all made sad at learning of the death of Bro. Sadler's little boy about ten months old the latter part of April. He was brought to Battle Creek for burial.....The death of Mrs. Caroline E. Haskell April 21 at her home at Michigan City, Ind., will seem like a personal loss to many of our circle because of her generous interest in our medical missionary work. Dr. and Mrs. Kellogg attended the funeral, and also Mr. and Mrs. Comins, Supt. and Matron of the Haskell Home, to build which Mrs. Haskell contributed the money that it might stand as a memorial of her husband. This is but one of Mrs. Haskell's many beneficences which were world wide in their influence.

From our correspondence we cull some items of interest to our readers. We hope our friends who welcome the NEWS LETTER will not forget that others are as glad to hear from them as they are from others. Address such communications to the MEDICAL MISSIONARY NEWS LETTER or to the undersigned, Sanitarium, Battle Creek, Mich. Let us remember one another at the throne of grace, praying especially for those of our number who are in far away lands, for those in affliction or trial of any kind.

Yours in Christian love,

E. H. Whitney.

Bro. M. E. Olsen contributes the following:-

The renowned Rowland Hill, in addressing an audience at Wotton, exclaimed, "Because I am in earnest, men call me an enthusiast. When I first came into this part of the country, I was walking on yonder hill, and I saw a gravel pit fall in, and bury three human beings alive. I liftsd up my voice for help so loud that I was heard in the town below, at a distance of nearly a mile; help came, and rescued two of the sufferers. No one called me an enthusiast then; and when I see eternal destruction ready to fall on poor sinners, and about to entomb them irrecoverably in an eternal mass of woe, and call aloud for them tc escape, shall I be called an enthusiast now?

Mr. Hill was right. There is great want of earnestness in matters of eternal moment. As medical missionaries we have the greatest reasons for being wide-awake, earnest, and energetic; for the Lord has given us a saving message for both soul and body. We must rescue men from the gravel pit and from eternal destruction. A flood of glorious light shines upon us, while the world lies in darkness. Therefore the command comes to us: "Cry aloud, and spare not; lift up thy voice like a trumpet." May God give to each of us an earnest missionary spirit, so that we will have no peace in inaction, but feel an individual responsibility to proclaim to a perishing world the truths which the Lord has given to us.

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Dr. P. A. DeForest writes from Basle, Switzerland:- "I have just returned from a trip among the churches and found the NEWS LETTER awaiting me. The work is onward and the seed sown in these fields is beginning to bear fruit. The people here are more simple in their dietetic habits than are Americans, but still there is great room for improvement. We have begun to hold cooking schools with good results. The Medical Mission at Bienne, in charge of one of our nurses, reports encouraging results. One of our French brethren is building a small summer sanitarium in the Jura Mountains. One of the graduate nurses will take the responsibility of the medical work there.

"During my trip I had opportunity of seeing our brethren and sisters personally and answering a great number of questions in regard to our work. I find most of them anxious to learn more about how to live so as to escape disease. All seem to realize that those who would escape destruction must step faster and press together. At the Institut Sanitaire there are not quite as many patients as formerly, but as spring approaches there is an increase of numbers. We want the prayers of the Sanitarium family that we may move wisely in these dangerous times and that God may go before his work in this country."

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Drs. R. S. and Olive P. Ingersoll write from Calcutta, India, under date of January 18:- "While our work has apparently been moving somewhat slowly during the last two months, we cannot help feeling that it is, on the whole, gaining ground.

You all know of the sad death of Elders Robinson and Brown, which we all feel so much. We have wondered what would be the results, for we could not see how they could be spared just now. But we are thankful that the work does not depend upon any one person but upon an immortal God. The prospect seemed so bright in Kalimatar. The orphanage had been removed to a place where the children could have all the advantages of country and farm experiences; and the dispensary work, of which Bro.

Brown had charge, was also doing an encouraging work. But the Lord has it all in his own hands, and we are anxious to have him direct in the plans which are being made to carry on their work until their places can be properly supplied by other laborers.

The prejudice which exists is, little by little, being removed. One of the ministers here in Calcutta who has really been the most bitter, and we might say has done the most to oppose the truth, sent to Sister Robinson a letter in which he expressed his sincere sympathy, and we have also heard from another source that in one of his meetings he prayed very earnestly for God's blessing to rest upon our mission in its deep affliction. So it may be that his own heart will be more in sympathy with the work. We are hoping that this may be the case. The Freewill Baptist missionaries have been very friendly, with one or two personal exceptions. One of their lady physicians, who has had considerable to say against Dr. Place and the principles which we are representing, especially in regard to diet and healthful living, is now very ill, having had several weeks of fever, and her friends are trying to get her to come to us for treatment. Among these friends of hers is another lady physician, who is very anxious for her to come. Of course if she does come we will do our best to help her to get strong, and pray that the Lord will show her that it is only by living in harmony with these laws of health that she will have health restored.

Somwe can see that God is working, and we know that his truth will triumph though it may apparently for a time be crushed even to earth. We are all of the best of courage, and thankful for the help which has been sent to us in the way of nurses. Miss Coats and Miss Royer arrived just in time to help us out of an emergency, , and they have been busy ever since they came."

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Sisters Laporte and Passebois write from Nice, France:-"Since coming here in January, 1897, we have been working especially along the line of massage work and nursing in order to be self-supporting. The rest of our time has been employed in doing missionary work among the poor. When we began we were recommended to an American physician by a patient who had been at the Sanitarium, and in that way we have made ourselves known, so that at the present time our work is almost independent from the doctors. As the foreigners come to Nice in the winter time on account of the delightful climate our work is especially among them during that season.

"We are of good courage and are trying to sow, as much as we can, the truth we have received. We find some people very much interested in our health principles, while some others are bitterly opposed. Meanwhile we like our work and enjoy it very much and look forward to the time when we will see more medical missionaries scattered all over France We are enjoying good health and are thankful to the Lord for the light he has given us and for the precious instructions we had the privilege of receiving at the Sanitarium.

"We had the privilege of having with us this winter Drs. Kress and Lindsay. We enjoyed their visit, as it reminded us of our time spent at the Sanitarium."

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Brother John Osborne writes from Cummings, S. Dak., near which place he and his wife are located on a farm. They are endeavoring by an everyday Christian life to set such an example before those around them that will convict them of sin. As the result of their efforts three of their neighbors are observing the Sabbath and two more are on the point of yielding obedience to all of God's commandments. Brother and Sister Osborne are both enjoying good health.

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Bro. J. F. Harrington who has been engaged in medical missionary work in Rochester, N. Y., during the past few months, has recently returned to the Sanitarium in order to get further training for the work. He reports excellent results of his efforts in Richester. Some have accepted the truth and a large number have become interested in the health principles. He says:-"My heart is stirred within me as I go from place to place and behold the needs of the people and realize that they are turning from the good things of God to the weak and beggarly elements of earth." He found the acquaintance of a young man's society and interested them to work in a mission of the "Volunteers." Bro. Harrington also had under his care a man who has been a Bible student for many years, who adheres quite closely to hygienic principles of living. He is a hopeful subject for the truth.

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## NOTES AND PERSONALS.

The annual meetings of the International Medical Missionary and Benevolent Association which were held in this city last month were full of interest. An excellent spirit was manifested and it was very encouraging to note the favor with which the medical missionary work is meeting among our people everywhere.

Among those from other places in attendance upon the meetings at that time were Dr. Paulson and W. S. Sadler of Chicago, Dr. Riley of Boulder, Colo., Dr. A. N. Loper, of College View, Neb., Dr. J. R. Leadsworth of the Spokane, Washington, Sanitarium, Md. Dugdin of the St. Helena Sanitarium, Dr. C. C. Nicola of the New England Sanitarium, Dr. A. Amelia Zipf of Wisconsin.

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Mr. and Mrs. R. J. Green and Miss Carrie Wilson are located at Little Rock, Ark., where they have opened up bath rooms and are carrying on a successful work. Their work is meeting with great favor among the physicians of the place who are sending their patients to them to receive treatment. Bro. Green is calling for more help

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Mr. and Mrs. Simpkins are spending a few weeks at Mr. Simpkins' home in Wellsville, N. Y.

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Dr. Zipf has been working among the churches in Wisconsin and gives a very encouraging report of the work along medical missionary lines in that conference.

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Miss Carrie Clemens and Robert J. Plumstead were recently married in Oklahoma City, O. T., where they are connected with the medical missionary work.

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Cards recently received from Calcutta, India, announce the marriage of Miss Maggie Green and Brother I. D. Richardson. They give their future address as Lower Colaba, Bombay, India.

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Dan Fitch and Bert Aldrich left Battle Creek a few days ago for Guadalajara, Mexico, where they will connect with the Sanitarium. Hattie Jenson and Mr. Welsh of Chicago, and Miss Orie Corbit, who was spending a short vacation at her home in Hagerman, N. M., have also recently connected with the work at Guadalajara.

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Mrs. N. W. Paulson left last month to connect with the work in Chicago. She has accepted the position of head nurse in the ladies' medical word at 1926.

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Dr. Leroy Otis and Miss Stella Howell1 were married at this place a short time ago. They left immediately for Aledo, Ill., where Dr. Otis is engaged in medical work.

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Among the workers who have returned from the field or vacations are:- Irene Brandt, Chris Hanson, Cora Davis, Donna Humphrey, Zenna Cooper, Millie McVane, Miss Sarah A. Street, D. Ella Smith, Martha Nelson and Eva Rutherford.

Dr. Geisel, a W. C. T. U. worker, who adopted our principles while at the Sanitarium as a patient a few years ago, recently dr visited the Sanitarium and delivered a short but stirring address at our missionary meeting a few weeks ago. She also spoke in the evening to the lady helpers on the subject of Social Purity. Her lecture was very instructive and highly appreciated.

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Mrs. W. L. Hoover and little daughter recently left for South lancaster to join Mr. Hoover who has accepted the position of general business mangger of the New England Sanitarium.

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The last news from Dr. Kate Lindsay was that she was visiting the health institutions on the continent of Europe.

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"Sister Rosa" has gone to Chicago for amonth. She will visit the Training School, and the W. C. T. U. headquarters at Evanston and other points of interest.

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Miss Belle Everett, who has been doing successful self-supporting medical missionary work in Huron, S. D., spent a week at the Sanitarium a short time ago. She brought a patient and spent her time while her gathering up new points. She is also desirous of enlisting the interest of someone to assist her in her work as she has more than she can do.

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For paper to be Called "The Missionary Acre."

THE FIRST MEDICAL MISSIONARY COLLEGE.

Something more than one hundred years ago, a Christian gentleman dying in the West Indies, left a considerable sum of money to be used in the establishment of a medical college for the education of medical missionaries. The instructions in his will, however, were never carried out so that the college was not organized, and the world reamined a hundred years without the benefit of an educational institution which might have rendered untold service to humanity and the noblest work in the advancement of the cause of Christ. A medical missionary institute was organized in Edinburgh ..... years ago, and ..... years ago, Dr. George Dowkontt organized, in New York City, a medical missionary institute on a similar plan, but neither of these institutions was incorporated as a medical school, neither did either one undertake to give a regular medical education, or to issue medical diplomas. Those who had dedicated their lives to medical missionary work had been obliged to obtain their medical education at ordinary medical schools, and to get such missionary training as they could secure incidentally.

The American Medical Missionary College, which was organized and incorporated and opened in the year ....., all within less than six months of the conception of the enterprise, was thus the first institution ever organized for the exclusive purpose of educating medical missionaries. The beginning of this missionary school may be traced a long way back, at least as far back as the organization of the Battle Creek Sanitarium or what was first known as the "Health Reform Institute." The organization of this work was begun in 1866 and completed by incorporation in the spring of 1867.

Thus a beginning was made. From year to year, as larger facilities were required , a kind Providence opened the way before the growing school so that there has been no lack, from the opening day to the present time, of the amplest facilities for giving the most thorough-going instructions in all branches of scientific medicine, together with every sort of training needed to thoroughly furnish the medical missionary for the great and good work before him. But, while teachers and teaching facilities have been abundantly supplied by the generous attitude of the Sanitarium Board and faculty, there has been one conspicuous deficiency: the school has had no building of its own in which to carry on its work. The class rooms have always been only such as could be rented from the Battle Creek College; they have not been altogether convenient; they have been few in number, and often over-crowded, and there has been, at no time, any guarantee that these rooms could be relied upon for more than temporary use. Nevertheless the school has grown so that, at the present time, the attendance is about 120 pupils, all earnest young men and women who have dedicated their lived to the Master's service as good Samaritans to labor in any part of the world wherever the providence of God may call.

Suitable buildings are required both in Chicago and Battle Creek. A large part of the course given in Battle Creek is devoted to laboratory study, training, and the analysis of the secretions and blood, stomach fluids, etc, A most important part of necessary aid to the physician in the scientific treatment of disease. The College is incorporated in Chicago, and its headquarters is necessarily located there so that the school may receive the benefit of the great clinical advantages afforded by that great city. The special needs of the Medical school are also better supplied in Chicago than in a small

country town like Battle Creek. The requirements of the work in Chicago demand a building of considerable size, not only for the accomodation of students but for hospital purposes to provide for a dispensary, class rooms, etc. The securing of such a building wasone of the greatest difficulties which met the committee at the very beginning of the work. Providential circumstances led to the securing of a building at 1926 Wabash Ave., in a very lary building which had been occupied for many years as an Orphans' Home. The building was very old, dingy, poorly lighted, much delapidated in parts, and, to a considerable degree unsanitary because of the worn out condition of the plumbing, steam pipes, etc. This building was secured for a comparatively nominal price -- less than one fourth the price ordinarily charged for a building in that quarter of the city, and an important work has been done in that place, notwithstanding the numerous drawbacks. Within a few weeks of the present time, the third class of students will graduate from the four years' course of instruction given in the school, the requirements of which are fully equal to those of any other school in the United States.

It might be interesting to take a brief survey of the results of this medical educational work which has been carried on in the American Medical Missionary College for the last six years, and which was the natural outgrowth of the work which had previously been conducted in the Training School for Nurses, and in short summer courses for medical students during a series of years at the Battle Creek Sanitarium. It was from these summer courses that the school had its beginning. Drs. Riley, Lindsay and others, who had previously obtained their medical education at first class medical colleges, devoted a considerable part of their time during the summer months to the training of young men and women who, while spending their summers at the Sanitar-

ium, spent their winters at different medical schools, especially at New York, Chicago, and Ann Arbor for the purpose of obtaining an education necessary to prepare them for medical missionary work.

Among those who have obtained instruction during this preliminary period before the organization of the Medical College proper, might be mentioned the following:

Drs. Paulson and wife, now in charge of the branch Sanitarium in Chicago.

Dr. Howard F. Rand, who is one of the leading members of the Faculty of the Battle Creek Sanitarium.

Dr. Silas Rand, who is in charge of an important branch of the ~~Sidney~~ Sanitarium located at Newcastle, New South Wales, Australia.

Dr. D. H. Kress, and Mrs. D. H. Kress, who are now in charge of the Sidney Sanitarium.

Drs. Abbie M. Winegar, Mary Hunter, Mary Dryden, and Jean Whitney, who are filling important places on the staff of the Battle Creek Sanitarium Faculty.

Dr. Bryant, who has for several years devoted her time at the Battle Creek and Boulder Sanitarium located in Brooklyn, N. Y., for the prupose of establishing self-supporting medical missionary work in that city.

Dr. A. J. Sanderson, superintendent of the St. Helena Sanitarium

Dr. F. B. Moran, who is building up an important Sanitarium work in Los Angeles, Calif., with a grand outlook for the future.

Dr. E. R. Caro, who has for several years acted as superintendent of the medical missionary work in Australia, is lecturing in nearly all of the leading cities of the colony, and is also editing a very prosperous health monthly,--"The Herald of Health (?)".

Dr. F. E. Braucht, who after several years spent in developing a splendid medical missionary work in Apia, Samoa, is now engaged in building up a Sanitarium at Christchurch, New Zealand.

Dr. A. N. Loper, who has for several years rendered most efficient service as superintendent of the Nebraska Sanitarium at College View, Nebr.

Dr. F. M. Rossiter, who is connected with the Battle Creek Sanitarium Faculty and professor of several branches in the American Medical Missionary College.

Dr. A. B. Olsen, who, after rendering important service in organizing and carrying on the work of the American Medical Missionary College, has been chosen to represent the medical missionary work in Great Britain.

Dr. W. B. Holden, who for several years has devoted a large portion of his time to instruction in surgery and other branches in the American Medical Missionary College, also rendering important service as a lecturer at Chautauqua and other gatherings during the summer months.

Dr. P. A. De Forest, who for several years has acted as the superintendent of the Sanitarium in Basle, Switzerland.

Dr. Otteson, to whose energy and enthusiasm the people of Denmark are chiefly indebted for the splendid Sanitarium at Skodsborg of which the Doctor is the superintendent.

Dr. M. A. Mortenson, who has for several years in connection with the Battle Creek Sanitarium, has become a member of the Faculty of the Skodsborg Sanitarium where he is rendering most important and much appreciated service.

Dr. W. A. George, who has filled several important positions in connection with the American Medical Missionary College to which

his time has been almost exclusively devoted from the beginning of the school.

Dr. A. J. Read, who is filling an important post on the Faculty of the Battle Creek Sanitarium, while ~~xxtx~~ at the same time acting as secretary of the Medical Missionary Board.

Dr. and Mrs. Ingersoll, who have charge of the prosperous medical mission located in Calcutta, India.

Dr. Heald, who is editor of the Pacific Health Journal and a member of the Faculty of the St. Helena Sanitarium.

Dr. Mary Brighouse, also connected with the St. Helena Sanitarium as a lady physician and instructor in the training school for nurses.

Dr. Chas. E. Stewart, who has for a number of years filled a very important position in connection with the Battle Creek Sanitarium and Medical Missionary College, and also acting as assistant editor of "Modern Medicine."

Dr. Lou Cleveland, who is superintendent of the Sanitarium at Honolulu.

Dr. J. M. Craig who has rendered invaluable service in connection with the Battle Creek Sanitarium and College View Sanitarium and as a member of the Medical Missionary Board.

Dr. A. W. Herr and wife, who have charge of the growing branch Sanitarium at Cleveland, O.

Dr. J. P. Bradford, assistant physician at the Battle Creek Sanitarium, in this country,

Drs. Anthony Davies and wife who are laboring in the same way in South Africa.

We might also mention Drs. Hare, Belknap, H. W. Reed and wife and others who have been connected with the Battle Creek Sanitarium and are now making valuable use of their experience in self-supporting

medical work at different important posts.

An equally long list may be presented of those who have received instruction in the Americal Medical Missionary College.

Dr. Kellar, after three years in the American Medical Missionary College and a single year in spent in another medical school, was called to connect with the work in Australia where he has since rendered invaluable service in the development of the work in that important field.

Drs. Evans, Fulton, and Thomason, after having obtained similar preparation, are filling very important posts in connection with the American Medical Missionary College and the Battle Creek Sanitarium.

A large number of others, after having completed a course of instruction in the American Medical Missionary College, have been called to connect with the organized medical missionary work in the following places: .....

Patterson

Drs. Frank Otis, Elmer Otis, Elmer Eggleston, Frank Morse, and Misses Eshelman, Staines, Boyer, Welman, and Vernier are rendering invaluable service with the Battle Creek Sanitarium, the Battle Creek Training School for Nurses, and the American Medical Missionary College.

Miss Dr. Conway, acting as lady physician at the Boulder Sanitarium.

Dr. W. R. Simmons is superintendent of the Portland Sanitarium with Drs. Spencer and Lockwood as assistants.

Dr. Nettie Armstrong, after having labored efficiently in connection with the Spokane Sanitarium, was called to the work in Australia.

Dr. Etta Curby is acting as lady physician at the Spokane Sanitarium.

Dr. H. B. Farnsworth, has medical charge of the branch Sanitarium at Madison, Wis.

Drs. C. P. Farnsworth and Mrs. C. P. Farnsworth, nee Bennett, have recently been called to Guadalajara, Mexico to connect with the Sanitarium and Medical Mission at that place.

Dr. A. W. George is located at Little Rock, Ark., where an efficient medical work is developing.

Dr. Leroy Otis has recently located at Nashville, Tenn.

Dr. J. Dow Shively is acting as superintendent of the Iowa Sanitarium work.

Dr. Maui Pomare , after having returned to New Zealand, has been appointed medical missionary to the Maoris.

Dr. J. W. Erknanbeck, who for several years as superintendent of the Guadalajara, Mexico Sanitarium.

Dr. Clara Beckner, who is assistant lady physician at the South Lancaster, Mass. Sanitarium.

Dr. Otis Hayward, who is located at Graysville, Tenn. giving instruction in the Academy at that place, and engaged in building up a self-supporting medical missionary work.

Dr. J. E. Froom, who is in charge of a pioneer branch institution at Moline, Ills.

Dr. Prince, who is a member of the faculty of the South Lancaster Sanitarium.

Dr. Alfred Shryock who is charge of the branch Sanitarium work at Seattle, Wash.

Dr. I. A. Dunlap, who is giving instruction in the College at Walla Walla, Wash.

Dr. Elsie Martinson who has recently been called to connect with the work at Skodsborg, Denmark.

Dr. and Mrs. S. S. Edwards, who are in charge of important departments in the Battle Creek College.

Dr. Julia White, who is in charge of the visiting nurses and dispensary and hospital work in connection with the Medical Missionary Training School located at 1926 Wabash Ave., Chicago.

Dr. Amelia Zipf, who is doing independent medical missionary work in Iowa.

Drs. Gardner and Wife, who are establishing branch Sanitarium work in Montana.

From the above, it will appear that the Medical Missionary College, although young, can show splendid results already attained;- training and placing in the field ..... medical missionaries is a matter of no small significance to the world. The institutions with which these physicians are connected are exerting a wide-reaching influence, of which the physicians, are, of necessity, the chief centres. Connected with these physicians are nearly 2,000 other persons,-- trained nurses, managers, and employees of various sorts, all cooperating together in carrying forward the work representing an investment of more than two million dollars, and dealing annually with a considerable more than ten thousand people, a large number of whom are persons of more than ordinary ability, social position, and influence. It will thus appear that the work of which the Medical Missionary College is the real centre and the chief promoter, has already attained no mean proportions. Providence has prospered the work in a wonderful way, and it has gone forward, gaining from year to year in efficiency and magnitude, notwithstanding the embarrassments under which it has labored.

The development of this work has been so rapid and so quiet and unobstrusive that it has scarcely been recognized except by those who have been immediately connected with it. At the last General Conference held in Battle Creek, when this work was presented, there seemed

to be no small degree of surprise at the proportions which it had attained, and, when the great audience assembled in the Tabernacle was made aware of the fact that the important work represented by this school, perhaps exceeding in magnitude that of any other College in the denomination, was carried on without owning a building, either for recitations or laboratories, or for the accomodation of students, there was, immediately, a universal recognition of the fact that this need should be immediately met, and when it was learned that the Battle Creek College would be removed from Battle Creek to some more suitable locality, the vote was put to the audience, suggesting that the buildings now occupied by the Battle Creek College should be transferred to the Sanitarium for the use of the American Medical Missionary College. This vote was unanimously carried, and at the close of the Conference, plans were perfected by a finance committee of the General Conference to provide for the raising of the necessary funds to secure these buildings, and to complete the equipment of the Medical Missionary College in Battle Creek. For this purpose a sum of not less than one hundred thousand dollars will be required.

How is this money to be raised? It is proposed that to secure the necessary funds, a part at least may be obtained by means of missionary gardening. It will take a few years to accomplish the task, but it can be done, and the writer believes, will be done. No more worthy enterprise could be found. The Medical Missionary College has already been made the means of creating a body of medical missionaries such as the world has never seen. If its work can be continued for a few years, the result may be the creation of a medical missionary army which will outnumber all the rest of the medical missionaries in the world. Through the agency of this College, the mightiest work ever accomplished along medical missionary lines can be not only inaugurated but carried for ward

to a successful issue. Here is a great opportunity for all who love humanity and Christ to lend a helping hand. The work is not experimental; it has already proven itself to be a success. The American Medical Missionary College is established upon a sound educational scientific basis. The educational work of the College is recognized, not only in this country but in foreign countries. Its diplomas are recognized in all parts of the United States, and given the same standing as those of the very best medical schools. The school is certainly worthy of being placed upon a sound and substantial foundation by providing it with the necessary buildings with which to carry on its noble work.

W A N T E D, R I G H T A W A Y! T E N T H OU S A N D

M I S S I O N A R Y F A R M E R S T O R A I S E C R O P S W I T H

W H I C H T O R A I S E M O N E Y T O P R O V I D E B U I L D -

I N G S F O R T H E A M E R I C A N M E D I C A L M I S S I O N A R Y

C O L L E G E.

The mission of this little paper is to awaken an interest in a special line of home missionary work which everybody who desires may take an active part.

Only a few are called to leave home and friends and endure the hardships of missionary work in a foreign field. A comparatively small number are called to devote their whole time to the work of preaching or otherwise disseminating the gospel of truth, but every man or woman who loves God and humanity is called to do what he can to advance the

interests of the cause of Christ, and to alleviate the sufferings, sorrows, and woes of suffering humanity.

Are we not too selfish? Are we not altogether too much wrapped up in our own concerns? Oh that God might give every one of us a vision of the sorrow, the suffering, the woe, the misery that is in the world all about us waiting for Christian hands and hearts to bring relief! Oh that our ears might be opened that we might hear the wails, the sobs and the groans that are wrung by bitter despair anguish from the great heart of humanity ! Oh that every Christian man and woman might feel a special call from God to arise to an appreciation of the world's needs, to turn away from his self-seeking and worldly pursuits, and to devote the whole life, the whole energy, the whole thought and the whole purpose to the great work of lifting fallen humanity up,and binding up the wounds of those who have been torn by disease and sin, offering cheer and comfort and succor to the despairing,the forsaken,the outcasts and the forlorn!

Every man, every woman, every boy and every girl has a mission. It is not by any means necessary that we should travel a long distance away from home to find a mission field. We can make a mission field at home. It is only necessary to stake out an acre of land, dedicate it to missionary purposes,and you have a mission field right at home, the cultivation of which may be the means of accomplishing an untold amount of good. At the last General Conference,it was decided to provide the necessary buildings for a medical missionary college. Hundreds and thousands of dollars will be required to erect a suitable building for this purpose in Chicago. This sum, it is proposed to raise by special donations from persons of large means. A considerable part of this money is already in sight. It is also necessary to raise a like amount to purchase and equip the buildings formerly occupied by the Battle Creek College for the use of the American Medical Missionary Col-

lege.

This most important educational work has heretofore received little or no attention from the denomination. The people have never been called upon for a dollar for building purposes or to meet running expenses; this is the first appeal. It is only asked that the proper buildings shall be provided. After the buildings are provided, the college will take care of itself with the aid which may be given to it by the Battle Creek Sanitarium. We want to enlist men and women enough in this work to plant ten thousand acres in crops, the total proceeds of which, when sold, shall be devoted to the provision of suitable buildings and to equip them for the use of the American Medical Missionary College in Battle Creek. Men, women and children can co-operate in this work.

Reader, what will you do? How many acres will you plant? Here are a few suggestions:

SUGGESTION 1. If you have a farm, even though it is a rented farm, cannot you spare one acre for God's work? If you can devote two, three, four or five acres to this Purpose, all the better. You are indebted to God for everything you have and are. The earth is the Lord's. Your land belongs to him. Your crops are all his, for they are the result of his handiwork. Are you not willing to recognize God's ownership of at least one acre or more, all the proceeds of which shall be devoted to the American Medical Missionary College ?

SUGGESTION 2. Perhaps you do not own a farm, but only rent one: in that case, you may not be able to devote many acres to this work, but cannot you spare one , at least ? Make a sacrifice and see how the Lord will prosper you in your work. Remember the widow's cruse of oil.

SUGGESTION 3. You have no land under your control, perhaps:

can't you get some one to give you the use of an acre or more? If you live in town, it is generally easy to find vacant lots, the owners of which are very ready to allow them to be cultivated.

SUGGESTION 4. If you cannot possibly get hold of any land that you can use for this purpose, cannot you do something else, such as making butter or keeping chickens? Or you might take up some other industry,--anything which is in harmony with right principles, and which will produce funds which can be utilized in helping along the Lord's work.

SUGGESTION 5. It is rather late, and if your crops are already planted, stake out an acre or so of the most promising looking portion, and sacredly devote the proceeds of this bit of land to the Lord's work.

There is a great blessing in missionary gardening in store for every one who will take hold of it with earnestness and consecrated enthusiasm.

Don't be satisfied with what you can do yourself, but get your neighbors interested, and try to organize a Missionary Acre Club.

The Missionary Acre will be sent regularly to every person who joins the ranks of missionary gardeners; and we shall be able to publish in its columns a great number of interesting experiences, of which we have already a considerable number on hand.

## DOING WHAT YOU CAN .

The students of the American Medical Missionary College, as well as the medical faculty, are going out every Sabbath and spending a day or two in different Parts of Michigan or contiguous States, giving public addresses in the interest of the health work, and of this missionary gardening scheme in the interest of the American Medical missionary College, presenting the plan of missionary gardening and enlisting missionary farmers. Considerable space in this and succeeding numbers will be devoted to a report of the interesting experiences of these earnest young men and women who have given their lives to the medical missionary work.

In order to place clearly before those into whose hands this little paper may fall, a definite idea of the work in the Medical Missionary College, we will present in this number a number of reproductions or protographs of the graduates of the school, and of those who are now attending. We earnestly ask you, dear reader, to remember that each face that looks into yours from these pages represents a whole life consecrated to sacrificing work for suffering humanity. Let us ask you, when so many have given their lives, cannot you afford to give a few weeks or a few days' work in the interest of the same cause, in providing a building in which the glorious work of educating missionary physicians to carry the Gospel of healing for soul and body to the whole world, to be given an opportunity for training and necessary preparation?

## A GREAT COLLEGE WITHOUT A HOME.

The American Medical Missionary College is one of the greatest of the educational enterprises of the world; it is the only medical missionary college that has ever existed. It has 120 students now in attendance; next year the number will probably be 200 or more. It has a faculty numbering .....physicians,nearly all of whom give their services gratuitously. But this splendid enterprise has no home; it has no building of its own in which to carry on its work. The General Conference has designated missionary gardening as one of the means which shall be especially depended upon to provide the necessary buildings in Battle Creek. Won't you help us all you can? Plant what you can yourself, and get as many of your neighbors as you can to plant a crop for God.

# GENERAL MISSIONARY COMMITTEE MEETING.

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We herewith send you an abstract of our Missionary Committee Meeting held April 22, 1909, Eld. McCoy in the Chair.

Kindly bear in mind that this information is not for publication and should be used judiciously.

OPENING PRAYER by Dr. Craig.

DR. PAULSON; ,I HAVE HAD SOME VERY PRECIOUS EXPERIENCES DURING the last few weeks with my patients, and have seen some marked results of work done. One patient told me that he had been worldly minded and not inclined to religious work of to religious study, "But," said he, "I have got to turn over a new leaf; I have got to be a different man." He said he was willing to give up his business to go into this work,--said he, "If I can do anything that will be of service in this work, I will do it." One man said to me the other day, "You know, Dr. Paulson, that I have been a very wicked man; there is scarsely anything wicked that I have not done,--of course I am paying it back now; but I must go home and change about altogether," and the tears stood in his eyes as he said so. There was another prominent business man from St. Louis who recently said to me, "I think everything here is grand. I think the morning worship is good, and that it is as important for me as my treatment; it does me good all day long, and I know it is a blessing to me." Sometimes the Lord gives us encouraging experiences for a few weeks, which seems like a refreshing rain; at other times it is with us more like a desert or a drouth. So we should not be discouraged if we do not see immediate results from our work; they are sure to come. I am thankful for the evidences that I see, that the Lord is blessing our efforts and working with our patients.

BRO. HALL:--I have no report from my department except what I have heard. Bro. Taphouse is still conducting Bible studies in our department. While I was in Chicago this last week, I met a business man who is the son of a wealthy wholesale grocer; he is a Catholic and has been brought up in a Catholic school. He made this remark to me of his own accord, "Not one cent of my money will ever go to the Catholic church I have been watching your line of work in Battle Creek,--your medical missionary work--and the money that I am to have by-and-by is going in that work."

DR. WINEGAR:--On Tuesday I met the nurses and the bath room girls; there was a good attendance, and a good many went away because the room was so small. We had a most interesting meeting--I think one of the most touching and impressive meetings that I have been in for a long time. There was scarcely a nurse there who was not touched and in tears. There were many beautiful testimonies given by those present, showing their interest in the work, also their desire for a deeper consecration to the work. I was much pleased to hear thd speak upon this subject as they did, of their desire to come into closer touch with Christ, and that the work might be done on a higher plane. I believe there is a general effort of this kind on the part of the nurses and although it seems to some of us as though there had a sort of stupor come over the family, yet I think the very feeling that this is the case causes many to seek the Lord more earnestly than ever. Another encouraging thing is the way in which new patients have come into the Sabbath School. In the class in which I have been particularly interested during the last few weeks the patients who were present took as much interest in the discussion of subjects that came up as any of the members of the family. Some of the patients come regularly,--or at least as far as theyc can do so, and each week there are new ones coming in. I think this shows a good interest on the part of the patients.

BRO. CHRISTIANSEN:--Sr. Allison took charge of our meetings this week. We have had quite a number of interesting meetings out on the "farm" this winter; we call them "farmers' meetings." We talked about the care of fruit trees from a Bible standpoint. I believe the Lord has given us some light during the last six months in regard to tilling the soil and caring for the trees, the fruits and the vines. This gives us courage in this line of work. I believe the Lord has sent us the men who have come there to help us carry on this work; I believe they are the right kind of men; they take great interest in the spiritual welfare of their friends and in others, and I believe the work is onward along this line.

BRO. STAINES:--Bro. Snyder, who has been working in South America, was in our Tuesday meeting and spoke of the openings for medical missionary work; his remarks were interesting to all present. Thursday Dr. Craig took charge of the meeting; I was unable to be present.

ELD. MUNSON:--I met with our department on Tuesday; had a representative meeting. Early this week a gentleman came here who is one of the pillars of the home church,--the church where my own people and my wife's people belong. He is a contractor and has come here to figure on a contract for building the new sanitarium across the road. He is a Christian man; my wife and I have had much talk with him upon health principles, and he said if he got the contract he would take treatment here at the Sanitarium. I also talked with him some upon the Sabbath question. Then a day or two ago, there came here a lady who had been a missionary in Singapore and whom I had known; she is here for the purpose of taking treatment. It seems remarkable that so many people whom I have known should come to Battle Creek in so short a time, and I feel greatly encouraged. I have recently received a letter from my old Presiding Elder who has finally written me upon the subject of my change of faith; he is very much grieved about it, and from the tone of his letter he thinks that I have made a very grievous blunder, and he hopes the time will come when I can get away from here and be restored to soundness of faith. In reply I wrote him, stating that the matter had already been settled; that my wife and I had been baptized and received into the church here; that I did not think there was any occasion for discussion of that matter, as I had been thinking for myself in regard to it, although in the past I had allowed others to do my thinking too much; that I was very clear upon the subject and proposed to go on. I hope the Lord will use my testimony for his good. I have had many precious tokens of the Lord's favor, and I believe that he is using me.

DR. CRAIG:--I met with the bath-room department on Thursday. We read the report of the missionary work in Chicago, and there were many interesting experiences in it. We spent a good share of the time in a season of prayer, and some interesting experiences were related. There is never a day goes by but that some of the patients express their appreciation of the difference in the atmosphere here, and the general conduct of all the people here, from what they had found elsewhere, and how marvelous it is that such a large institution runs so smoothly; this occurs almost daily. One man who was here sometime ago, noticed this all the time he was here; he has, when at home, a large number of men under his supervision and he contrasted the attitude of employes in this institution and those employed by others. He says that since his return home, he has been overwhelmed with questions as to his experience while here, and from what he says some twenty or thirty people will be here in consequence of his influence. I sent him a large amount of reading matter with which to supply those who make inquiries. This morning I received a letter from another member of the same firm expressing very highly his appreciation of all the help he received while here; I never saw a more appreciative letter than that. These things are encouraging. This last patient would have gone away without relief if it had not been for his friend of Toronto; he said he was glad when his friend arrived

here because he was just on the point of leaving, but after being persuaded to stay, he had derived much benefit. He said that his friend had written him that he was glad of his experience here, and that work was pleasant to him now, while before he came here life was hardly worth living.

ELD. McCOY:--I met Dr. Adams this afternoon; he is president of the State University of Wisconsin and is a co-worker with Professor O' Shea. He has come to us weak and weary. He says he is going to throw himself upon the care of the Institution and obey orders to the letter. He wants to see what virtue there is in this Institution. He seems to take hold very earnestly. It is very encouraging to meet these representative men; their influence tends to make or break us, and it is very important that they should get proper impressions of our work. It is important that they should know just what we are doing. It seems to me these things should stimulate us to do just what the Lord would have us do; we are his stewards here, and I trust we will try to rightly represent the Master. Bishop Castle will be here in a short time. I don't know of any man who has been to see us in a long time who will exert a better influence for this Institution than Bishop Castle; he is a warm friend of ours and he wants his son to come here and get starten in our work. There are other prominent persons whom I might also mention; we have physicians, presidents of colleges, etc., here and they are all here to learn,--they are students in this University, and it is very important that we should acquit ourselves in a proper way throughout the whole circle of our work. I feel that there is a great responsibility resting upon me as I have to meet these men and represent the Institution, and I feel illy qualified for this work. But I find that these people are nothing but men and women after all, and that they are willing to learn, and that we hafe somethung here which is very interesting for them, because it means health for them, and health is everything to them,--"All that a man hath will he give for his life," and I think that when we get them to understand the importance of health and a vigorous and profitable life we shall have aroused in them the highest ambition,-to make men understand that we are not here to "live to eat" but to "eat to live", and to live for God and our fellow men, and thus exert an influence the results of which we will be glad to meet in the Kingdom of God.

MRS. HENRY:--Mrs. --- a lady who came here the same week that I did, was one of the ladies who came into my room and asked me some questions in regard to Sunday-keeping, and which led to my making further inquiries upon the subject of the Sabbath; she subsequently told me that if she had known what these questions would lead to she would have bitten her tongue off rather than ask me such questions as she did. She was here quite a long time. Dr. Kress was her physician, and she knew more about her spiritual condition than almost any one else, I think; she was almost an infidel. I have occasional letters from her since she returned home. A little while ago I wrote her a letter, telling her that as she had played so important a part in the change that had come to me, I felt constrained to ask her if she remembered it, and if she would not like to receive a report from me of my experience during the two years that had passed since then. In her reply she said, among other things, "Indeed I remember it, and I have thought about it a great many times;" and then she poured out the fulness of a heart that was undressed and distressed. She stated that she was seriously thinking of returning. I think if she returns she will do so as one who is earnestly seeking to know the truth.

# GENERAL MISSIONARY COMMITTEE MEETING.

We herewith send you an abstract of our Missionary Committee Meeting, held April 29, 1899, Eld. Munson, Chairman pro tem.

Kindly bear in mind that this information is not for publication and should be used judiciously.

OPENING PRAYER by Bro. Sawyer.

BRO. STAINES:-We held both our meetings as usual the past week. Eld. McCoy had charge of the Tuesday meeting, and gave us some very interesting suggestions in relation to our work. The attendance was fair. At the Thursday meeting some special testimonies which have been recently given, were read. The attendance was large. The work is going on well. The attendance at the Morning worship has been good. We have taken up the Sabbath School lessons, and this study has not only been helpful to us, but there are several new attendants at the Sabbath School as the result of it.

Bro. Murphy:-Our department met as usual on Tuesday and Thursday, with good attendance. There are a number of brethren and sisters who are always ready to meet with us. We had a good meeting. The Lord meets with us in these meetings and we are, through grace, greatly strengthened to go on with our daily work and business.

BRO. RAYMOND:-The Cooking department is unusually full at present. I think there are about 100 people who are either in classes receiving instruction, or engaged in different parts of the work. We are having an average of two classes a day, six days in the week. I can say for this part of the work, that we find the study of the principles very profitable, and I am sure the Lord is blessing us in it. I attended both of our department meetings this week. The general spirit and tone of the workers seems excellent; there seems to be a disposition to stand by the work faithfully.

BRO. CHRISTIANSEN:-I met with the Laundry department on Tuesday. We had a very good meeting, we brought up the matter of discipline, and living up to our principles and being missionaries at home. I suppose some of you are aware that one of the members of the family there has broken over the principles of the Institution and will probably have to leave, and this brought a tender feeling into the meeting, and some expressed their regret that they had not been of as much assistance to their associates as they should have been. I believe this is an important line of work which should be taken up in our department; we talked the matter over as a family at home would do. I believe that meeting will result in good, and that all who were present were benefited by what was said and done.

BRO. HALL:-We had a social meeting last Tuesday afternoon in the Health Food department,--the first meeting of that kind, I think, that we have had for something like a month, on account of the study that Bro. Taphouse has been conducting. These studies have been an excellent help to many who know but little of the truth. We had an excellent meeting. On Thursday Bro. Taphouse continued Bible studies. I can report a good feeling over there, and good work being done.

Sr. ALLISON:-I met with the Bromose department on Monday; had a good meeting there. I had no regular department meeting on Tuesday, but visited Dr. Johnson's department. The Wednesday-noon meeting was pretty well attended. The only meetings that I am responsible for are the Christian Help meetings. This morning at half-past eight, Eld. Olson gave us a grand talk on health reform as a part of Cheistian Help work, and I am sure we all derived much benefit from his talk. We are to have a Christian Help talk here this evening in this room, and I would like to invite in any who may wish to come. Rev. Potter speaks to us this evening. We have invited different clergymen to come in occasionally and speak to us and have an interchange of thought. Sometimes the speaking will be on one line and sometimes on another.

DR. STEWART:-I have no department now; I might tell you something about my trip to Worcester, O. About two weeks ago I went down there in response to an invitation that was sent out by the State Experimental Farm, to investigate some tuberculous cattle. About two years ago a herd of cattle became infected, and the tuberculin test was used, and it was found that forty percent of the animals responded to the test. During the last fifteen or twenty months they have been testing ten of these cattle,--giving them tuberculin to see if it would detect the disease. This time they killed the animals. They had also been feeding two young calves and four pigs on milk,-some on sterilized milk, and some on unsterilized milk. They killed these animals to see if they had tubercles from milk and nine of the cattle were found diseased. Of the two calves, one was fed sterilized milk, and the other was fed unsterilized milk, but both were tuberculous. Of the four pigs, two were fed on sterilized milk, and two were fed on unsterilized milk. At the end of seven months they all had tuberculosis,--they were found extensively diseased. While making further investigations, nearly a whole herd of sheep were found to be infected with some parasitic disease. diseased meat is becoming very common. I have been very much surprised on looking up the statistics about it. While talking with our state Veterinarian, he told me that sixteen per cent of cattle examined were tuberculous. Sterilizing milk thoroughly for a sufficient length of time will probably kill the germs, but it will not destroy the poison that is in the milk, and these poisons alone will lower the vitality of the animals so they will take tuberculosis easily if exposed to it.

DR. ROSSITER:-I went with the Junior class to Chicago a little over two weeks ago. They are thoroughly settled in their work, and are taking hold of it heartily. We have divided up the work, two of the students being in the Dispensary all day long. Some very interesting work has been accomplished. An attempt is being made to do something with every patient in a missionary way. I know of one young man who has spent about everything he had for others; some of the students, while they don't make a very great show outwardly, are doing a great deal of work, and of work that counts. Our missionary work in Chicago is not so extensive as it has been, the Star of Hope Mission having closed. Many of the students who responded to the call to go down there twicea a week have taken hold of the work quite heartily. Last Thursday night I spoke in the Irving Park M. E. Church on the subject of Indigestion; had a good audience, and everything said was received favorably, and the people seemed to be very much interested.

SR. HENRY:-I have had my usual work, although I have not had quite so much work about the Sanitarium for the last week. My correspondence work has been unusually interesting. Among others, I might refer to a letter from a brother who is very much interested in our work. He gives me an account of a man and his wife who were converted and accepted the truth fully. They were immediately very much opposed by all their neighbors and friends, but they stood firm for the truth and lived in a very strong and conscientious way under difficult circumstances. They had six children, and four of the older children died so near together that they were all buried side by side in one grave. The other children were taken sick, and the parents through nursing their children also became ill,nand not a neighbor or a friend, a physician or a ministeror anybody came in, and it was a perfect marvel that any of the family ever lived; but the father and the mother and these two children survived. Bro. ----- in some way learned about this, and that these parents had to bury their four children themselves, the father digging the grave; and the brother of the wife was the only one beside the father and mother and the two remaining children who were present when the burial took place. The father read a few appropriate Scriptures and they had a little service,--just these two parents--the brother was a wicked, ungodly man--over the grave of their four children. In the midst of the service there came in so much of the power of the Spirit that this rough, wicked man broke down and wept, and finally prayed for himself and was converted.

Bro. . . -- wrote me that he wanted me to write to them, which I have done. When one of the children, a boy about eleven years old, was dying, he spoke about a cow that he had. The father told the boy that he would sell his cow, and wanted to know what he wanted done with the money. The little fellow said that he wanted the money that the cow brought devoted to some work for children by which they might be led to understand and accept Christ; that he wanted the money used for the conversion of children, and they wanted me to tell them the best place to invest the $25 that the cow brought. So I wrote them that I thought the best place for that money was in the Haskell Home.

I am glad the Lord has opened up a way by which I can reach such people, and I cannot tell you how thankful I am for this work which the Lord has given me.

SR. ALLISON:-Recently a lady who is much interested in Adventist truth, but is a Methodist, and don't feel as though she wanted to be an Adventist, came to me because I was a Methodist, but I have been giving her Adventist Bible Readings. I don't think there is any better way of learning truth than in trying to teach others,--at any rate, that is my experience. I have been having some interesting correspondence this week. Among others, I might mention the sister of Bishop ----- and her daughter. The daughter is very much interested and asks many questions. She says she is convinced that there must be such a thing as a consecrated Christian life; she says that she has long known that there could be such a life, and has tried to attain to it; that she had never seen it fully illustrated, although she believed it was here. I sent her a litta Training School circular, and she said it was the most exciting piece of literature she had read for a long time. She asked, among other things, if we expected the Lord to set up his kingdom on this earth; her questions are asked in sincerity. Since reading the tract, "Fundamental Principles," she has been very much interested.

DR. HUGHES:-This week one of the outsiders said to the traveling secretary of the W. C. T. U. that this place had more religion to the square inch than any other place that he had ever found before. This gentleman is not a Christian.

ELD. MUNSON:-That has been my own experience; and when I saw this, it made a wonderful impression upon my mind; it was just what I had for a long time been longing to find. We hear a great deal of talk about this thing in the Methodist and other churches, but we find but little of it; it was just that ting that prepared my mind to receive the truth.

DR. WINEGAR:-A lady physician from the South came into the Sabbath School this morning. While waiting for the Sabbath School to begin she said, "Do you know, I am wonderfully impressed with the way in which you keep your Sabbath; it has made a strong impression upon my mind." She is a very nice lady and is very much interested in everything she finds here. Her husband was with her a few days and when he went away, he said, "I am a thorough convert." And he said it very emphatically.

ELD. MUNSON:-A Mrs. ----- returned to this country with us in 1896, with her family who resided in Detroit. She wrote my wife that she had been anxious to go to Clifton Springs, and needed such treatment as they could give, but that it was too far away, and that she had a friend here with whom she could tarry while taking treatment, and wanted to know what things she needed to bring, and then I said that this was a missionary institution, and I was sure she would get very much benefit from it if she came. She came and called at our house and I went to see Eld. McCoy about it, and was glad to take back to her an invitation which Dr. Kellogg very frequently extends to missionaries to tarry here two weeks as a guest of the Institution. She was very much delighted and seemed to be unable to find language to express her gratitude for this invitation.

She has expressed herself in a way that indicates that she is very much impressed by what she has seen. She came here a week ago yesterday, and when my wife was getting ready for the Sabbath, she told her that we were Sabbath-keepers; that we had left the Methodist church and joined the Seventh Day Adventist church, and were going out into the foreign field. That brought up the Sabbath question, and we had a little talk about the Sabbath, but we didn't press the matter at all. I want your prayers for this good woman. I believe she would be very susceptible to the truth, but her husband is a Professor in a University, and it is a hard matter to deal with such men; still the truth may find its way to his heart as well as hers. I have had some interesting experiences with others; have also had some interesting correspondence. Among others, I received a letter from an agent of the British Foreign Bible Society, to which I replied, sending him some of our literature. In his reply he wrote, "I am no Legalist; we are not under the Law, but under Grace." In my reply I wrote, "That being the case, I trust you will graciously do by nature the things which are written in the Law." I think he will take hold of the truth, for he is really a godly man. I have had a letter from another agent of the British Foreign Bible Society who is working in the Malayan Archipelago, and who has had some trouble with the Society. I have sent him some of our literature, and must write to our brethren in London and have them get in touch with him.

Battle Creek, Mich., June 1, '99

Dear Fellow-workers:--

The news letter again knocks at your door, bringing messages from the Sanitarium at Battle Creek, and from our workers in other parts of the great harvest field. They are all encouraging--they cannot be otherwise; for the Lord has not only given us the saving truths for this time, but he has gone out before us in every case, and opened the hearts of candid, truth-seeking people to receive them. The workers who went out last winter found everywhere so many openings that they could not possibly fill all, and many wrote back to the institution for considerable reinforcements.

The outlook for the Medical Missionary work was never more hopeful and encouraging. Every day adds new evidences to the crying need in which the world stands of these life-saving principles. Truly it is a high privilege to be connected with such a work and such a movement, but also a solemn responsibility. May we sense this more and more. May we realize that the principles we handle are sacred, the message we bear given us of God himself, and the people we meet the purchase of Christ's own blood.

There are some very visible and encouraging results from the efforts put forth by the Christian Help Bands in this city. A family of three are now keeping the Sabbath and are carefully studying other practical questions, who, when work was first begun with them some two or three years ago were suffering with much sickness as a result of wrong habits of life, and knew practically nothing of the truth. Others are deeply interested and are having Bible readings at their homes every week, in which different phases of the truth are being presented.

We promised in our last letter to tell you something about the results of our Gospel Mission which was conducted in this city during the winter months. About two hundred made a start to serve the Lord. Some of these were confirmed drunkards, and considered about the hardest characters in the city. It was a most convincing lesson of the power of the Gospel to see the marvelous change wrought in the characters of these individuals. Some of the merchants in the city have been very skeptical in reference to mission work. They were partially convinced a year ago when we opened our first mission on Main Street, but the work did not go as deep as this winter. On the evening when our mission closed some of the prominent citizens presented the leader, Brother H. Behenna, with a fine Bible, and also gave one to Brother Rants Byington, one of the most prominent converts, who, according to his own statement, has been drinking for forty years, was known all over the city, and considered a hopeless case.

Our rescue farm near Lake Goguac was occupied by some fifteen or twenty men last winter, some of whom turned out very well indeed. Two, namely Brother H.L.Manion and Brother Prudden, were baptized and admitted as members of the Battle Creek church a few weeks ago. Brother H. Manion has since been sent to Peoria to cook in the mission there. Brother Prudden is working for the Health Food Co. He plays well on the violin and will probably be leader of the Sanitarium band this summer. Another man was sent down to Chicago for an operation and is doing well there. All three are resolved to devote their lives to Gospel work. Thus we see that the Lord blesses faithful efforts put forth in these lines, and shows us even in this life fruit enough to keep us from being discouraged, if not enough to uplift us with pride.

Several interesting street meetings have been held lately. Brother Wooster, captain of Life Boat Crew No. 13, and Brother C.W.Wilson have been most active in this line of work. There have been some hopeful conversions and many interesting Gospel conversations and visits at the homes of interested persons. At the meeting held Friday evening, May 26, a lady came forward for prayers who was once a Seventh day Adventist. This crew has a regular meeting of its members three times a week, and is working in several lines. Brother E.A.Atherton, in charge of our Sanitarium printing office, has organized a Life Boat Crew among the Review Office boys.

WITH THE FAMILY.-The Sanitarium presents its usual aspect of a very busy place. The patients show a remarkable interest in the principles and the usual earnest desire to get well. In the absence of Dr. Kellogg some instructive lectures have been given in the parlor by Drs. Paulson, Winegar, Olsen, Byington and others.

The general health of the family of helpers is good, though we could desire that sickness might be entirely removed from those who should stand as perfect examples of health. We have been called to part with three members of the Training School this spring, namely, Miss Emily Marshall, Miss Etta Parmenter and Miss Anna Crow. Miss Marshall and Miss Parmenter were sick for some months, and Miss Crow had been in delicate health for some time but did not take to her bed until about two weeks before her death. We shall all miss these faithful workers. They died at their post of duty and are at rest. At the same time this sad experience may teach us to be more careful in maintaining our personal health as a sacred legacy which God has given us, and for which we must give an account. Let us give diligent heed to the testimony received from Sister White some months ago with reference to this matter.

Thursday evening, May 4, witnessed the opening exercises of the spring class. Among those present at the opening exercises were Eld. A. T. Jones, Eld. A. J. Breed, Prof. E. A. Sutherland, Mrs. S. M. I. Henry and the regular faculty of the training school. Some very helpful thoughts were presented by the different speakers. Sister Henry sdwelt upon the importance of each worker getting inspiration and power direct from God, acting in all things with a view of his own individual responsibility. Sister Allison spoke of the duty of happiness and the happiness of duty. Dr. Paulson spoke of faithfulness in little things, and how essential it is to have a right spirit at all times. Brother Jones dwelt on the importance of cultivating a love for hard work. His text was, "My Father worketh hitherto, and I work." About forty members of this class went to Chicago Monday, May 15, to spend some time in city missionary work.

The praise meeting Friday evening, May 20, was an occasion of real refreshing. Eld. McCoy drew some beautiful lessons from the 14th chapter of John, dwelling especially on the peace of the Christian. Eld. Wakeham, formerly a Bible teacher at the Sanitarium, was present and spoke some encouraging words. The following day a consecration meeting was held, by request of the helpers, in the Dormitory assembly room. Eld. Hibbard read extracts from "Thoughts from the Mount of Blessing", and a number received help.

MISSIONARY CORRESPONDENCE.--Several of the helpers are having interesting experiences in missionary correspondence and the preparation of articles for their home papers. Miss Margaret Walde is furnishing frequent articles on healthful living for a Lutheran periodical called "The Young People's Paper", of Elkhart, Ind. This is a monthly journal of superior character. The editor has written very cordially to Miss Walde, showing real appreciation of her contributions. Another of our helpers is in correspondence with a Lutheran minister in Minnesota. In his last letter he requested a full exposition of the Sanctuary question and she is trying to get better informed in regard to it herself in order to answer his questions. Every now and then Brother Hunter and Bro. Egan get letters from some one in the South telling of some results of their work there with the Gospel wagon.

The prison number of the Life Boat seems to have met with universal favor. Many letters have come to Bro. Sadler and others, from prisoners who have read the paper and been helped by it.

There are several men in the penitentiary at Jackson, Mich., who are earnestly studying their Bibles, and, as far as circumstances permit, doing personal work among the other prisoners. The following is an extract from a letter received from one of these a short time ago:

"Yes, Brother ,------ called on me. We had a precious time together talking of God and his wonderful works to the children of men. I do thank God for such consecrated men and women who think of poor men confined behind stone walls and iron bars. Bless his name, His spirit can penetrate walls and bars and bring peace and sunshine to many a heart I use th" Bible Readings in my class. I have a .Bible class of about thirty men, and am trying to lead them into the higher walks of life. I was greatly interested in one of the front page articles in the Review and Herald of late date. Oh, what a great responsibility rests upon each of us. I live in hopes of some day being free to come and look into the faces of God's people, and learn more of the angel's message of our returning Lord."

This brother's name is Charles L. Johnson. He is under a sentence of twenty years and has about nine years left. There was a little poem by him in the May "Life Boat." The story of his conversion will be told in a future number. Let us pray that he may continue to be firm in the faith and be richly blessed in his efforts to win others to Jesus It is touching to . notice how deeply he feels the responsibility resting upon him. If he feels his responsibility, shut in as he is on all sides, amd living under conditions where it is almost impossible to do personal work,how much more responsible must we be who have so many precious opportunities, both to receive light and to give it to others.

FROM FIELD WORKERS.--Brother H. F. Litchfield writes from St. Johnsburg, Vt., that his hands are full of work. He is giving Russian and Turkish baths, massage, fomentations, etc. He says:

"One of the leading physicians here was cured at the Sanitarium, and has sent several patients there. He is a thorough believer in our methods of treatment. He says the first thing he does is to get a patient to use the health foods, and the next to get them to subscribe for Good Health ". He is so anxious for his patients to take the magazine that he has his little girl take copies of it and take orders among them. He says that when he gets "Good Health", he sits down the first chance he has and reads it through from the first cover to the last. Of course, he and I work together nicely. Some of his patients have told me that when he went to the Sanitarium, they never expected to see him alive again."

Brother Herman Henkel writes from Galveston, Texas: "The Lord is giving us a rich experience here. I am learning lessons which are worth more than the world to me. I believe I am getting a practicaa hold of some things which I only knew as theory before. I never felt as I do now the power of these principles in the daily life. My work among professional men is very interesting, In fact the Lord is blessing along all lines. One well-to-do family who came to us for treatment have accepted the truth. Evidently the Lord is using the health principles as an entering wedge."

Brother and Sister A. A. Roby furnish the following for the News Letter:

"The Lord has generously blessed the work in South Bend, Mich. We located there about Christmas time and at once began introducing "Good Health" and Health Foods. They were the entering wedge that opened the doors of the wealthy homes to us. After gaining the respect and.

confidence of the people, we used the opportunity of presenting the whole truth. The work was generously self-supporting, and met with the approval of the highest class of citizens including the leading business men. We leave several families educated up to health principles, who will hold the banner high and carry the work forward. The influence of the work, we are sure, will be permanent. We were permitted to meet once with the little church at North Liberty, fifteen miles out of the city. It was an occasion of mutual help and encouragement. We return for the summer's work at the Sanitarium refreshed physically and spiritually."

Kansas has been for some weeks the field of sisters Ida Lindstrom and D. Ella Smith. The following is an extract from one of their letters:

"We find the people in this state, as a rule, poor in the goods of this world, but some with very warm hearts, denying themselves for the love of the truth. From what we can learn, as we tarry a few days at each place, they certainly appreciate these principles here as much or more than in any other conference. Every week it is our privilege to hear fervent expressions of gratitude for the opportunity of receiving these instructions, while, their eyes glistening with tears, they compare them to angels' visits. To our minds it has been amply demonstrated that people may read about these grand principles and derive much benefit, but seeing these truths put to a practical test convinces. When in the large churches, we have divided the classes into sections, teaching each how to cook in a palatable and wholesome manner without soda, baking powder or grease, with a nicety that will tempt the appetite. We use very few eggs and at some places none at all. It is not difficult to persuade people here that meat is not a good food, because they see so much disease among rabbits, chickens, fish, etc. that they cannot but be convinced. A number of our brethren raise the peanuts here and more are planning to do so this year."

Mrs. McAbee, a member of the fall class of '98, and Mrs. Weithoff, have been spending a little time in Chicago selling "Life Boats". They have been wondrously blessed with experiences showing the Lord's leading hand, and very successful in a financial way. In fact it seems to be universally the case that our helpers, while they realize the Lord's blessing at the Sanitarium, feel new life and vigor and realize in a special sense the blessing of God when they go right out into the darkness and give to other souls the light God has given them.

Dr. Kellogg is now at Skodsborg, Denmark.

GLEANINGS.--Word comes from Elder J. E. Jayne of Philadelphia that Martin Keller, George Thomason and Ira D. Fulton, students from the A. M. M. College who went to Jefferson College, Philadelphia, to take their last year, have stood at the head of their classes there. Dr. Keller received the gold medal in Theory and Practice of Medicine. Dr. Fulton received the first prize, $25., in Nervous Diseases. This speaks well for the work of the Medical Missionary College which gave these young men their first three years of training. It suggests the experience of Daniel and his three companions.-----The graduating nurses are enjoying as a special treat, an advanced course of eight weeks in Physiology in charge of Dr. A.B.Olesen and Brother Newton Evans, a member of the junior medical class. The instruction is exceedingly practical and interesting, much of the work being done in the laboratories. ----------The bath-room boys have recently had their pictures taken in a group. See June number of "Gospel of Health" for half tone reproduction of same.------Alice Nathie left for College View, Neb., about a week ago. She will relieve Miss Jennie Williams who has been acting as matron

------Miss Belle Shryock and Miss May Kelley left about the same time for Milwaukee where they will engage in self-supporting missionary work/ ---- Brother Dan Fitch, whom our readers will remember as one of the most faithful contributors to the news letter, has taken up work as caterer in the Sanitarium dining room. Brother Fitch took some special instruction in these lines of work last winter.--------We get frequent encouraging letters from C. A. Brandstater and Clarence Patch. They are fitting up some treatment rooms in Rome, Georgia, and report an encouraging outlook.-------Work is very plentiful in Battle Creek. Several business blocks are in course of erection as well as many private residences. The y are now laying a pavement on Main Street from the river to the Review Office, and on Washington Street between the Offcice and the Sanitarium.------That part of the College campus lying north of the buildings has been plowed up and the students are raising a crop of peas, beans and other things. Probably they are getting as much wholesome exercise out of this as in the exciting ball games that were formerly played there --------The nurses that sailed for Europe May 3d, in company with Elder Olsen, write that the voyage was pleasant. Miss Wedin got through with the least sea-sickness.------Elder Tenney writes from Brisbane, Queensland, Australia, that the work is going forward in that place, and there is urgent need of medical missionaries. He says: "I have just bought 150 dozen of fine bananas for $1.50. Pineapples are also abundant and tomatoes ripe the year round." Surely a paradise for fruit lovers.------ Miss Anna Knight is teaching at Graysville, Tenn.---------The nurses' class of spring of '98 recently spent a day at the State Insane asylum at Kalamazoo. Dr. Rand and Bro. Miller accompanied the class. Dr. McGugan, the superintendent, showed them every attention, and much was learned of interest and profit.--------Sister L. M. Hall, with whom ayou all are acquainted, writes from California, where she is stopping with relatives, that the climate and surroundings are delightful. Sister Hall reports good health.--------About the time this letter reaches you the June "Gospel of Health" will be out. Decide as soon as possible how many copies you can use, and send in your orders promptly. Every medical missionary should circulate some copies of this number.--------Bro. Chris. Schank left a few days ago to accompany a patient to Kansas City, Mo.---- Bro. Hubert Hollingsoworth writes that he is enjoying the work at the mission in Milwaukee.

In bringing this number of the news letter to a close we wish to thank those who have kindly contributed to it, and to invite the cooperation of all the workers. Your communications will be gladly received Don't be discouraged if you have sent things in the past which have not appeared. They may have miscarried in the mails, or in some other way failed to reach the office of the News Letter.

Also, look over our Workers' Departments in "Gospel of Health" and "Medical Missionary". We may occasionally place contributions in these papers which are suited for a wider class of readers.

Let us hear from you often.

THE MED. MIS. NEWS LETTER.

Per M. E. Olsen.

P. S. An interesting letter has just come from the Doctors Ingersoll, Calcutta. Look for it in next News Letter.

GENERAL MISSIONARY COMMITTEE MEETING .

------ oOo --------

THE COMMITTEE convened Dec.19,1903, Eld. A.T.Jones,Chairman.

SEASON OF PRAYER, in which Mrs. Whitney, Eld. Jones,Eld. Tenney and others took part.

CHAIRMAN: I think it would be well to hear reports from the departments through the week. I attended department meetings in two places,--the Wome Nurses, and the Food Company. There was an excellent interest in the studies, and a number expressed themselves as having been greatly helped in the studies that were given; that they understood better how to go along in every-day Christianity. I told them at the beginning that I did not expect to spend any time in trying to get up a revival, or a sort of grand movement to lift them away up above where they ought to live every day, because they could not live up there all the time; that they would have trouble, and get things mixed, when they had to come down; that I would endeavor to get them to see how to live every day as they would have to live after the week of prayer was over; that the religion that we can get hold of and keep does not do us much good; but the religion that gets hold of us, and keeps us, is all right every day and everywhere; the religion that keeps us from ourselves and close to God,is the kind of religion that we need, and that does us good in everything we do. The studies of conduct are of that kind of things that meet people every day, and gives us Scripture which are helpful to us every day. They were all interested in the work and each took a part in it , and practically all attended during the last half hour of the day.

ELD. TENNEY: My meetings have been only at the Old People's Home, this week. Of course you can imagine what kind of meetings they were. They were not able to get out, so we only had the readings, and when there was time, these were supplemented with a social meeting, and these were occasions of peace and blessing; they sm seemed to be more peaceful and happy than they were years ago. Although the old people were feeble, yet it was a very sacred place to me at the Old People's Home--and it always was--because I think of them as the children of God,--people who have seen a good deal of the battle of life, and are now resting, waiting for their change to come. The Lord has been near to us there, and we have had sweet seasons of prayer together. Some of my Bible classes this week have been prayermeetings, and we have had real good times, and some especially good meetings. I have tried to encourage the students in looking to the Lord, and get a better Christian experience,--and many of them are seeking for it. Of course they feel disturbed, especially the younger ones having nothing to do, and not knowing just what duty is, and things that have come out anew try them more and more. They feel as though the Lord had brought them here, but they don't understand what is being said through the Review. I have told them that if they felt that they were in the wrong place, they were at liberty to go; that if they felt that if their conscience was troubling them, and that they had come here against the counsel of God, and against light, by all means not to stay,--that I would not advise them to stay--but that they must settle that in their own consciences. But if they felt able to ~~send~~ stand and do the Lord's work here, and felt that the Lord had brought them here, and were willing to stay here and be Christians here and hold up the light that God had given them, that there was a great work for them to do here, if they ~~were faithful~~

were faithful to him.

I believe this experience will be good for us; I believe that God has good in it for us , and I believe he will work good out of it for the institution. It seems to me, however, that it is a time for heart-searching,--a time for digging deep, and for each one to ascertain just what work the Lord has for him individually. A great work is to be done here next summer. No doubt hundreds and thousands of persons will come here, and we need to keep our armor bright and our experience and spiritual strength renewed.

BR. MURPHY: In the Business Office, we have had our meetings regularly. While all do not take part in the meetings, yet all showed their interest by their readiness to come. The average at our meetings is about twelve. We enjoy the meetings, and we have good seasons.

ELD. TENNEY: I have attended the meetings in the Printing Office part of the time. Br. Hanson is here, and he can speak for the meetings there .

BR. HANSON: We are having pretty good meetings in the Good Health department; have an attendance of twenty-five or thirty at every meeting. We have been holding the meetings regularly every Sunday morning between 11 o'clock and 12 o'clock, and Br. Tenney has been giving us a course in Daniel, in which all seem to be very much interested. During the past week, with the exception of yesterday we have had department meetings the whole week through. I have noticed several who were present who were not in the habit of attending our meetings, and there was a good interest manifested. I am very glad of these means of grace, and I believe the Lord is blessing others in the use of them,--I know he is blessing me .

MRS. WHITNEY : We have had excellent meetings at the Haskell Home last week. All the children seem to be earnestly seeking the Lord individually,--also some of the care-takers. The week of prayer has been quite a natural combination with this work of seeking the Lord. These meetings have been well attended by nearly every one in the house, except the youngest. At 5 o'clock we have had old and young meet together. At first it was suggested that we could not have the meetings of old and young together, but we have had no trouble in that respect, and the children have been ready to speak and to pray. Last night we had a larger meeting than usual, of course, being at the commencement of the Sabbath. We had a season of prayer and speaking, and there seemed to be almost no time to stop. There were also several requests for prayers. I think there has been an excellent spirit in the Home during the past week, and we have had the presence of the Lord with us, making all hearts tender. Some who have been on the back-ground have been coming forward again. The general testimony of all, last night, was, "Thank God for the week of prayer."

MRS. FOY: I met with the chambermaids every day last week. They were all present. Part of the time, Mrs. Hauver met with them.. For the last two weeks subjects have been taken up and each one has considered them during the week, and they would then give their thoughts , and some passage of Scripture upon the subject; there were also requests for prayer.

A VOICE: The leader of the Mechanical Department is not present with us, but I realize that this week of prayr has been a wonderful improvement in the number present at our department meetings.. On the last morning especially, there were some rousing good testimonies from dome who had scarcely ever had anything to say before .

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Sunday morning was to be a continuation of the previous meetings, and there seemed to be an increase of interest. There are some who do not take hold, but we have hopes of them.

A VOICE: During the past week, Br. Butler asked me if I could take charge of the readings in the laundry. I did so, and the laundry meetings have been well attended, and every one seemed to be deeply interested.

BR. CURTIS: We have had mettings during the past week, and nearly every one has been present. We have had some readings of Scripture, andsome seasonsof prayr which have been encouraging to us. There have some outside of our regular company who have come in at different times, and they seemed to appreciate the meetings. Some showed their desire and purpose to be heartily engaged in the Lord 's work, realizing that our service, whatever it is, is God's service. Others have expressed their purpose to labor on diligently, glorifying God in what they do.

CHAIRMAN: Now the next question is this: Is it possible for us to have some evening in which we can have all the family to - gether for Bible study, and to study the same subjects.

ELD. TENNEY: I am in favor of anything that will increase interest in the Bible and religiouslife, and ~~if~~ I would be glad if we could spend more time than we do in this manner. In our Bible classes, I have much regretted to see that other studies seem to take precedence, and the Bible seems to be the last thing taken up-- when nothing else conflicts with it. It seems to me that if there were only one thing that we could study, it should be the Bible. Our Friday evening meetings have been pretty well attended. It has been my ambition to have a meeting in which will be a meeting of all the family. Many of our workers feel that there are so many lessons,

etc., that there is no opportunity for them to speak their feelings in meeting. Now we should have an outlet, as well as an inlet, and it seems to me that once a week is not too often to have a social meeting in which all the helpers can express themselves. I feel that the Friday evening meetings have already been a help to the family. I believe we can have a very profitable season by devoting an hour and a quarter to a social meeting every Friday evening. There are quite a number of physicians, and leaders of departments who have taken pains to come in, and this has been a great encouragement to the helpers. We have not had a meeting in which we have not had evidences of God's blessing. There has been a spontaneous outbreaking of feeling and experience, and we can hardly stop the meeting at the end of the hour and a quarter.

MOVED and seconded, That we have a meeting on Tuesday evening.

ELD. McCOY: That is the evening of our general prayer-meeting, and that is a very sickly kind of meeting now, and the quest is, whether that would stimulate this meeting or not. This meeting is generally announced as a meeting for the family as well as for patients, but at these meetings the family are conspicuous by their absence. I believe we should foster the meetings we already have,-- although I don't object to this one. (Discussion.)

MOVED and seconded, That the Committee on Religious Services be asked to consider, and revise the times of meetings, and the meetings themselves, and fix upon the time for a general meeting for the family. Voted

ALSO, That a member of ~~this~~ the committee on Religious Services, be appointed in place of Br. Osborne, also, one in place of Dr Morse until he returns. VOTED.

VOTED That Mrs. Foy act on said Committee in place of Mr. Osborne.

VOTED, That Dr. Stewart act on said Committee as alternate for Dr. Morse.

VOTED, That the time of this Committee Meeting be changed from 2:30 P.M., to 3 o'clock P.M. (The time of closing the meeting to remain the same as before.)

ADJOURNED to next Sabbath at 3 o'clock.

610.6 Minn. Com. Meet.

# MINUTES OF MEETING

of

PHYSICIANS AND HEADS OF DEPARTMENTS

held

Sabbath, January 14, 1905, in Room 15, College Building, at 3.P.M.

ELDER JONES:

Inasmuch as these meetings of physicians and heads of departments have been very poorly attended during this past year, and the real missionary work done has been very small, it is my opinion that, if the attendance is not going to increase right away, it will be advisable to continue these meetings on only one Sabbath each month, and to spend the remaining three Sabbaths in doing active missionary work by visiting the different churches in this vicinity. I think that the time would be spent to much better advantage. I do not want to convey the idea that I wish these meetings altogether discontinued, but under the conditions that have existed during the past year, the meeting has not been profitable, and I will say again that I think the time would be spent to better advantage if we were to go out with the medical students to the different churches around here, the which, I am sure, we would all be glad to do.

J.E.Hanson: Brother Hanson stated that the churches all around here, wherever he had had opportunity to go, were hungry for the visits and instruction of the good brethren from this place. In a number of places the ordinances had not been celebrated for a long time and it was his opinion that such churches would be much encouraged and built up in the faith if they had the privilege of receiving a call occasionally from ~~them~~ some one of the numerous brethren here.

A.T.Jones: Many of the medical students have been getting excellent experiences in this way. Although to many of them the first attempt was like jumping into an ice bath, yet when once they got into it they were much blessed. What do you think of spending our Sabbaths in this way?

O.C.Edwards was of opinion that our visits should not be confined entirely to churches of the Adventist denomination, which opinion was heartily endorsed by all.

Bro.Curtis was willing to furnish a team to any who would go out to the churches within a reasonable distance, and was himself willing to go and do what he could.

Dr.A.J.Reed thought that one meeting each month was not enough to enable each member of the committee to keep in touch with the work in all its branches. That there would be many encouraging experiences of which only one or two individuals might know, and that the weekly meeting ought to be held so that all

Miss Hosmer

c/o Dr. Kellogg's Rosemont

Genl Meeting
Committee
Meeting Dec 9/03
(File)

might keep in touch with the encouraging experiences of the different departments as related in this missionary meeting.

A.T.Jones: Had the meeting be properly attended and used for the purpose which Dr.Reed suggests, it would be all right. But it has not, and my proposition is that this meeting, as it has been during the past year, is not advantageous, and that we could do better missionary work elsewhere.

A little further discussion of the subject brought to light the fact that the department meetings, which were supposed to be regularly carried on, had in a large measure been discarded. This was a revelation to some members of the meeting, and it was moved by Dr.Reed, seconded by Mr.Judd, and CARRIED, that a committee be formed to take up this matter of the department meetings, and see what could be done about it. The committee nominated was as follows:

Committee on Dept.Meetings. Dr.A.J.Reed; Dr.J.F.Morse; Geo.Judd; L.McCoy; Mrs.M.S.Foy.

A.T.Jones: This is the meeting at which the officers for the coming session should be elected. Who will you have? Before taking the vote, I wish it definitely understood that I absolutely and flatly refuse to be renominated as Chairman.

MOVED by Dr.Stewart, seconded and CARRIED that

CHAIRMAN. Dr.J.F.Morse act as Chairman the coming year.

VICE)CHAIRMAN. Moved by Dr.Reed, seconded and CARRIED that Dr.Stewart act as Vice-Chairman the coming year.

Moved By.G.H.Murphy, seconded and carried, that E.H.Spicer act as Secretary the coming year.

Dr.Stewart, informed the meeting that the Sanitarium had the option of sending ten delegates to the W.Michigan Conference soon to be held at Grand Rapids. It was MOVED by Mr.Judd, seconded and CARRIED that a Committee be appointed to nominate the ten delegates. The Committee is as follows:

Dr.Morse,

A.T.Jones.

Dr.Reed.

Mrs.Foy. The question has been asked as to whether the library should be opened Sabbath afternoon.

Dr.Morse, MOVED that the library be open Sabbath afternoons hereafter at 2 P.M. seconded and CARRIED.

Mr.Judd MOVED that Miss Boyer, who is the present librarian, be on this general missionary committee so she will attend. Seconded, CARRIED.

Motion to adjourn, CARRIED.

~~Recorded~~

Elder A.T.Jones, Chairman.

E.H.Spicer, Secretary.

670.6

MEETING OF PHYSICIANS AND HEADS OF DEPARTMENTS--GENERAL MISSIONARY COMMITTEE

held

South Hall Parlor, Sabbath, January 21, 1905, at 3.P.M.

The Committee appointed at the meeting held Sabbath, January 14, to investigate the question of Department Meetings, was asked to report. Their report is as follows:

Gents' Bath & Nurses' Department. Do not hold department meetings, but do conduct worship every morning for twenty minutes, which is well attended, and in which a great interest is shown by all. The Committee suggested that Jared be asked to arrange for a weekly Department Meeting.

Call Boys' Department do not hold any Deaprtment Meeting, neither do they conduct morning worship, although the members of this Department are expected to attend General Worship at East Hall. Brother Wright suggested that between the hours of 2 and 4 on a week day a department meeting be held. The Committee suggested that H.Wright and G.H.Ward be asked to arrange accordingly.

Laundry, hold a Department Meeting every Tuesday at 7 o'clock for half an hour. The meeting is well attended, and the interest seems good. Morning worship is not conducted.

Mechanics Dept. hold a Department Meeting twice a week, Sundays including and Wednesdays from 7.00 to 7.30. The meetings are well attended, and the interest appears good. No recommendations.

Farmers and teamsters.

Good Health hold a Department Meeting every Sunday from 11-12. There is a full attendance and a good interest. Morning worship is not conducted, and the Committee recommended that Brother Hanson arrange for such.

Chambermaids' Department. hold neither a Department Meeting nor morning worship. The Committee recommended that Dr.Dryden, Midd Aldrich, and Miss Parker arrange for a Department Meeting, and that the members of the Department be expected to attend General Worship in East Hall.

Sanitarium Dining Room & Kitchen. This Department conducts neither a Deaprtment Meeting nor morning worship. Miss Aldrich suggests that 9.30 will be the best hour to conduct morning worship, and 4.P.M. on Wednesday afternoon the best time for the Department Meeting. The Committee recommended that arrangements be made accordingly.

East Hall Bath Room. do not conduct a Department Meeting. They do have morning worship, but the girls do not care to attend, and do not attend unlessit is emphasized that some special bath room business will be the subject under consideration. The Committee recommended that arrangements be made for a Department Meeting be made.

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Mechanics Dept. hold a Department Meeting twice a week, Sundays including and Wednesdays from 7.00 to 7.30. The meetings are Farmers and well attended, and the interest appears good. No teamsters. recommendations.

Good Health hold a Department Meeting every Sunday from 11-12. There is a full attendance and a good interest. Morning worship is not conducted, and the Committee recommended that Brother Hanson arrange for such.

Chambermaids' Department. hold neither a Department Meeting nor morning worship. The Committee recommended that Dr.Dryden, Midd Aldrich, and Miss Parker arrange for a Department Meeting, and that the members of the Department be expected to attend General Worship in East Hall.

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Business Office & Coorespondence Dept. conduct a Department Meeting twice each week, Tuesday and Thursday at 1.P.M. The meetings are well attended and the interest is good. No morning worship is held. It is suggested that Dr.Read or some other physician arrange to meet these Departments once each week, and give health talks on various topics.

Surgical Ward. Morning worship is conducted in this Department, and is well attended. No Department Meetings are held. The Committee recommended that Dr.Stoner arrange with Sister Foy to hold Department Meetings once each week.

East Hall Chambermaids. Department Meetings are held once each week at nine o'clock Sunday morning, with good attendance and interest. It has never been the custom of the Department to hold morning worship. It was recommended that all in this Department be requested to attend morning worship.

Lady Nurses' do not hold Department meetings, but conduct worship both morning and evening, so both night and day nurses may avail themselves of the privilege. The interest is good. It was suggested that Miss Zahn and Dr.Staines arrange for a Department Meeting.

Ladies' Bath Room Dept. do not conduct Department Meetings, but hold worship each morning at 8.40 for twenty minutes. It was recommended that Dr.White and Miss Taylor

arrange for a weekly Department Meeting.

Store Room, Sanitarium. hold a Department Meeting each Sunday at 5 P.M. The meetings are well attended, and are a benefit to all.

Elder Mc.Coy spoke of the very poor attendance at the General Worship conducted in East Hall at each morning. He said that there were usually but four or five present, and it was very embarrassing to have to tell inquiring patients that this was the general worship of some five or six hundred helpers. He stated that this had been the case for a long time, and that he did not remember any time in the history of the institution when such was the case as it is now.

After a little consultation and discussion, it was decided that the best and only way to do was that, as far as possible and consistent, the heads of the various departments should encourage their helpers to be present by being there themselves.

Dr.Read related an experience he had had with a patient in St.Louis who was thinking of coming to the Sanitarium, but coming in contact with a "chronic kicker" who filled her mind with bad things concerning the Sanitarium, she had almost decided not to come. Dr.Read persuaded her to come, and on meeting her in the lobby recently, enquired as to her opinion of the institution. She told him that she was overjoyed

that she had come, and that everything she saw was a perfect revelation to her. She was being greatly benefited, and intended to stay some six months.

On motion of the Chairman, the meeting adjourned.

J.F.Morse, Chairman,

E.H.Spicer, Secretary.

MINUTES OF COMMITTEE ON NEW ORGANIZATION.

Members Elder McCoy, Dr. Rand, Dr. Paulson, Dr. Winegar, Mrs. L. M. Hall and N. W. Paulson.

N. W. Paulson was chosen secretary.

Voted that it is the sense of this committee that some competet person be employed as clerk at the desk , and that the position be not filled by boys.

Voted that the health and comfort of our help working in our various department be carefully looked after.

Voted that the underlying causes for beginning meetings and classes late be carefully studied, and that some way be devised whereby we can secure promptness and punctuality in both physicians, teachers and students.

Voted that the book-keepers employed in the business officebe asked to develpce some plan whereby accounts may be corrected before ~~they reach~~ they are presented to the patients.

Voted that it is the sense of this committee that the routine work in the food Co. , canning factory, bakery be done by our industrials and new class help as far as possible.

Further that there ought to be a uniform time for all our helpers, so that some should not work ten and twelve hours while others put in only nine.

Voted that we make a strenuous effort to reduce the debt of the institution, and that ways and means be devised whereby there may be a saving in each department.

That the continual ~~of~~ working in of untrained help and the sending away of our trained help as well as some of the trainers of the help is resulting in continual loss to the institution.

Voted that this institution shall employ one or more competent person , who shall give their entire time to studying leaks and losses of the institution, and upon whom shall rest the responsibility to see that the

same be remedied .

Voted that there shall be a lady and gentleman physic ian on duty day and night where they can be found when needed.

Voted that all persons who occupy responsible positions in the institution leave notice at the business office when absent.

Voted that the head of each department shall be held responsible for the manner ~~in~~ and the bringing up of the persons in their department, and a person must not pass from one department into another without their failures and defects be properly set before them and corrected.

Elder McCoy chairman. N. W. Paulson, Sec.

MEMO. FOR REORGANIZATION.

Require a weekly report from each department.

Make appointments more formally, and announce them publicly, giving each person in charge of a department written instructions.

Reports from departments should give an individual report with reference to each person employed in the department respecting the department, quality of work, etc.

Reorganize the training school so as to employ medical students and advanced students in doing the work of teaching, dividing the classes into small numbers and giving them specific drills.

Require higher efficiency of nurses; give them more personal instruction.

Have reviews conducted by students and others on principles, etc.

Organize campaign class right away.

Following Pages

Are Best

Copies Available

After due and extended consideration of the different departments of the institution, the Reorganization Committee has found a deplorable lack of efficiency in almost every department. The Committee were unanimous that this state of affairs was brought about largely by the improper basis existing between the educational work and the manual and expert work of the institution. To illustrate:— in order to get in the full quota of hours the first and second year nurses, are obliged to put in short hours of time in a variety of places. Many times the patient finds the one who is giving him his treatment, salt glows, oil rub, enema, etc. is the same one who serves him with dinner, and then often at night his call is answered by the same person. This is not an extra case but something which occurrs almost every day.

Many are the times when the Department Leader has a surplus of help which he is obliged to employ for the reason that the helper is ready and must get in a certain number of hours per day. The endless changing back and forth from work to classes and classes to work is most objectionable, resulting first in a scarcity and then a surplus of help, and vice versa/ The helper works perhaps an hour and then rushes away just when he is needed the most to his class, and comes back oftentimes when there is little need for his services, This results in confusion to the department and a letting down in the mind of the helper as to the value of his services.

There is scarcely a department leader in the institution who does not appreciate this as the one great difficulty which must be constantly met. This endless changing creates the mist or malstrom in which the helpers are lost, and neither Department Leader or teachers know definitely the helper's position or whereabouts .

The Sanitarium physician is obliged to leave an office full of waiting patients to teach a class. Possibly there is nothing

which cries louder for correction than this one thing. Many of our very best paying patients express most heartily the misusage arising from their inability to promptly see and counsil with the attending physicians. Many are the instances daily where nervous patients are obliged to wait from thirty minutes to four hours to see their physician. The physician is not to blame, as the class awaits him and he must go. The policy is to blame. The combination existing between the educational and professional work lies at the root of it.

Instance after instance could be related to show that this statement is not over-colored. This is one of the gross evils which is the cause of a large share of the dissatisfaction expressed by those leaving the institution.

In view of the foregoing and for other obvious reasons, we therefore,

Recommend that the training school department of the Battle Creek Sanitarium be organized under a separate and distinct head and that suitable buildings be provided whose this work dem be carried on and

Whereas, the buildings known as Lockwood and East Cottages appear desirable, for this purpose, we,

Recommend, that these buildings be joined together and otherwise fitted up for the use of patients who have not sufficient means to stop at the Sanitarium proper.

Whereas it is important that training school employees have opportunity for practical experience, we

Recommend that only those taking the training course be employed to do the work of this new department institution.

Whereas it is desirable that only those who are prompted by missionary motives be admitted to this school, we,

Recommend that the following conditions of membership be required from every individual accepted by the Board,-

1st, Each applicant be required to pay $1.00 per week for

board for the first year, and that a deposit of not less than $50.00 be made at the time of entering the school.

2nd. That each ~~worker~~ student be required to do five hours practical work each day.

3rd, That all students be under the direct supervision of the Medical Missionary Board.

4th, That each lady worker be furnished with two complete uniforms, consisting of two dresses, two aprons, three collars, and three pairs of cuffs, two pairs of shoes the first year, and the necessary books used in the school, and the gentlemen with one suit of clothes, two pairs of shoes and such books as may be required during the first year.

5th, That no applicant be received without careful consideration by the committee having such matter in charge.

6th, That instructors be provided as far as possible from the Medical School.

7th, Workers who develop into competent and efficient nurses be employed, providing their services are required, at the rate of $12.50 per month, with room, board, and laundry during the second year.

Whereas it is essential that the patrons of the Sanitarium be provided with better service, we further,

Recommend that the physicians of the institution be employed to do no other work than that called for in the care of the patients under their charge, and we further,

Recommend that none but competent help be employed in the Sanitarium and that each worker be assigned specific regular duties.

Whereas it is apparent that there is at the present time a lack of proper ~~discipline~~ order in the several departments of the institution and as those in charge of these departments have not the authority necessary

to use corrective measures required to insure prompt and faithful action from the help under their charge, we therefore,--

Recommend that the person in charge of a department be given such authority as may secure to him a respectful and faithful attention from,of all persons under his charge, and we further,

Recommend, that the management respect the position of the leader of a department and support and recognize him by conferring with him in regard to all matters pertaining to his department.

We believe the present management should be relieved,of many detail duties and we therefore,

Recommend that the head of each department be held personally responsible to the Superintendent for the department of those under his charge and the general condition of his department.

## MISSIONARIES AT THE SANITARIUM

The following missionaries have recently been welcomed to the Battle Creek Sanitarium:—

*From Africa*—Rev. Joseph Clark, Baptist, and Dr. Royal J. Dye, Church of Disciples.

*From China*—Rev. M. C. Wilcox, Ph. D., and Rev. Mr. Nicholls, Methodists; and Miss Emma Lyon, Church of Disciples.

*From Japan*—Prof. Chapelle and Miss H. S. Alling, Methodists; Rev. and Mrs. Wm. Axling, Baptists; Miss Lucy Mayo, Presbyterian; and Miss Lucy E. Case and Mrs. S. S. White, Congregationalists.

*From Turkey*—Miss G. Griffiths, Constantinople, Congregationalist, and Mrs. R. S. Hambleton, Presbyterian, Tarsus.

*From India*—Rev. H. E. Hopkins, Baptist, and Rev. Wm. Linzell, Methodist.

The following are expected shortly to arrive: Dr. R. S. Hambleton of Turkey, Dr. Sharrocks, of Korea, Mrs. G. G. Brown, of Ceylon, Rev. Dr. and Mrs. I. H. La Fetra, of Chile, and Rev. A. B. Deter, from Brazil.

M. M. Mr. 4/08.

## MISSIONARIES AT THE SANITARIUM

THE following missionaries have recently arrived: Rev. and Mrs. Nathan Maynard from Japan, serving under the Baptist Church, South; Mrs. A. W. Cooper and daughter of the Presbyterian Mission in Siam; Mrs. Spencer Walton and Miss Ringold of the South Africa General Mission; and Dr. Emily D. Smith of the Congregational Mission, Foochow, China; also Rev. A. E. Sutherland, D. D., and wife, Secretary of the Methodist Church Missionary Society of Canada.

M. M. Apr. 1/08

Med. Miss. Oct 2-07

AMONG the missionaries who have recently visited the Sanitarium we record the following: Chas. C. Creegan, D. D., of New York, Secretary to the American Board of Commissioners of Foreign Missionaries; Dr. J. H. Van Allen and wife, of Madura, Southern India; Mrs. Chew, of Lucknow, India; Dr. Margaret Lewis, Northern India; Dr. R. S. Ingersoll, of Calcutta; Girard A. Bailey and wife, of Caracas, Venezuela, Superintendent of the Christian Missionary Alliance Missions for Porto Rico, Curacao, and Venezuela, with his wife and two children. We have received words of help and comfort from all these able men and women who have devoted their lives to the spreading of the gospel in heathen lands. Dr. H. W. Miller, of China, also called upon us for a short time during the past week.

A NEW feature is to be added to the work carried on at the Battle Creek Sanitarium. This is the opening of a home for foreign missionaries who have returned to this country for rest and recuperation. It is purposed to devote one of the large residences owned by the Sanitarium to this purpose. Dr and Mrs. Dowkonnt will have immediate charge of this haven of rest, and will be able to extend to visiting missionaries the best of Christian care. Necessary medical treatment will be given in the Sanitarium, on the grounds of which the home is pleasantly located. A most cordial invitation is extended to returned or returning missionaries to come and receive the benefits of the rest and treatments offered here. A small charge will be made for board and room, and the Sanitarium will give necessary medical attendance and treatment for one month free of charge.

M. M. Nov. 27/07

* * *

QUITE a number of foreign missionaries home on furlough are now at the Sanitarium. Among the recent arrivals are Mr. and Mrs. Maynard, from Japan. Mrs. Maynard will remain some time for treatment. Mrs. A. W. Cooper and daughter, of Siam, are also recent arrivals. We are glad to report that those who are taking treatment are making good progress. These include Miss Gwen Griffiths, of the Girls' College, Constantinople; Miss Mayo, of Japan, and Mrs. Dr. Hambleton, of Tarsus. The latter has had to undergo a serious surgical operation, but is making a good recovery.

* * M. M. Mr. 25/08.

PASTOR John A. Brunson, of South Carolina, is expected at the Sanitarium within a few days. He comes for needed rest and recuperation, and also to assist in the religious work of the institution for a time.

* * *

# THE MEDICAL MISSIONARY

**Published Weekly at 115 Washington Ave., N.**

**By the MICHIGAN SANITARIUM and BENEVOLENT ASSOCIATION.**

EDITORS.—Medical, J. H. Kellogg, M. D.; Missionary, G. D. Dowkontt, M. D.; Home, G. C. Tenney.

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MARCH 4, 1908.


## AN INTERESTING OCCASION

ON the evening of February 25th the missionary guests at the Sanitarium were given an informal reception by the medical students and pastors of the institution. The company assembled in East Hall parlor for a social hour; at 6: 30 they adjourned to the dining room where a pleasant repast was spread.

The following missionaries were in attendance: Mr. and Mrs. Wm. Axling of Japan; Miss Gwenn Griffiths, of the Girls' College, Constantinople; Miss Lucy E. R. Mayo, of Japan; Miss Lucy E. Case, Osaka, Japan; Miss Harriette S. Alling, Tokyo, Japan; Mrs. S. S. White, of Tsuyma, Japan; Miss Julia G. Seager, Venezuela; Mrs. Chas. C. Creegan, of New York, and Mrs. Ida F. Hambleton, of Tarsus.

Elder McCoy acted as master of ceremonies, and after the luncheon Mr. Axling spoke upon the topic "Japan for Jesus." Miss Griffith's subject was "A Great Girls' College." To Mrs. R. S. Hambleton was assigned the subject of "The Home of St. Paul." Dr. J. H. Kellogg spoke of the "Battle Creek Sanitarium, a Home for Missionaries." We all regretted the necessity of excusing Mrs. Hambleton from her part of the program as her health scarcely permitted her to speak in public at present.

A very cordial spirit characterized the meeting. The guests gave free expression of their appreciation of the benefits they were receiving at the Sanitarium and of their hopes soon again to be engaged in their respective fields of labor.

### JAPAN FOR JESUS.

Mr. Axling prefaced his remarks with a tribute of gratitude to God for bringing him and his wife to the Sanitarium, and for the great blessings he had received since being here. For a year and a half he had been unable to do any work of a public nature. Now returning health and strength filled him with hope and courage and he has begun already to anticipate an early return to Japan, where, with renewed consecration, they will give themselves to the work of Christ in that land.

Taking up the topic assigned to him, "Japan for Jesus," Mr. Axling said he would answer three questions, *Why*, *When*, and *How*. In reply to the first it was evident that Japan needed Jesus because "all have sinned andco me short of the glory of God." And if there were no other reason, that in itself would be sufficient. But there are peculiar reasons why Japan should be won for Jesus. There are two great classes in that country, one of which still religiously adheres to the ways of the past. The other a rapidly increasing class of agnostics, people without any religion, hoping that there is a God and yet uncertain about it. In this class are to be found many of influential classes. It is easy to see that Buddhism, Shintoism, and Tenrikys are losing their hold upon the people. Heathen temples are falling into disuse and decay and the worshiping of ancestors and gods is falling off, and the country is in a transition state. The people need a basis for moral and spiritual character and such a basis can only be furnished by the gospel of Christ.

In answer to the question *When*, Mr. Axling could only reply, Now, because it is a transient period, people are relinquishing their old ideas. Agnosticism will surely captivate the people unless something better is presented to them. Individuals who have cut loose from the old faith are looking around for something upon which to build for moral strength. Count Okuma, a man of great influence, but who is not a Christian, sent out word recently to the young men counseling them to study the Bible. The teachings of Jesus Christ, he said, are

not out of date. Professor Nitob, one of the leading educators of Japan, says that there is no hope for Japan but in Jesus Christ. A great change has come over the attitude of the government during the last thirty-five years. At that time people who were suspected of being inclined to Christianity were presented to a cross and they must either step upon it, spit upon it, or be crucified upon it. Count Ito, one of the leading statesmen of Japan, although himself not a Christian or religious man, gave ten thousand yen toward the expenses of the recent Missionary Conference in Japan, because of his appreciation of the benefits that Christianity will be to his country and his people. When the building of a Christian church was projected in Dalny, the government gave three thousand yen and the lot upon which to build. In view of those circumstances, it is evident that now is the time to work for Japan. Things are settling down and the transient period will soon be over, and unless Christianity obtains a standing now, agnosticism is very sure to seize upon that fair land.

As to *How* this shall be done, it may be settled that it will not be done at the present rate of progress nor will it be done by the methods that are now being employed by the Christian churches. We have in that empire eight hundred and ninety men and women missionaries who are fighting for Jesus Christ among the fifty millions of unchristian people. Christians in America and England give one cent and six mills annually for the conversion of each Japanese. If we do what Japan needs to have done, it will be by engaging in the work with the same energy and devotion with which Japan went into the war with Russia. She gave one million of the best of her manhood. The war cost the country $500,000 a day for two years. All this sacrifice was made for the emperor. Many a time have I called at homes where the news of the death of father or son on the battlefield had come, only to be met with a smile of resignation and with the remark, "He died for his emperor and for his country; he could not do more."

Mr. Axling closed his most interesting address by an earnest appeal to the medical students to give themselves to the work of God in lands unblest by the gospel.

### THE GIRLS' COLLEGE OF CONSTANTINOPLE.

Miss Griffiths spoke of the development of the school in which she is a member of the faculty. She prefaced her remarks by the following anecdote: One of the teachers of the College was afflicted with a distressing cough. A little Armenian girl named Beatrice said to her, "I can cure your cough." When asked how she would proceed, she replied, "With hot and cold water." She was permitted to undertake the task and calling for flannels proceeded to apply fomentations and alternate cold applications. The cough was much relieved, and on the third day was entirely removed. Upon being asked where she had learned this, Beatrice replied, "My aunt stopped at a sanitarium in Switzerland which is like the Battle Creek Sanitarium," and that was our first introduction to the Battle Creek Sanitarium methods. Our College started about 35 years ago as a girls' school, and soon became a high school, and in this capacity received students from different nationalities. It is now a fully equipped college, with students representing twelve or fifteen nationalities, the English language being the basis of study. The Armenian, Greek, and Bulgarian girls are present in about equal numbers. Besides these there are Turks, Servians, Roumanians, and girls from many other countries. Each student comes with the language, customs, and religion of her own country, which means the housing of a dozen different religions under one roof, and that which surprises us the most is the harmonious relations which we are able to maintain under these circumstances.

Some time ago the relations between Greeks and Bulgarians was very much strained, and the troubles seemed likely to affect our school. I remember especially one Greek girl whose father lost his home and his business through the incursions of the Bulgarians. She, of course, grieved very much over this, but all trouble in our school was averted and our school work was uninterrupted.

Our principal effort in conducting the school is to dwell upon the standard principles which Jesus Christ taught as the basis of living. We leave out the points of doctrines which partake of creed or sectarianism, and as the students are professed Christians it is better to send the girls home inspired with the principles of Christian living rather than to destroy their confidence in the church to which they belong. The system of government which we maintain in the college is such as to place a good deal of individual responsibility upon the girls and develop their ability to manage and to exert a strong influence when they shall return to their homes.

We have visions and dreams of new buildings erected upon a better site, and of facilities for giving manual training and various domestic arts. We hope to start a nurses' training school in connection with the hospital. Our trained nurse last spring hired a baby which was brought into the college twice a week and the senior girls were given the opportunity to bathe and dress and care for the child under careful instruction.

At the completion of her remarks Miss Griffiths spoke of the peculiar sense of humor for which the Turkish people are noted, and related a few of the current anecdotes, showing their sense of the ludicrous.

### A HOME FOR MISSIONARIES.

Dr. Kellogg, in speaking of the Sanitarium as a home for missionaries, expressed the satisfaction which was felt by the managers at having from time to time a number of missionaries as guests of the institution. He regretted that the demands upon his time were such as to prevent his becoming better acquainted with each one. Since his boyhood days, when he gave his heart and life to the service of Christ, he had ever desired to be a foreign missionary. But Providence having associated him with the institution, he had perceived in this an opportunity to work for the world at large, and it had always been his endeavor to be doing mission work in some capacity. The organization of a training school for nurses was effected some fifteen years ago, and the purpose of this school was the training of missionary workers—men and women who should go out to be a blessing to the world. Some of these workers desired to take a medical course, and for some years $5,000 was set apart by the Sanitarium annually for the education of medical students, but as the work went on it was deemed expedient to establish a Medical Missionary College in connection with the Sanitarium, which has now been in operation for about fifteen years and which has already its representatives and workers in many parts of the world.

Dr. Kellogg spoke of the introduction of the Sanitarium principles in Burma, Japan, and other places, through missionaries who have been patients here, and stated that he was convinced that the primitive people would greatly appreciate and readily adopt the natural and simple methods and principles of the Sanitarium. He felt convinced, also, that the knowledge of these would enable the missionaries to perform their work with less suffering and less danger of breaking down. He hopes that the number of missionaries coming to the Sanitarium will be greatly increased; that instead of having a dozen we may have one hundred.

The evening exercises were brought to a close with a brief social season, each one expressing great pleasure at the opportunity afforded for mutual acquaintance. A unanimous vote was taken to make this gathering the first of a series, to be held monthly.

G. C. T.

* * *

## TRUE FREEDOM.

Is true freedom but to break
Fetters for our own dear sake,
And with leathern hearts forget
That we owe mankind a debt?
No; true freedom is to share
All the chains our brothers wear,
And, with heart and hand, to be
In earnest to make others free.

They are slaves who fear to speak
For the fallen and the weak;
They are slaves who will not choose
Hatred, scoffing, and abuse,
Rather than in silence shrink
From the truth they needs must think;
They are slaves who dare not be
In the right with two or three.—*Selected.*

# PHYSIOLOGIC MEDICINE

CONDUCTED BY J. H. KELLOGG, M. D.

## THE HYDRIATIC VERSUS THE PHARMACOPEIA METHOD IN THE TREATMENT OF CARDIAC DISEASE

THE general recognition of the inadequacy of drugs in the treatment of grave disorders of the heart and the blood-vessels is bringing into increasing prominence the value of hydriatic measures in the treatment of this class of disorders. In fact, it may be said to be now generally admitted by the highest authorities in this department of therapeutics that the resources of scientific hydrotherapy render far greater service than do all other known means in dealing with the various deviations from the normal which are encountered in cardiac and vascular disease.

As a measure of symptomatic relief there is no drug which is capable of acting more promptly and efficiently than do hydriatic measures when judiciously applied, and the hydriatic method possesses the inestimable advantage that when properly administered the varied and versatile measures which it supplies accomplish their beneficent work of relief without incurring the risk of damage.

This cannot be said of drugs. In fact, the drug is yet to be discovered which administered internally is capable of diminishing blood-pressure in cases of hypertension without doing more or less material damage to the circulatory mechanism. It is safe to say that no such drug ever will be discovered, for drugs which lower blood-pressure accomplish their work, not by removing the cause of the disorder but by interference with the defensive processes which the vital forces of the body set up to oppose the encroachments of disease-producing agencies. The pressure-lowering drug produces its effect by weakening the heart or its controlling centers. Every pressure-lowering drug is a powerful poison, a paralyzing agent, a slight overdose of which produces deadly results. A single medicinal dose of such a drug may do no material injury, and in emergency may even render valuable service, but repeated use can have no other than a highly detrimental effect, producing in the end a condition even worse than that for relief of which the drug was administered. No more certain means of producing secondary low-pressure in cardiac insufficiency could be suggested than the habitual use of pressure-lowering drugs.

Pressure raising drugs, so-called "heart tonics," when administered for the relief of hypotension produces at first effects which are apparently most satisfactory in character, but only in aggravating every condition which they are intended to relieve. However useful pressure-raising drugs may be, as emergency measures, no more efficient method of producing the most incurable form of hypotension could be found than the habitual use of pressure-raising drugs.

Scientific hydrotherapy is capable of meeting every possible indication in cardiovascular disease so long as there remains sufficient integrity of nerve center and muscular tissue to insure the response which physiologic stimuli invoke.

In the application of the hydriatic method to cases of cardiovascular disease it is of the highest importance to have a clear conception of the several different phases of tension and their relation to the circulatory mechanism. It is not sufficient to divide these cases into low pressure and high pressure, or hypotension and hypertension. The causes of these deviations from the normal state must be recognized, and it is especially important to know the relation of these causes to organic changes in the heart and vessels.

Among non-medicinal measures which are most successful as means of regulating blood pressure are the following: —

Dry hand friction, or systematic rubbing of the surface of the skin either with or without lubricant. In cases of high blood pressure, the movements should be centrifugal, so as to avoid too great increase of the return movement of the blood. In general, however, the direction of the friction should be centripetal,

# MEDICAL DEPARTMENT

## OF INTEREST TO INVALID MISSIONARIES.

THE Battle Creek Sanitarium has always been a place where foreign missionaries were especially welcome, and this has been particularly true of the medical missionary. Hundreds of missionaries who have been invalided home or have returned on a vacation to the home land, have been welcomed here, and the management always feel honored by such visits. The returned missionary is always a welcome guest for a day or two. Those who desire to remain for a season for rest or treatment are permitted to pay the nominal sum of $5.00 a week for board and room, or $3.00 for table board and $2.00 for room. No charge is made for treatment or surgical operations for missionaries, unless the services of a special nurse is required.

The considerable number of foreign missionaries always numbered among the guests would give to the place a general missionary atmosphere even if we did not have with us our genial friend, Dr. George Dowkontt, whose name is known to all medical missionaries as the

The Sanitarium, Battle Creek, Mich., (central portion).

founder and for years the superintendent of the Medical Missionary Institute of New York. Now that this pioneer in medical missionary education in America has joined hands with us, we all feel encouraged and strengthened and look forward to the development of a work of increasing usefulness and efficiency.

J. H. KELLOGG, M. D.,
Superintendent of the Battle Creek Sanitarium.

## MEDICAL MISSIONS.

THE noblest exhibition of modern medical science is to be seen in the work of the foreign medical missionary. The noblest examples of professional heroism have been presented in the lives of medical men who have gone out to the ends of the earth to pioneer the work of civilization, conquering the prejudices, the suspicions and the savage voracity of the untamed men of the forest, more bloodthirsty and more formidable than the fiercest beasts, by the most powerful of conquering agents, the milk of human kindness. THE GOOD SAMARITAN has won many a conquest where the sword had failed. The marvelous strides now making in the Dark Continent, in China, in India, and in other heathen lands towards the establishment of Christian ideals in social and natural life are the natural harvest of the heroic work of Livingstone, Moffat, Kerr, Roberts, Scudder, and their successors. Their noble husbandment of human souls and bodies planted the seeds of confidence and goodwill in the physical relief which they carried with their skilled surgery, their knowledge of diagnosis and therapeutics, their willingness to recognize in every suffering son or daughter of humanity the image of God, one of Christ's little ones, an unfortunate, neglected, down-trodden brother, needing a friend.

How much the cause of missions owes to the medical missionary, no man can estimate. That the debt is great, all missionaries are today ready to acknowledge, although this was not always the case. One of the most remarkable facts in the development of missions is the slowness with which the work of the medical missionary has been accorded recognition, representation in the foreign field, and needed moral and financial support.

Almost without exception, medical missions and missionaries have been under the management of lay or clerical boards, and fortunate has been the missionary physician who has had the privilege of working under a board, wise, intelligent, liberal and gracious enough to accord him the material help in the way of medical and surgical equipment and the freedom of activity necessary for the success of his work. Only the missionary physician himself can properly appreciate what such co-operation means to medical missionary work. The writer has not had the honor to spend his life in the mission field as his natural longings and early purposes might have led him to do, but he has on various occasions been permitted to spend a sufficient time in various mission fields, and to enter sufficiently into the work, to be able to know something of the practical difficulties, the trials, and even some of the perils of the missionary physician's work.

For more than a score of years the writer has been very deeply interested in medical missions and missionaries, and this interest led to the organization of the American Medical Missionary College, and still earlier to the organization of a training school for missionary nurses. For some years, peculiar cimcumstances led to the almost exclusive affiliation of these training schools with a single denomination, nevertheless a considerable number of students were received and graduated, numbering more than a thousand nurses and upwards of one hundred and seventy physicians, among whom were various denominations and a dozen different nationalities.

Both these institutions were from their inception in purpose and organization nonsectarian and undenominational, though through their close affiliation they became in the public mind associated with a single sect. This affiliation no longer exists. There is no denominational control or dominance whatever. The management are glad to be able to place both these educational institutions at the service of the Christian church at large, in the interest of the great cause of missions.

It is for the furtherance of this same noble cause that this monthly issue has been planned. It is not intended, however, to make this monthly the organ of these training schools, but to make it the mouthpiece of all medical missions and missionaries throughout the world.

List of Missionaries who have been in the Sanitarium since September 1, 1907.

| | NAME | STATION | DENOMINATION. |
|---|---|---|---|
| Africa | Dr. Royal J. Dye | Congo | Church of Desciples. |
| | Rev. Joseph Clark | Congo | Baptist--North |
| | Rev. T. W. Woodside | W. Central | Congregational |
| | Miss Mabel Woodside | " " | " " |
| | Mrs. Spencer Walton | South East | Undenominational |
| | Miss Ringold | " " | " " |
| | Rev. R. M. Bunker | Natal | Congregational |
| China | Rev. M. C. Wilcox, Ph. D. | Foo Chow | Methodist North |
| | Rev. J. Nicholls | " " | " " |
| | Miss Emma Lyon | Nankin | Church of Desciples |
| | Mrs. H. M. McCandliss | Canton | Presbyterian |
| | Dr. Emily D. Smith | Foo Chow | Congregational |
| | Miss Chittenden - | | Congregational - Apr. 08 |
| India | Rev. Frank Van Allen, M. D. | Madera | Congregational |
| | Mrs. J. L. Campbell | Teluja | Baptist North |
| | Rev. H. E. Hopkins | " | " " |
| | Rev. Wm. Linzell | Bombay | Methodist North |
| | Mrs W. W. Chew | — | — — |
| Japan | Rev. and Mrs. W. Axling | Morisca | Baptist North |
| | Rev. " " Nathan Maynard | | " South |
| | Rev. Benj. Chappell | Tokio | Methodist |
| | Miss Lucy E. Mayo | | Presbyterian North |
| | Miss H. S. Alling | Tokio | Methodist North |
| | Miss Lucy E. Case | Osaka | Congregational |
| | Mrs. S. S. White | Isuyama | " |
| | Miss Florence Newell | " | " and mother Apr. 08. |
| | Miss Cozad | | " Apr. 28(08) |
| Turkey | Miss G. Griffiths | Constantinople | Congregational |
| | Dr. and Mrs. R. S. Hambleton | Tarsus | Presbyterian |
| Korea | Dr. and Mrs. A. N. Harrock (Two Children) | Sevil - | Presbyterian |
| Siam | Mrs. A. W. Cooper (Daughter) | Petchaburee | Presbyterian |
| | Miss Edith M. Buck | Laos | — " — |

| | | | |
|---|---|---|---|
| Ceylon | Mrs. G. G. Brown | Jaffma | Congregat ional |
| Chili | Rev. W. B. Boomer | Santiago | Presbyterian |
| Venzuela | Miss Alice Seager | | |

OFFICIALS OF MISSIONARY SOCIETIES.

| | | |
|---|---|---|
| ✓Rev. C. C. Creegan D.D. and wife | Secretary | Cong. Miss. Society |
| ✓Rev. A. Sutherland D.D. and wife | " | Canadian Meth. " |
| George D. Dowkontt, M.D., | " | Int Med Miss. Society . |

Total 44

Note
Those ticked thus ✓ have left - others are still here.
Spaces left after each country to enter additional names.

NAMES OF SOME MISSIONARIES WHO WERE HERE EARLIER.

| | | | |
|---|---|---|---|
| & Mrs. Rev. William Lacy | -- China-- | Methodist | Apr. 20, 06 |
| Prof. and Mrs. John Fryer | -- China -- | S.D. Baptist | June 06 |
| Charles Johnson (monk) | -- India | | June 06 |
| ~~C./B./Curtis~~ Gilmore Carter | --India | | Sept.06 |
| Dr. Frank A. Keller | -- China-- | | Sept.19, 06 |
| Dr. Lucy Gainor | -- China | | Oct. 06 |
| Rev. W.D. Smart | --Argentine | -- Christian Missionary Alliance. | Oct.3,06 |
| Mrs Addie N. Fields,-- | Mexico | W.C.T.U. worker | Nov. 4, 06 |
| Rev. Gorham Tufts, Jr., | --India | --Independent Missionary | Nov.30, 06 |
| Rev. John J. Bannings | --India | --American Board | Dec. 3, 06 |
| Mrs. Julia W. Oakey | -- India | | Dec.20, 06 |
| Mrs. and Mrs. I. M. Channon | --Kusare, S.P.O. | | July 6, 07 |

Missionaries at Santarem 1907-08.

fd. 5692.14

| | | |
|---|---|---|
| 1 Revolving Office Chair | | 7.50 |
| 1--8 day Clock, (wall) | | 3.50 |
| 4x 1000 Addressed envelopes | | 3.00 |
| 1 Letter Copying Book | | 2.00 |
| 1 Adjustable Stool | | 1.25 |
| 5 Division Bill-heald Holders | | .75 |
| 1 Iron Copying Press Stand | | 2.50 |
| Electric Light Wires and Fixtures | | 100.00 |
| 1 Large Rolling Top Desk, oak | | 20.00 |
| 1 Sponge Cup | | .25 |
| 1 Air Cushion Stamp | | .40 |
| 1 Calender (iron) | | .25 |
| 1 Ink Well | | .50 |
| 1 Doz. Penak holders and pencils | | 1.00 |
| 1 Ink Pad | | .15 |
| 12 Yds. Linoleum | .60 | 7.20 |
| Fixtures in Butler's Office | | 3.00 |
| 300,000 Lithographed Letter-Heads | | 471.35 |
| 45,500 Old order books | .60 | 270.00 |
| 1 doz. new order books | .90 | 10.80 |
| 500 Transfer Cases | | 100.00 |
| 2 doz. Old Impression Books | 2.00 | 48.00 |
| 10 doz. Freight Receipt Books | | 45.00 |
| 21/2 doz. Copying Books. | | 60.00 |
| 10,000 Large Health Food catalogs, | | 140.00 |
| 10,000 envelopes for same | | 13.50 |
| 10,000 Daily Report Blanks for demonstrators. | | 10.00 |

7020 94

fd. 7020.94

1000 Brinkbach circulars ..... .60

20 Railroad freight receipt books
at .60 ..... 21.00

5 New blank books at 10.00 ..... 50.00

2 Large traveling secretaries at 7.00 ..... 14.00

2 Small traveling cases at 2.00 ..... 4.00

10,000 Dealers price lists ..... 10.00

500 New food for diabetics ..... 20.00

200 Victims of drugs 4 prisms ..... 3.00

2000 Postal cards printed ..... 1.00

One Order blanks ..... .30

1 doz. New Japanese copy books ..... 4.00

1000 Drug envelopes ..... 15.00

(6) Duplicate salesmen order books ..... 9.00

20 " " report blanks ..... 10.00

1000 Telegraph circular letters ..... 15.00

500 Return postal envelopes ..... 7.50

Telegraph bill heads ..... 11.50

24 Champagne lays ..... 6.00

1000 Business cards ..... 1.00

2000 Telegraph bill heads ..... 6.00

500 Parcels Express stickers ..... 2.50

100 dozen Shannon files ..... 40.00

1 Vertical filing cabinet ..... 1.00

1 small office safe, 2nd ..... 5.00
1000 K. Nelsons, reminders, etc. ..... 20.00
1 Ink well ..... .25
7 Rubber Stamps ..... 1.75
1 Paper weights ..... .10
1 Dictaphone ..... .10
1 Pencilers X ..... .25

7926.90

--6-- fd. 7924.90

| | |
|---|---|
| 2 ink pads | .30 |
| 1 self inking rubber stamp | 1.50 |
| 4 freight receipt books | 2.00 |
| 3 express books | 2.25 |
| 1 Bullinger's guide | 2.00 |
| 1 Railway guide | 2.00 |
| 2 invoice impression books | 2.00 |
| 10 billhead tablets | 2.00 |
| 2 order books | 1.50 |
| 2 fountain pens | 2.00 |
| 2 large aprons | .50 |
| 1 large paste cup and brush | .40 |
| 3 lbs. hulled wheat | .32 |
| 1 six hole file | .50 |
| 2 ink wells | .50 |
| 1 Sponge cup | .25 |
| 1 Magill's stapling machine | 1.50 |
| 6 tablets, billheads and statements | 1.25 |
| 2 package of stamped envelopes | 1.00 |
| 4 tablets of statement heads | 1.00 |
| 4 Order blank tablets | 1.00 |
| 1 King four oak standing desk | 15.00 |
| 1 Crown brand receipt book | .75 |
| 1 due bill book | .75 |
| 1 linen apron and sleeve protectors | .50 |
| 1 large ink pad | .40 |
| 1 tray cash drawer | 1.50 |
| 1 ink well xxx | .25 |
| 1 paste cup | .20 |
| 1 Autograf copying stamp | 2.50 |

7973.77

 Jd 197311

| | |
|---|---|
| 1 air cushion rubber stamp | 50 |
| 2 large desk leather corner blotters | 1.80 |
| 1 index filing case | 50 |
| 1 rubber ruler | 50 |
| 3 writing tablets | 75 |
| 200 Postal cards | 2.00 |
| 6 packages envelopes, one stamped | 60 |
| 3 book racks | 3.00 |
| 3 six foot oak desks | 30.00 |
| 1 two section bill head holder | 25 |
| 2 pick files | 10 |
| 1 eight hole pidgeon file | 75 |
| 1 cut glass ink well | 2.00 |
| 1 dating stamp | 25 |
| 2 air cushion stamps | 1.00 |
| 1 sponge cup | 35 |
| 1 perpetual calander | 50 |
| 25 calendars | 2.00 |
| 1 five foot quarter-sawed oak table | 6.00 |
| 1 Jumbo perforator | 1.50 |
| 1 sponge cup | 25 |
| 3 ink wells | 75 |
| 1 ink well with holder | 25 |
| 2 paper clips looking glass pencils etc. | 75 |
| 1 index letter file | 50 |
| 4 bunches envelopes, 2 stamped | 1.20 |
| 2 adjustable cane backed stools | 8.00 |
| 1 two foot cane seated stool | 1.00 |
| 1 high desk cane seated stool | 1.00 |

8039.07

# CORRECTION

***PRECEDING IMAGE HAS BEEN REFILMED TO ASSURE LEGIBILITY OR TO CORRECT A POSSIBLE ERROR***

 Fd 797.11

| | |
|---|---|
| 1 air cushion rubber stamp | 50 |
| 2 large desk leather corner blotters | 1.50 |
| 1 index filing case | 50 |
| 1 rubber ruler | 50 |
| 3 writing tablets | 75 |
| 200 Postal cards | 2.00 |
| 6 packages envelopes, one stamped | 60 |
| 3 book racks | 3.00 |
| 3 six foot oak desks | 30.00 |
| 1 two section bill head holder | 25 |
| 2 pick files | 10 |
| 1 eight hole pidgeon file | 75 |
| 1 cut glass ink well | 2.00 |
| 1 dating stamp | 25 |
| 2 air cushion stamps | 1.00 |
| 1 sponge cup | 35 |
| 1 perpetual calander | 50 |
| 25 calendars | 2.00 |
| 1 five foot quarter-sawed oak table | 6.00 |
| 1 Jumbo perforator | 1.50 |
| 1 sponge cup | 25 |
| 3 ink wells | 75 |
| 1 ink well with holder | 25 |
| 2 paper clips looking glass pencils etc. | 75 |
| 1 index letter file | 50 |
| 4 bunches envelopes, 2 stamped | 1.25 |
| 2 adjustable cane backed stools | 5.00 |
| 1 two foot cane seated stool | 1.00 |
| 1 high desk cane seated stool | 1.00 |

8039.07

8039.07

| | | |
|---|---|---|
| 1 | Solid top high desk stool | 1.00 |
| 1 | Adjustable solid top office stool | 1.00 |
| 1 | Leather upholstered office chair | 1.50 |
| 4 | Post boards | 1.60 |
| 6 | Fire waste baskets | 3.00 |
| 4 | Window curtains and fixtures at $7.50 | 4.00 |
| 1 | Large iron safe | 150.00 |
| 1 | Feather duster | 50 |
| 1 | Dustpicture | 40 |
| 1 | Thirty pigeon hole voucher filing case | 1. |
| 20 | Yards linoleum | 1.50 |
| 1 | Telephone and fixtures | 12.00 |
| 25 | Stamped envelopes | 1.00 |
| 1 | Paper crop | 10 |
| 1 | Washington picture and frame | 50 |
| 1 | Large eight foot table | 7.00 |
| 1 | 2 inch ruler | 20 |
| 3 | Glass ink wells | 30 |
| 1 | Standard eraser outfit | 25 |
| 2 | Ex copying books and commission book | 4.75 |
| 1 | Gross pens pencils and holders and holders | 1.50 |
| 100 | Scratch tablets | 1.00 |
| 1 | Letter press and copying bath | 17.00 |
| 2 | doz. moistening copy pads | 1.00 |
| 1 | Large mail sack | 75 |
| 3 | Yards red cotton flannel | 64 |
| 1 | Piano stool and solid top office stool | 4.00 |
| 2 | Leather upholstered office chairs | 8.00 |
| 1 | Large typewriter desk | 10.00 |
| 1 | doz. typewriter ribbons | 3.00 |
| 1 | Cravens index | 3.00 |
| 3 | Remington typewriters at $60.00 | 180.00 |

860.501

8605.01

| | | | |
|---|---|---|---|
| 5 Barrels | Corn Flour | 2.00 | 10.00 |
| 4 " | Oatmeal | 2.75 | 11.00 |
| 3 " | Cornmeal | 2.50 | 7.50 |
| 1 " | Rye Flour | | 3.25 |
| 50 Bars | Toilet Soap | | 1.20 |
| 20 Rolls | " Paper | | 1.20 |
| | Toilet | | |
| | Fruit & Whitney Polyphire Machine | | 2.00.00 |
| Short 6 inch Belt | Damaged ( not in use) | | 150.00 |
| 250 bu. | Coffee Wheat | | 125.00 |
| 80 bu. | Unground Wheat | | 40.00 |
| 2 Tons | Granula Crackers | | 160.00 |
| 5 " | Flour | | 135.00 |
| 1800 bu. | Wheat ( sacked ) | | 1125.00 |
| 1000# | Brownes | .07 | 70.00 |
| 75 bu | Wheat, spoilt | | 56.25 |
| 24 ft. | Belt Canvas | .24 | 5.76 |
| 16 " | Belt Canvas Rev. Brace | .18 | 2.88 |
| 1 Barrel. | Flour Rough, total loss | | 4.00 |
| 6 " | Graham Flour, damaged | | 18.00 |
| 3 " | Flour " " | | 12.00 |
| 16 barrels. | Flour Arlington Specials | | 80.00 |
| 12 " | A Oatmeal, wet | 3.75 | 45.00 |
| 5 " | Arlington Flour | | 25.00 |
| 100# | Sugar, damaged | .02½ | 2.50 |

11245.96

610.6

fd 4109.18

| | | | |
|---|---|---|---|
| 850 Express wrapping paper | | .02½ | 21.25 |
| 870 # Manilla wrapping paper | | .02½ | 24.38 |
| 400 # Wax Paper | | .06 | 24.00 |
| 25000 Paper bags to [illegible] | Bags 2 to #30 | | 24.00 |
| 700 #: Wooden Boxes | | | 70.00 |
| 1300 #3 Wooden Boxes | | 9.00 | 117.00 |
| 1300 #4 Wooden Boxes | | 6.00 | 36.00 |
| 1500 #5 " " | | 9.00 | 135.00 |
| 500 #6 " " | | 10.00 | 50.00 |
| 1250 #7 " " | | 14.00 | 163.00 |
| 4100 #1 " " | | 16.70 | 935.50 |
| 1 Smith Premier Typewriter | | | 20.00 |
| 1 Two Drawer Table | | | 5.00 |
| 3 Large old order books | | | 10.00 |
| 500 envelopes, addressed. | | | 1.00 |
| 2 Office Picklers | | 2.00 | 4.00 |
| 1-5 Division Bill-Hold folder | | | .50 |
| 1 Roll-top Office Desk, oak | | | 12.00 |
| 3 Brush Brooms | | | .90 |
| 2 Mucilage Bottles | | | .30 |
| 1 Ink Pad | | | .15 |
| 1 Glass pin-holder | | | .25 |
| 2 Wire Trays | | | .75 |
| 1 Inkstand Holder | | | 1.00 |
| 2 Rubber Bulers | | | .60 |
| 1 Solid Bottom High back chair | | | 1.50 |

3692.14

610.6

Dr Gillo 99

This is some extracts on authority etc. which I am working on. There are only a few of which I have collected. When all are typewritten my thought is to arrange them in such a way that they may be of great educational value to those in responsible positions in

our work here.
I have been carefully
classifying a wealth of
material ~~on~~ along this
line for several years
David Paneson

Ward Fuller

ARBITRARY AUTHORITY.

1. It is not in the order of God that any man, or any class of men should assume that God has made them conscious for their brethern, or put forth their finite hand in a patronizing manner to controll the Lords delegated workers , thus endangering the safety of the Lords heritage as well as their own and retarding the work of God. God does not confine himself to one man, or to a set of men, through whom to accomplish his work; but says of all, " Ye are laborers together with God."
Sp. T. p- 201.

2. The golden measuring rod has been placed in the hands of finite man or any class of men, whatever their position or calling but is in the hand of the heavenly architect. If men will not meddle with Gods plans, and will let him work upon minds and characters, building them up accordin to his plan, a work will be accomplished that will stand through severest of trials.
Sp. T. p- 202.

3. The souls with whom we have to do is the Lords purchased possesion, and we are to premit no hasty overbearing expressions to escape the lips. Brethern, treat men as men, not as serverts, to be ordered about at your pleasure.
Sp. T. p- 267.

4. There is no man or set of men that can manage men. "All ye are brethern." The Holy Spirit of God alone can do this. When you , because of your position, supposed that you could say the word, and it would be done just after your own idea, you made a mistake.
Sp. T. "87.

5. Let not men prescribe for their brethern according to their idea. Let the oppression of human minds forever cease, and let the Holy Spirit have a chance to work.
Sp. T. p- 293.

6. But the rule- or- ruin system is too often seen in our institutions. This spirit is revealed by some in responsible positions, and because of this, God cannot do the work he desires to do throutgh them.
Sp. T. p- 298.

7.I fel deeply over this matter of men being conscience for their fellow man. Stand out of the way and let mGod work his own instrumentalities.

Sp. T. p- 314.

8. Workers may make mistakes, but you should give them a chance to correct their errors, give them an opportunity to learn caution by leav in the work in their hands.

Sp. T. p-330

9.If our workers are going forward in any place, do not put up the bars, and say, "Thus far shall thou go and no farther."

Sp. T. p-327.

10. Give men a chance to exercise their individual judgment. Men who follow the leading of another, and are willing that another should think for them, are unfit to be intrusted with responsibility. Our leading men are remiss in this matter. God has not given to special ones all the brain power there is in the world. Men in responsible positions should credit others with some sense, with some ability of judgment and foresight. And look upon them as capable of doing the work commited to their hands. Our leading brethern have made a mistake in marking out all the directions that the workers should follow, and this has resulted in deficiency, in a lack of care taking spirit in the worker, because they have relied upon others to do all their planning, and have themselves taken no responsibility. Should the men who have taken this responsibility upon themselves step out of our ranks, or die, what a state of things would be found in our institutions! Leading men should place responsibilities upon others, and allow them to plan and devise and execute, so that they may obtain an experience . Give them a word of counsel when necessary, but do not take away the work because you think the brethern are making mistakes. May God pity the cause when one mans mind and one mans plan is followe without question.

Sp. T. p- 332.

11. I think I have laid out this matter many times before you, but I see no change in your actions. We want every responsible man to drop responsibilities upon others. Set others at work that will require them to planand to use judgment. Do not educate them to rely upon your judgment. Young men must be trained up to be thinkers. My brethern, do not for a moment think that your way is perfection, and that those who are connected with you must be your shadows, must echo your words, repeat your ideas, and e xecute your plans. Sp. T. p-334.

12. If any one exercise his own judgment, and differ with you, you have disconnection from him as one that could not be trusted. Take your hands off the work, and do not hold it fast in your grasp.
Sp. T. p- 335.

13. The fact that men make mistakes is no re ason why we should think them unfit to be care takers. Those who think that their ways are perfect, even now make many blunders, but others are none the wiser for it. They present their success, but their mistakes do not appear. Then be kind and considerate to every man who conscientiously enters the field as a worker for the master. Sp.. T. p-335.

14. Those who desire to control the work think that none can do it perfectly but themselves, and the cause bears the mark of their defects. Sp/ T. P- 336.

15. Finite menshould beware of seeking control their fellow men to taking the place assigned to the Holy Spirit.

16.

SANITARIUM MANAGERS.

16. If after a sufficient period of trial it is found that any of the workers have not a conscientious regard forsacred things; if they slight the messengers whom God sends ; if they turn their hearts away from the messag e, they show no interest in the special work for this time, they should be separated from the work, and others should be chosen to engage in it ,

engage in it, who will receive the light God sends to his people, and will walk in the light. Whenever men think of self and liberty to reject or accept the word of God by his servents, as they please, those in charg of the work should take action in their case. It is not safe to retain them in the work, for they are rejedting the only me ns by which they such should be approved or corrected. The enemy will w rk through ones to carry out his own devices, and those who retain them in any positi on of trust , after their refusal to receive admonition, are dishororing God.

P . Col. 84

17. Those who occupy responsi ble positions, and do not walk in the way of the Lord themselves, cannot guide the feet of others in this way. If they do not themselves feel the constraining influences of the spirit of God to enter on loyal path cast up for the ransomed for the Lord to walk in, They will not be able to feel the sense of obligation to lead others who are associated with them in the way of the Lord.

San. Col.81.

18 . This hard heartedness on the part of men who claim to believe the truth, Satan charg s to the influence of the truth itself and thus men become disgusted and turn from the truth. For this reason no m an should have a responsible connection with our institutions who thinks it no important matter whether he has a heart of flesh or a heart of steel.

Sp. T. 6821/2

19. But the Lord has a controversy with those who have acted in an under handed manner, those have failed to do their duty in responsible position of trust. Every soul is worth saving, and this poor soul might have been saved from the tempter power if those who were connected withbhim had faithful ly done their duty. The Lord holds them accountable for their neglect of frank, open dealing. ears ago a plain, straight forward work shold have been done. But the message g iven was withheld. This message given of God had been faithfully delivered at this time; if as faithful stewards of the grace of God, his people had come close

the grace of God his people had come close to the erring and prayer with and for him, and per sersering ly set matters before him as God had pointed out; if they had striven to save his soul in a place of daubing with untempered mortar,m there would not be the showing that there is today.

God requires things to be set in order. He calls for men of decided fidelity he has no use in emergency for two sighted men. He wants men who will lay their hand upon a work and say, this is not according to the will of God. It is the miserable works of dealing with wrongs that God has condemed. P. Col. p- 697 .

20.

In this compasity men are to act as Gods entrusted stewards

Whether God appointed them to stand in a position of trust or weather they set themselves there, the holiness and justice and truth of God should shune forth in every action. P. Col. 777.

21. Every one connected with the cause and work of god, must keep his talent of wits in cultivacation, or one shall make grav blunder;

San. Col. 859.

22. Men who hold positions of trust in our institutions should be men who will appreciate the love of God, who realize their own weaknes, who remember their ownmistakes and errors and feel too much humbled in consequence to think that God has given them a special duty to critisize and to place themselves as far of f as they can from their fellow men.

P. Col. 879.

Some tattle and critisize finding fault with every thing when they might easy find something to approve their words might encourage; they might leave a sweet, fragrant influence behing them,but it is other wise. There words create strife and dissati faction and eveil angels are close behind them, these are the ones who think they see something that they must reprove, but do not try to see that which is worthy of commendation they bring sorrow so sould when there is no necessity for it. If

Declaration of Principles.

All of which work and acts shall be carried on without resort to or use of books or writings inculcating Pagan or infidel sentiments.

And further, all of which work and acts shall be charitable, benevolent, Christian and philanthropic, and all of which shall be done with the means and property of said corporation, without profit or dividend, direct or indirect to the trustees or any of the members, or constituency, or electors of said corporation.

2.

I declare my belief in God, in the Bible as the inspired word of God, and in the principles of the Christian religion, and the fundamental doctrines and tenets of the Seventh Day Adventist Church; nevertheless I desire that so far as this Association is permitted to do so, it shall cooperate with all Christians without distinction of creed or denomination in every good work which has for its purpose the education of both young and old, rich or poor, and the elevation and improvement of mankind.

3.

I further declare and consent that it is a condition of my becoming a member of said Association, that, at any meeting at which election of trustees is had, and prior to said election, a two-thirds majority of the members there present and voting may drop me from the roll and remove me from the Association, if, in their judgement I am not in harmony with the principles of the work of the Association as herein set forth, or, instead of dropping and removing me, I may, by a like vote, be suspended from all membership rights for such period as such vote shall fix.

And I further declare and consent that if I apply to become a member of said Association at any time after the first annual meeting held in

1898, it is a condition of such application that I shall be and am subject to the following procedure viz:

At each and every annual meeting of the Association, held after the first annual meeting held in 1898, the following course and method shall be pursued, as to those who have sought to become members in the interim between annual meetings, viz,-

Before any vote is taken upon any matter whatsoever, the names of those who have qualified as members during the interim aforesaid, shall be then and there read publicly in open meeting (which interim qualifications shall be deemed to be and habe been subject to the operation and result of this procedure). And if any member, who was such prior to such interim, shall object to any such interim member, then a vote shall be taken forthwith upon the reception or rejection of such person, and if two-thirds of the members present and voting, who were such prior to such interim, vote against the reception of such person, then such person shall be deemed rejected, and if such person has, during such interim, paid any money to said Association, as part of his or her membership qualification, the same shall be refunded within a reasonable time, after request therefor, made in writing by such person to the President or Treasurer of the Association.

If no objection is then and there, as aforesaid, made to any such interim person, then he or she shall be deemed a member, subject, nevertheless to future dropping or suspension, and to each and every condition, term and provision contained in this declaration of principles and conditions, and the articles of association.

And I further declare and consent that it is also a condition of my becoming and remaining a member of this Association that the act of said members in rejecting removing or suspending me from membership, shall be final, and that I have no right to and will not appeal to any Court

of law or equity to question, prevent or reverse such action or to recover any damages therefore.

4.

I further agree as a condition of my becoming and being a member of said association, that I shall never have more than one vote upon any election, question or matter on which I have a right to vote in connection with said association, that if I vote I must vote in person and not by proxy, and that no such mode of voting as cumulative voting shall ever be allowed in connection with said Association.

5.

I stipulate, and agree and direct, that whenever said corporation comes to an end, be it by the limitation of its legal life, or being wound up by statutory or other proceedings, or otherwise, the then Trustees by the two-thirds vote of all the then Trustees, shall, in due form and manner, cause to be made a transfer of all the assets of said corporation, of every kind, name and nature, to such other corporation as shall then be in existence to receive the same, and assume all debts, duties, and liabilities of said corporation, provided however, that such receiving corporation shall be charitable and philanthropic in its objects and purposes and shall be non-profit, and non-dividend paying to any of its members, and shall have for its aim substantially the same objects and purposes as the Seventh Day Adventist Central Educational Association.

And I further stipulate, agree and direct, that if at any time, it is the judgement of two thirds of all the Trustees of the said Seventh Day Adventist Central Educational Association, that the work, objects, ends and aims of said Association as e xpressed in its articles of incorporation, can be carried on under some other legislative provision now in existence or hereafter enacted, better and more satisfactorily

than under the Act it is then operating and going on under, then, in due form and manner, a transfer may be made of all the assets of said Association, so as to bring them under the operation and protection of such other legislation, and then take them out of the law under which said Association is then operating, provided, however, that such change over must preserve all legal essentials and spirit of the purposes of said Association, and shall make no material change in or addition to the declared principles and conditions of membership as herein expressed, and shall preserve to me the same membership, and right to membership therein as I have herein.

Signature Dated

CANCELLED

ARTICLE VI.

TO become a permanent member a person must, as aforesaid, sign the Declaration of Principles and Conditions, which signature may be made personally, or by agent authorized in writing, which writing shall be filed with the Association by fastening it into the x "Declaration" book, and also come within one or more of the following classes, viz:

1st.

ALL persons who at the date of these articles were the owners of one or more shares of stock in the Seventh Day Adventist Educational Society of Battle Creek, Michigan, and who signed said Declaration of Principles and Conditions before October 31st. 1898, provided, however, that the Board of Trustees may, by a majority vote of the Board, permit such qualifying signature to be made after said October 31st 1898.

2nd.

ALL persons who shall give Twenty Five Dollars or more to the Association for its corporate uses and purposes.

3rd.

ALL persons who have given One Hundred Dollars or more to said Seventh Day Adventist Society, and who signed said Declarationx of Principles and Conditions before October 31st. 1898, provided, however, that the Board of Trustees may, by a majority vote of the Board permit such qualifying signature to be made after said October 31st. 1898, and provided further that the said Board of Trustees shall be the sole and final judges of the sufficiency of the evidence of such a gift.

610.6

## PRINCIPLES OF THE INSTITUTION.

1. We recognize God as the originator and founder of the institution and the work represented by it; we see his guiding and protecting hand in its history, and acknowledge our responsibility to him as the head and director of the work.

The Sanitarium and the various enterprises connected with it have been planted by Divine Providence, for the representation and promulgation of important reforms in relation to diet, dress, temperance, and other matters pertaining to the healthful care of the body.

2. Since man's faith is known by his works rather than by his profession, it is evident that when a person's course of life is such as to lead the majority of those who associate with him to the conclusion that he is not in harmony with these reforms, his influence is against, rather than for the work, and hence he is virtually separated from it.

3. Since the Sanitarium Training School for missionary nurses, is a training school for <u>missionaries</u>, and not for professional nurses, it is evident that when a person's course of life is such that he cannot be recognized by his associates as possessing or manifesting a true missionary spirit, he is by this fact separated from the work, and can no longer be consistently regarded as a medical missionary or as a student in preparation for medical missionary work in any line.

4. All connected with the Sanitarium are God's stewards, and are individually accountable for their stewardship, which includes faithfulness in the performance of duties, conscientiousness in work and in reports of time, of breakages, of mistakes, and neglects, and economy in the use of material, X-light, heat, fuel, instruments, etc.,-- and honesty and fidelity in all relations to the work.

"Moreover it is required in stewards, that a man be found faithful." 1 Cor. 4:2.

"For the Son of man is as a man taking a far journey, who left his house, and gave authority to his servants, and <u>to every man his work</u>, and commanded the porter to watch." Mark 13: 34.

"And he called his ten servants, and delivered them ten pounds, and said unto them, Occupy till I come." Luke 19: 13.

"He that is faithful in that which is least is faithful also in much; and he that is unjust in the least is unjust also in much." Luke 16: 10.

"Gather up the fragments that remain, that nothing be lost." John 6: 12.

5. Singleness and sincerity of purpose should characterize all those connected with the work. To profess to believe the principles which underlie the work of the institution, as relates to dietetic, temperance, dress and other reforms, while in life disregarding them, is evidence either of insincerity or moral weakness. In either case there is earnest work to be done in seeking God that the heart may be changed, and the life reformed, since the influence of such a life upon the work of the institution must be highly detrimental.

"He that is not with me is against me; and he that gathereth not with me scattereth." Luke 11: 23.

"No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon." Matt. 6: 24.

"And whatsoever ye do, do it heartily, as to the Lord, and not unto men; knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ. But he that doeth wrong shall receive for the wrong he hath done: for there is no respect of persons." Col. 3: 23-25.

"For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows. But thou, O man of God, flee these things;" 1 Tim. 6: 10, 11.

"No man that warreth entangleth himself with the affairs of this life; that he may please him who hah chosen him to be a soldier." 2 Tim. 2: 4.

6. To promote healthful ness and simplicity of dress is one of the main objects of this work, and this reform hould have the support and sympathy of all connected with the work.

"So God created man in his own image, in the image of God created he them; male and female created he them." Gen. 1: 27.

"God made man upright but he sought out many inventions."

"Whose adorning, let it not be that outward adorning of plait ing the hair, and the wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price. For after this manner in the old time the holy women also, who trusted in God, adorned themselves." 1 Peter 3: 3-5.

7. To restore a primitive or Edenic diet.

Due respect for this feature of the work will lead to the adoption and enthusiastic support of thoroughgoing vegetarian principles, and of all other features of the most advanced light which God has given us upon this important theme and all new rays of light which fall upon us.

"And God said, Behold I have given you every herb bearing seed, which is upon the face of the earth, and every tree, in which is the fruit of a tree yielding seed; to you it shall be for meat. And to every beast of the earth, and to every fowl of the air, and to everything that creepeth upon the earth, wherein there is life, I have given every green herb for meat and it was so." Gen. 1: 29, 30.

"The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock: and dust shall be the serpents meat. They shall not hurt nor destroy in all my holy mountain, saith the Lord." Isa. 65:25.

"Blessed art thou, O land, when thy king is the son of nobles, and thy princes eat in due season, for strength, and not drunkenness." Eccl. 10: 17.

8. This is a mission field as well as a training school, and hence every worker must consider himself as a missionary, and always on duty, and responsible to God and his fellow workers for the influence he may exert by work, act, or attitude. Our work is a public work, and on this account even the remotest appearance of evil must be shunned for the sake of possible influence which mat be exerted.

Abstain from all appearances of evil." 1 Thess. 5: 22.

"And make straight paths for your feet, lest that which is lame be turned out of the way." Heb. 12:13.

"But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned." Matt. 12:36, 37.

9. The responsibility to promulgate the principles of reform grows out of the obligation which rests upon every man to proclaim to others the truth which God has given to him. Those connected with the Sanitarium are under an additional and most sacred obligation to labor most earnestly for the extension of these principles, on account of the implied interest in and regard for them shown in connecting with a work of this character.

"Let your light so shine before men, thatthey may see your good works, and glorify your father which is in heaven." Matt. 5: 16.

"Ye are the light of the world." Matt. 5: 14.

"A city that is set on an hill cannot be hid."

"Let him thatis taught in the word communicate unto him that teacheth in all good things." Gal. 6: 6.

8. Separation from the reform principles for which the institution stands, or a course of conduct unbecoming a Christian and a missionary is separation from the work.

"They went out from us because they were not of us."

Joint Meeting of the Colorado Conference Committee and the Medical Missionary Board, held at the Medical Mission in Denver, Feb. 11, 1898.

-oOo-

Dr. J. H. Kellogg was chosen chairman, and Dr. Hills secretary. There were present at the meeting, of the Conference Committee, Elders Rees, Ziegler, and Hills, and Bro. McWhorter; and of the Medical Missionary Board, Dr. W. H. Riley, A. Druillard, Dr. J. H. Kellogg, and F. M. Wilcox.

Eld. Ziegler offered prayer. The chairman stated the object of the meeting to be the formation of a plan for cooperation between the Boards in the carrying forward of medical missionary work in the Conference. The resulutions suggesting the plan of cooperation to be persued which were adopted at the Chicago Medical Missionary Convention were read.

Moved by Eld. Ziegler that this meeting adopt the recommendations as read. Carried. Some time was then spent in the study of the book, "Healthful Living," and many excellent points regarding the subject of health reform were brought out and considered.

It was moved by Eld. Rees, seconded by Eld. Ziegler, and carried, that we adopt the principles of health as brought to view in"Healthful Living."

Moved by F. M. Wilcox that a committee of two be chosen by each Board to form a joint committee to take charge of the medical missionary work in the conference. Carried.

A short recess was then taken to allow the two Boards to choose the members of the committee. It was found upon the reconvening of the meeting that the following committees had been chosen;to represent the conference, Eld. J. M. Rees and C. H. McWhorter; to represent the Sanitarium, Dr. W. H. Riley and F. M. Wilcox.

The question was raised if only one member of the committee from the conference or the Sanitarium were present, if questions of difference could be decided by a majority vote. It was agreed that this could not be done, and that in the case of a disagreement the question should be referred back to the main committee.

Some time was spent in discussing plans for the work. Moved by F. M. Wilcox that the Christian help work be taken up , and instruc-

tion given in the churches of the conference, and that the Medical Missionary Board be asked to furnish two competent workers for this line of instruction. This motion was seconded by Eld. Rees and carried.

Voted that the joint committee confirm the apointment of Bro. and Sister Hartman to take the oversight of the work at the Mission.

It was further voted that methods of raising funds by way of soliciting or otherwise, presentations of the needs of the work through the members, etc., be submitted to the joint committee for their direction.

Voted that the committee proceed as soon as expedient, to fit up a suitable place for sanitarium treatments.

Moved by Eld. J. M. Rees, and carried, that the workers in the Mission furnished by the Sanitarium to date, be paid by the conference at Sanitarium rates.

Voted, that it is the sense of the joint committee that the Mission should be supported by a special subscription, and not by the regular funds of either the conference or the Medical Missionary Board.

Voted, that in the absence of one or both members of either portion of the joint committee, the presidents of the representative Boards may appoint members to serve for the occasion, and that at any time that either Board shall object to this arrangement, it shall be discontinued.

Voted, that Dr. Hills be asked to come to the Denver Mission for the present to take charge of the medical work.

First Meeting of the Joint Committee, Held Feb. 23, 1898.

-cOo-

Present, J. M. Rees, W. H. Riley, C. H. McWhorter, F. M. Wilcox. On motion of W. H. Riley, J. M. Rees was chosen president, and upon motion of C. H. McWhorter, F. M. Wilcox was chosen secretary.

It was decided by general consent to discontinue the use of sauerkraut on the Mission family table and at the soup counter, and to at once remove the same from the building.

Voted, that the committee use their influence to increase the circulation of GOOD HEALTH by securing agents to canvass for the same. It was thought that several agents could be started in this work in the city of Denver, and it was agreed that one or more should be secured by the conference, and one or two sent from the Sanitarium to engage in this work.

The question of schools of health was considered in this connection. No formal action was taken on the subject, but it was felt that these schools should be started as soon as possible, and that they should be largely handled by the Sanitarium.

C. H. McWhorter, general agent for the Colorado Sanitarium Health Food Co., made a proposition to furnish the Medical Mission with health foods at jobbers' rates, or at a discount of 30% from the retail price. By vote it was decided to accept of Mr. McWhorter's offer.

Meeting adjourned to call of chair.

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M. M. Board

Recognizing the importance of the great principles of health reform which the Lord has given to us as a people, and their special importance at the present time in the work which the Lord has given us as a people to do, and especially recognizing as an essential and fundamental Christian doctrine that our bodies are the temples of the Holy Ghost, which it is our duty to present a living sacrifice, holy and acceptable unto God,

Resolved, That immediate and efficient steps should be taken for the instruction of all our churches in the principles of health reform, by means of lectures, classes, institutes, and public and private demonstration of these principles, by properly qualified persons; and

Resolved, That we should place several canvassers in the field for the introduction of Good Health and other missionary health literature, and that to this end we ask the Good Health Publishing company to send competent persons to this field to assist in such work, and in the organization of schools of health and the giving of instruction in the same, promising our hearty support and co-operation; and

Resolved, That the International Medical Missionary and Benevolent Association be asked to undertake the organization, with our co-operation and assistance, of a sanitarium at such point in the Eastern or New England states as, after a careful study of the matter, may be deemed best, and that the following persons be and hereby are appointed a committee to act for this conference with the Medical Missionary Board in the location and organization of such an institution, with full power to act; and

Whereas, The Lord has especially instructed us that our work should be carried forward "in Christ's lines," and that the special work for this time is to go into the byways and hedges,

Resolved, That the members of all our churches be urged to prepare themselves for and to organize themselves into proper bands or companies for the active prosecution of Christian help work under the general supervision of the International Medical Missionary and Benevolent Asso-

ciation until an Eastern branch of this association shall be properly constituted,and to the accomplishment of this end,

Resolved, That we hereby request the International Medical Missionary and Benevolent Association to send to us properly qualified persons to labor among our churches, giving instruction in the principles of Christian help work in its various lines and organizing the workers for practical effort; and

Resolved, That as rapidly as may be expedient, rescue homes and medical missions should be organized in the larger cities as Providence may open the way, the same to be conducted by persons properly authorized by state conference authorities and under the general supervision of and cooperation with the International Medical Missionary and Benevolent Association.

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Missionary Nurse's Outfit. Supply Office.

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| | | |
|---|---|---|
| Rubber Spine Bag, | | .80 |
| Square Rubber Bag, | | .60 |
| 2 Ice Bags, | .35 | .70 |
| Battery, | | 6.00 |
| Sponges with Handles, | | .20 |
| Douche Apparatus, | | 1.50 |
| 6 ft Extra Tubing, | | .40 |
| Extra Douche & Vaginal Tubes (6) E 50¢ doz. D 75¢ doz. | | |
| Hot and Cold Instruments for Vagina, | | 40 & 75 cts |
| Hot & Cold Instrument Rectum, | | .40 |
| Volatilizer, | | 1.00 |
| Fomentation Cloths, | | .80 |
| Pocket Lantern, | | |
| Syphon Syringe, | | 1.00 |
| Loofah, | | .20 |
| Sponges, | | .35 |
| O.Muslin, yd, | | .70 |
| Spatula, | | |
| Schwab Carrier, | | |
| Scissors, | | .40 |
| Alcohol Stove, | | |
| Hand Towels (6) | | |
| Chinese Napkins (2 odz) | | |
| Nail Brush, | | .20 |
| Combs, fine and coarse | | |
| Tape Line, | | .80 |
| Work Case, | | .25 |
| Pins -- common and safety | | |
| Needles -- cambric and worsted | | |
| Tablet & Blotter | | |
| Nurses Diary, | | |
| Bath Thermometer, | | |
| Swedish Matches, | | |

Books.

| | |
|---|---|
| First Aid to the Injured, | .90 |
| Home Hand Book, | 4.00 |
| Cook Book, | 1.55 |
| Bandage Roller, | .80 |
| Trunk, | 8.00 |
| Valise, | 7.00 |

Missionary Nurse's Outfit. Ward.

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|---|---|---|
| 6 Rolls Bandages, | .75 | $4.50 |
| 7 yds Cheese Cloth, | .50 | 3.50 |
| 3 " Iodoform Gauze, | 1.00 | 3.00 |
| 5 " Carbolized " | .50 | 2.50 |
| 6 Report Blanks, | | |
| 2 Temp. Charts, | | |
| 6 yds. Sublimate Gauze, | .60 | 3.60 |

Missionary Nurse's Outfit. Dispensary.

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| | | |
|---|---|---|
| 1 | Fever Thermometer, | $ .75 |
| 1# | Absorbent Cotton, | .30 |
| 2 | Catheters (2) | .50 |
| 2 | Measuring glasses (1-3 oz) | .45 |
| 2 | droppers, | .05 |
| 1 | yd Adhesive Plaster, | .20 |
| 1/2 | roll Court Plaster, | .28 |
| 1 | Corkscrew, | .10 |
| 100 | Blank labels for Medicine, | .10 |
| 1 | Stomach Tube with Bulb, | 1.35 |
| 1 | Ether can of alcohol, for lamp, | .23 |
| 1 | 4 oz Bottle Seltzer, | .15 |
| 1 | 8 oz " Sweet Oil, | .10 |
| 2 | oz Permanganate of potash, crystals, | .08 |
| 6 | oz Turpentine, label poison, | .10 |
| 1 | 8 oz Jar of Vaseline, | .24 |
| 1 | " " " Zinc Ointment | .50 |
| 8 | oz Bismuth Ointment, | .60 |
| 8 | " Zinc & Starch Powder & Boracic Acid A.A. | .30 |
| 8 | " Boracic Acid, crystals, | .30 |
| 4 | " Iodoform, | .80 |
| 2-lb | Alum, | |
| B.C.M.E.W.Sol. for Volatilizer | | |

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A BRIEF COURSE OF INSTRUCTION IN NURSING AND TREATMENT FOR THE ADVANCED HEALTH MISSIONARY CLASS.

Enemas: Large, small, hot, cold, saline, nutritive (including the preparation for the food), medicated enemas: soap, turpentine tannin, glycerine, colo clysters.

Rectal irrigation: Hot rectal irrigation, hot and cold, dry heat and cold to rectum, cold rectal, dry heat and cold to rectum.

Vaginal douche: Hot vaginal douche--103--120--permangenate douche--5gr. to the quart of water--mild alum douche--20 gr. to the qt. of water, styptic douche, a tablespoonful to the qt. of water, douche in sitz bath (not to be recommended except in emergencies), douche in full bath tub, douche in bed, with douche pan, bed pan, surgical apron, oil cloth, newspaper, Medicated douche: permangagate 10 gr. to the qt. of water, mild alum 20 gr. to the qt. of water, styptic alum tablespoonful to the quart of water, tannin douche, 1 drachm to the qt. of water, Dry heat to vagina.

Instruction fot ehe Missionary Nurse: How to administer simple treatment--Fomentations to the stomach--spine--arm--stomach--foot --head, &c.--Moist and dry packs--Hot and cold packs--Use of Hot bags and ice bags--Sponge baths, hot and cold foot, sitz, and full baths, shampoo, enemas of various sorts.

610.7

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Copy sent to Mrs. W

THE MEDICAL MISSIONARY TRAINING SCHOOL BY CORRESPONDENCE.

This school is the outgrowth of the correspondence school which has heretofore been conducted by the Battle Creek Sanitarium for the training of missionary nurses. The scope of the work has been considerably enlarged and a number of experienced teachers have been added to the teaching force and the worl will for the future be carried on in connection with the MEDICAL MISSIONARY AND GOSPEL OF HEALTH. The following departments are organized and already in operation: Missionary nursing;

Every subscriber to MEDICAL MISSIONARY AND GOSPEL OF HEALTH who pays fifty cents a year will be recognized as a member of the Medical Missionary Training School and entitled to receive instruction in this school free. The only charges made will be for ~~mx~~ postage and for material actually used.

SPECIAL CONTRIBUTORS.-- Dr. David Paulson will contribute a series of articles on Fundamental Principles of Hygienic Reform; Elder A. T. Jones will ~~x~~contribute articles on gospel subjects sspecially related to medical missionary work. Dr. J. H. Kellogg will contribute a series of articles on Christian Philosophy which will include the following topics: (1) The immanence of God; evidences and illustrations of; (2) The personal attributes of God: His intelligence, love, commonsense, kinship with man, Fatherhood of God, sonship of humanity. (3) The province of prayer; (4) The image of God; (5) Soul and spirit; (6) If a man die shall he live again; (7) Scientific evidences of a life beyond this; (8) The great renovation; (9) The greatest thing in the world; (10) Divine healing; (11) Fallacies of Christian Science--so-called ; (12) Intelligent faith and blind faith.

Practical articles on various subjects will be contributed by Doctors Kress, Rand, Winegar, Stewart, Thomason, Nicola, Riley, Rossiter, Eshleman, and others.

(Ad.)

A family box of health foods worth $1.00 sent free to every subscriber to GOOD HEALTH. For particulars address GOOD HEALTH, Battle Creek, Mich.

(Ad.)

A family box of health foods worth $1.00 sent free to every new subscriber to MEDICAL MISSIONARY AND GOSPEL OF HEALTH. For particulars address Medical Missionary, Battle Creek, Mich.

(Ad.)

The MEDICAL MISSIONARY AND GOSPEL OF HEALTH free for one year to every person who will send in one subscription to Good Health. For particulars address MEDICAL MISSIONARY, Battle Creek, Mich.

THE MEDICAL MISSIONARY AND GOSPEL OF HEALTH FOR 1901.

With the beginning of the new century this journal enters upon its eleventh year. The combination of the two journals, the Medical Missionary and the Gospel of Health one year ago created an organ prepared to represent in the fullest degree the work of the International Medical Missionary and Benevolent Association, and broadened the scopeof each of the journals. A number of other important changes will be introduced. Several departments have been added to the journal which itmis believed will prove of great xxiwx practical value to all who are interested in practical work for the betterment of their fellows. A number of well-known writers have been engaged to contribute to the columns of the journal, and several educational departments have been introduced which will be conducted in connection with a correspondence school.

GOOD HEALTH FAMILY BOX.

2 Packages Pearline,

1 Box Talcum Powder,

1/2 Pound Protose,

1/2 Pound Nuttolene,

1 Package Granose Biscuit,

1/4 Pound Fig Bromose,

1 Package Granola,

2 Small Packages Quaker Oats,

1 Can Protose and Beans,

1 Pound Caramel Cereal,

1 Package Allen's Foot Ease,

1 Dress Catalog.

The General Principles Relating to Medical Missionary Work,

Practical Physiology and Hygiene,

Christian Help Work,

Simple Treatment,

Healthful Cookery,

Diet Reform,

Dress Reform,

Physical Culture,

Accidents and Emergencies,

Practical Nursing,

Common Diseases,

Child Culture.

Sanitas Nut Foods, and half a year's subscription to Good Health for fifty cents. Note that $1.00 must be sent for the Good Health subscription, which is not taken for less than one year. Old subscribers who wish to take advantage of this offer must renew their own subscription and send one new subscription in addition.

4. Subscribers to Medical Missionary and Gospel of Health will receive free a membership in the Medical Missionary Training School by Correspondence.

Certainly the above array of inducement has never been equalled. Here are a few additional particulars: The Family Box which is sent to every old subscriber who sends in the name of a new subscriber with a renewal of his own subscription will contain the following:

Here are health foods sufficient to serve a good-sized family for a whole week. All given away absolutely free to every subscriber to Medical Missionary who sends in his subscription right away.

Here are some of the subjects taught in the Correspondence School for Missionary Nurses:

All this instruction is free to every subscriber to the Medical Missionary and Gospel of Health who is willing to pay postage and to buy the small amount of material necessary.

MEDICAL MISSIONARY BOX.

1/2 Pound Protose,

1/2 Pound Nuttolene,

1 Package Granose Biscuit,

1 Package Granola,

1 Package Caramel Cereal,

1/4 Pound Bromose,

1 Midwinter Good Health.

## INDUCEMENTS TO SUBSCRIBERS.

The inducements offered to subscribers to the MEDICAL MISSIONARY AND GOSPEL OF HEALTH far exceed those which have ever been offered to the subscribers of any paper published in any language. A perusal of the following paragraphs will convince you of this.

### GOOD REASONS WHY EVERY PERSON INTERESTED IN IMPROVING THEMSELVES AND THEIR HOMES WITH THEIR NEIGHBORS AND THEIR NEIGHBORS' HOMES SHOULD SUBSCRIBE FOR THE MEDICAL MISSIONARY AND GOSPEL OF HEALTH.

1. Subscribers to the Medical Missionary receive each month a journal freighted with invaluable information on subjects which are not treated in the same manner by any other journal. The subject matter of this journal is unique. The matter which it presents from month to month is fresh, new, and in large part such as cannot be obtained elsewhere.

2. Every subscriber to Medical Missionary is entitled to receive gratis in addition to the monthly visits of the journal a family box containing one dollar's worth of choice health foods manufactured by the Battle Creek Sanitarium Food Co., and the Sanitas Nut Food Co. Each box will contain the following:

From the above it will appear that subscribers to Medical Missionary by paying fifty cents for subscription to the journal will receive not only the journal but in addition foods to twice the amount paid for thejournal, thus getting the worth of his money three times.

3. Every subscriber to Medical Missionary and Gospel of Health who will send in one subscription for Good Health with $1.00 will receive the Medical Missionary and Gospel of Health regularly for one year. Thus every subscriber to the Medical Missionary may receive in addition to the journal itself three times the worth of his money. Just think of it! One dollar's worth of Battle Creek Sanitarium Health Foods and

Of Interest to the Sick Poor.

It will be of interest to many to know that arrangements have been made whereby persons in limited circumstances can receive treatment at reduced rates in Chicago so as to save the journey from Chicago to Battle Creek and back again. Battle Creek Sanitarium physicians, surgeons, and nurses are in attendance and the same care and attention will be given as at Battle Creek, and at the same rates.

Those interested should address,

Medical Mission,

1926 Wabash Avenue, Chicago,Ill

610.73

## SYMPTOMS FOR THE NURSE TO OBSERVE.

THE NURSE OUGHT TO KNOW SYMPTOMS AS WELL AS THE DOCTOR, BETTER, IF POSSIBLE, AS SHE HAS MORE OPPORTUNITY FOR OBSERVATION.

MOST ALWAYS BE WIDE-AWAKE FOR NEW SYMPTOMS, OR ANY OLD ONES.

SHOULD WATCH WITH SPECIAL CARE THOSE SYMPTOMS THAT ARE OF CAPITAL IMPORTANCE IN A GIVEN CASE.

WE WILL NOTICE 1. GENERAL SYMPTOMS TO BE OBSERVED, AND

2. SYMPTOMS TO BE SPECIALLY NOTED IN SOME OF THE MOST ACUTE DISEASES.

COUNTENANCE. --PALE, FLUSHED, JAUNDICED, ANXIOUS, "DRAWN", PINCHED, HECTIC, RESTLESS, FRIGHTENED, DEPRESSED, VACANT, EXPRESSIONLESS, ONE OR BOTH SIDES, BLOATING, ERUPTION, EYES STARING, CLOSED, HALF-CLOSED, UNEQUALLY CLOSED; PUPILS DILATED, CONTRACTED, UNEQUAL, SQUINT.

BREATHING. --QUICK, VERY SLOW, SHALLOW, SIGHING AUDIELE. SNORING, SQEAKING, OR RATTLING SOUND IN CHEST. Normal rate 16 to 18 per minute.

COUGH. --CHARACTER OF AND FREQUENCY OF OCCURRENCE OF EXPECTORATION, CHARACTER, ODOR, COLOR AND QUANTITY. IF RAISED EASILY. WITH OR WITHOUT EXPECTORATION. IF A CHILD, THE CHARACTER OF THE CRY,;-

MOANING, BOWEL TROUBLE; SHARP AND SUDDEN, BRAIN TROUBLE; SHARP SHORT, SUPPRESSED SOBS, LUNG TROUBLE.

(SEE GOOD HEALTH.)

POSTURE. -- OBSERVE POSITION ASSUMED BY PREFERENCE BY PATIENT.

PULSE. -- FREQUENCY, FORCE, REGULARITY.

PAIN. -- LOCATION AND CHARACTER.

(SEE H. H. BOOK, IN "STUDY OF PAIN".)

OBSERVE MOUTH,TEETH,LIPS,AND TONGUE. COAT ON TONGUE. DISTRESS IN EYE,EAR,NOSE,OR ANY OTHER PART OF THE BODY.

BOWELS.--TIME OF LAST STOOL,FREQUENCY,CHARACTER,COLOR.

BLADDER.-- WHEN LAST EMPTIED,FREQUENCY,COLOR,SEDIMENT . BEFORE OPERATION,HAVE URINE TESTED FOR ALBUMEN AND UREA.

Information (4)

ENEMA GENERALLY NEEDED. INFLAMMATION LIKELY TO BE INCORRECT.

CATEMENIA.

SLEEP.

TEMPERATURE.- DIFFERENCE BETWEEN IN AXILLA,IN MOUTH,IN RECTUM, OR VAGINA.

DIFFERENCE OF TEMPERATURE BETWEEN MORNING AND EVENING. BETWEEN ADULTS AND CHILDREN. EFFECTS OF COLD WATER DRINKING.

LEAVE THERMOMETER IN ALWAYS FIVE MINUTES. TAKE TEMPERATURE AT REGULAR TIMES A DAY WHEN POSSIBLE,-SEVEN,A.M.;NOON;SEVEN,P.M.,AND AT MIDNIGHT BEST TIMES. IF TAKEN IN AXILLA,THE SKIN SHOULD BE DRY.

NOTE THE PATIENT'S RESPIRATION.

TAKE THE PULSE JUST BEFORE TAKING TEMPERATUREAND JUST BEFORE MOVING THE BOWELS.

NOTICE WHETHER NERVOUS OR EXCITED BEFORE TAKING FOOD OR DRINK.

~~(STUDY OF "URINE" IN HOME HAND-BOOK.)~~

~~(STUDY SYMPTOMS IN INDEX.)~~

IF PERSPIRING OR ANY CHANGE,TAKE PULSE.

NUMBER OF BEATS ADULTS,CHILDREN,OLD PEOPLE-IN DIFFERENT POSITIONS, AFTER EXERCISE.

PALPITATION OF THE HEART.-CONSTANT,HEAVY BEATING-SWELLING OF LIMBS.

DISCHARGES.-LOCATION,NATURE,AND QUANTITY OF.

SLEEP.- TROUBLED. FITFUL, FRIGHTENED DREAMS.

MINDS.-INTELLIGENCE, MEMORY, SPEECH, MANNER, DISPOSITION, SPASMS, STUPOR, ILLUSION, HALLUCINATIONS, DEPRESSION, SUSPICIOUS, MOREID, FEARS.

(STUDY OF URINE IN THE H. H. B.)

STUDY OF SYMPTOMS IN INDEX.) of Symptoms

CLEANLINESS.-- THE PATIENT AND BED GARMENTS AND BEDDING MUST BE KEPT CLEAN. BED GARMENTS SHOULD BE CHANGED EVERY DAY IF POSSIBLE, OR AIRED BEFORE THE FIRE. BED CLOTHES ABSORB EXHALATIONS FROM THE BODY AND SHOULD BE AIRED BEFORE THE FIRE OR IN THE SUN DAILY. IF CLEAN CLOTHING CANNOT BE HAD DAILY, ~~THEN~~ HAVE TWO SETS, ONE FOR DAY AND ONE FOR NIGHT. DAILY OR TRI-WEEKLY SPONGING WITH FRICTION, UNDER BLANKETS, IS USUALLY NEEDED. HOT WATER DRINKING BEFORE THE BATH.

WHEN CROWDED WITH WORK, IN CASE OF FEVER PATIENT, SHOW PATIENT'S FRIENDS HOW TO GIVE THE BATHS. REPEAT INSTRUCTION SEVERAL TIMES, AND SEE IT DONE.

A GOOD PLAN TO HAVE A WOOLEN SPONGING SHEET JUST PASSED UNDER PATIENT AND RETAINED DURING BATH.

WHEN PATIENTS HAVE INVOLUNTARY DISCHARGES, MACKINTOSH OR OILED MUSLIN, OILED PAPER, OR NEWSPAPER SHOULD BE PLACED UNDER HIM TO PREVENT SOILING THE BED.

WARM ALL FRESH CLOTHING BEFORE PUTTING ON THE PATIENT.

IN BATHING THE PATIENT FOR CLEANLINESS, GIVE SPECIAL ATTENTION TO ALL POINTS WHERE THE SKIN IS FOLDED.

AFTER THE BATH, RUBXRAXXEXXWXXXXX RUB BACK WITH VINEGAR, ALCOHOL or AND WATER, LEMON JUICE, TO PREVENT BED SORES.

WASH THE MOUTH,TEETH,AND GUMS DAILY. ~~HAVE~~ CLEAN MOUTH AFTER EACH MEAL. LEMON JUICE MAY BE USED FOR CLEANING THE MOUTH AND GUMS WHEN THERE IS MUCH SORDES.

IN COMBING THE HAIR,IF THERE ARE PEDICULI,RUB IN KEROSENE OIL.

IF THE HAIR AND SCALP ARE DISEASED,THE HAIR MUST BE CUT OFF AND HEAD SHAVED. THIS SHOULD NOT BE DONE EXCEPT UNDER ADVICE OF A PHYSICIAN.

TO GET RID OF VERMIN,PUT CHLORIDE OF LIME IN CRACKS.

CARBOLIC ACID ABOUT THE BED AND INSECT POWDER ON THE BEDDING.

NURSING THE SICK-ROOM.-- THE SICK-ROOM,AS WELL AS THE PATIENT MUST MUST BE NURSED. GIVE THE PATIENT FIRST ATTENTIONS,EXAMINE ROOM,AND MAKE PLANS FOR SANITARY IMPROVEMENTS. PULL THE BED OUT FROM THE WALL TWO FEET IF NEAR AN OUTSIDE WALL. GIVES BETTER VENTILATION,AND AVOIDS COLD DRAFT ALWAYS PRESENT NEAR A COLD WALL.

REMOVE RUBBISH,AND CLEAR THE SPACE UNDER BED. SWEEP DOWN THE COBWEBS,CLEAN WINDOWS.

EXTEMPORIZE OUTSIDE SHUTTERS BY A CURTAIN OUTSIDE AT THE TOP TO EXCLUDE SUN IN HOT WEATHER .

MAKE ROOM SANITARY AS POSSIBLE. CLEAR OUTXXXXXXXX VERMIN.

PUT BEDPOSTS IN SAUCERS OF BICHLORIDE OR CARBOLIC SOLUTION,TO PREVENT REINFECTION WITH XXXXX VERMIN.

LET IN SUNSHINE. REMOVE UNNECESSARY DRAPERY ABOUT THE BED.

HAVE MATS AND CARPETS TAKEN OUT AND SHAKEN. CLEAN CARPET WITH MOIST CLOTH,~~WRUNG VERY DRY.~~ SWEEP FLOOR WITH BROOM COVERED WITH DAMP CLOTH

IN CONTAGIOUS CASES,REMOVE CARPET AND ALL ARTICLES LIKELY TO BE INJURED

5. B

BY DISINFECTION. CLEANSE BED PANS,ETC.,WITH A SOLUTION OF WASHING SODA,MIXED WITH WATER.

KEEP DISINFECTING SOLUTION IN BED PAN OR CHAMBER.

NO SLOP PAILS IN SICK-ROOMS. DISCHARGES SHOULD BE CARRIED OUT AT ONCE.

TEMPERATURE OF SICK-ROOM SHOULD BE ABOUT 70 DEGREES. OLD PEOPLE AND CHILDREN REQUIRE A HIGHER TEMPERATURE THAN THOSE ACCUSTOMED TO FREQUENT COOL BATHS,AND MOST WHOLESOME MODES OF LIFE.

610.73

OUTLINE OF INSTRUCTION FOR MISSIONARY NURSES.

Graduation.

Must have a real missionary spirit to look after the poor and unfortunate.

Good health and a cheerful disposition.

Ability to command respect and inspire enthusiasm.

The purpose of the missionary nurse not simply to relieve the sick but to elevate the poor unfortunates physically, mentally and morally.

To teach cleanliness.

The missionary nurse must be willing to do as well as to teach.

Example teaches louder than words.

A knowledge of her work must be definite and positive which will give self reliance and independence.

Cannot always depend on the doctor--must have a large stock of ordinary information--more than the ordinary nurse.

Missionary nurse requires special tact. Ex. and ill. tact.

Giving sponges, baths, making poultices, applying salves and bandages, not nursing, although nurses sometimes do it.

The work of the missionary nurse is larger than that of the ordinary nurse.

It is to make men and women better.

The nurse must be resolute, doing what the patient requires, whether they wish it or not, but so kindly as to arouse no ill will.

Men and women must be made to wish to do what is best for them, while imagining they are doing what they please.

The patient is often too indolent even to allow the proper things to be done for him, such as hot and cold sponges to benefit bed sores, &c., sponges and compresses for fevers, &c., but must be stimulated by inspiring words and led by a firm commanding manner.

The nurse must not be content to teach, but must <u>do</u>.

The poor are often too shiftless to do as well as they know how.

This is why they are poor.

This is especially true when they are sick and spiritless.

## THE RELATION OF THE NURSE TO THE PUBLIC.

Missionary nurses must never lay off their dignity while they associate with the wretched and vicious, but not on their plane.

She is an angel of light on an errand of mercy and not a companion in any sense.

When about her work she should leave at once as soon as her errand is completed. Her moments are precious. Some other sad soul is awaiting her ministrations. Must not allow her time to be frittered away.

By deft and tactive means she must lead the debased and unclean to appreciate the virtue of cleanliness and beauty of holiness.

Her own life and manner is an example, and will teach louder than her words.

She must never give away to temper, impatience, fretfulness, or to anything undignified and unpleasant.

Her power lies in her moral spirituality and her safety also.

The nurse must become acquainted with all the relief associations in her vicinity. She must endeavor to co-operate with them and to be on friendly terms with them.

A missionary nurse should never give money or make personal presents.

Whatever she gives must be given through some established aid society, or missionary agency. Clothing, bedding, articles of food, medicines, &c., should be distributed through the dispensary, diet kitchens or other appropriate means.

The nurse must not be above doing anything that needs to be done--sweeping, emptying slops, making beds, building fires, brushing down cobwebs, &c., washingthe patients dirty face and hands, giving a bath, Destroying vermin, combing out matted locks, anything to inculcate decency and self respect, or that will lift up those who have fallen so lowas to have lost the common instincts of humanity.

# RULES FOR SANITARY INSPECTION.

Ventilation:--

If there is a grate inspect it and see if the flue is choked, and if there is a stove examine the damper in the pipe. Damper in the pipe is dangerous and should be gotten out if possible.

If there is no other means of ventilation open the windows--in cold weather lower sash raised by a board. Two or three inches will give ventilation for one or two persons with two windows thus arranged.

There must be two openings. The larger the number of prsons in the room the more ventilation required.

Avoid exposing sick people and children to draughts. More immediately dangerous thanbad air to people not accustomed to cold air.

Plumbing:--

Inspect the water closets and sinks.

Notice if sewer gas odor is present.

See if trap of sink, slop hopper and closet is ventilated and open at the highest part of the trap.

Observe walls--if damp or mouldy.

Observe musty smells--the smell of decaying wood.

Inspect the pantry and closets.

Hunt for rubbish heaps.

Notice the presence of flies--if numerous indicates the presence of decaying matter somewhere.

Water Supply:--

Fill a glass withwater and then turn it out. Place the empty glass close to the nose--observe odor

Observe if the water is turbid or clear or if it has a distinct taste. Do not swallow the water.

If the slightest grounds for suspicion, order the water boiled.

Ice is as dangerousas water.

In looking about keep an eye open forWhiskey, beer, or wine bottles.

Observe what kind of food the patient eats, if the meat is tainted or gives evidence of disease.

Observe if the milk is of a pure quality and from a good source.

It is safe to order it boiled.

Rancid butter, lard, &c. to be observed, also mouldy hams, and open cans of meat.

Look under the bed for accumulated filth.

Observe the bed especially--feather beds, old mattresses, &c.

The inspection must be conducted carefully, perhaps when sweeping, empt ing slops, &c, so as not to attract especial attention and not giv offense.

## RULES FOR NURSE RELATIVE TO HER OWN HEALTH.

Dress:--

Must be warm, loose, comfortable, and as simple as possible.

Dispense with all superfluous garments.

Stout shoes, thick undergarments, divided skirts, dress 4--5 inche from the floor to avoid the filth of the streets. Large apron to cover the dress, oversleeves, a warm cloak.

Bathing:--

Take a cool sponge bath at least three times a week.
A short hot batj an equal number of times at night before retir- ing.

Diet:--

Diet must be simple and substantial.
Never work when faint and hungry--much more liable to contract disease. Explain why.
Take great precaution to avoid infection. Erysipelas, Gonorrhoea, Typhpid fever &c.
Never inhale dust--when sweeping moisten the cloth with 1--1000 bi-chloride solution.
It is well to have a pair of rubber gloves to use for such work.
Instruct consumptive patients to burn and disinfect the sputum.
Show them how to make sputum cups of heavy paper. (Instruct nurses).
Be careful to avoid getting hands chapped or have abrasions or sores on the hands. Explain danger.

Never touch old sores, suspicious erruptions, or any kind of discharge with the unprotected hands.
If necessary to employ the hands as in obstetrical cases the hands must be protected with vaseline. (Yellow vaseline).
Thin rubber gloves still better.
A sore finger may be protected by a rubber finger stall.
Great care must be used to keep the hands healthy.
If the hands become infected, cleanse as soon as possible, first with alcohol, and then bi-chloride.
Never drink unboiled water in an infected districts or in a patient's house.
In emergencies may use bottled mineral water such as seltzer, salutarious or Waukeshe water.
Remove outer garments immediately on entering lodging ad keep them by themselves, and avoid keeping them near other clothing.
Never eat without removing the apron and sleeves.
Keep the clothing scrupulously clean neat and tidy.

## OUTFIT FOR A NURSE.TO BE CARRIED IN A BAG.

Rubber gloves.
Finger stalls.
Fountain pen.
Red, blue, and black led pencils.
Pen knife.
Blotting paper, envelopes, and postal cards.
Cards bearing address of dispensary.
Two ice bags.
One hot water bag.
Small razor and strop.
Absorbent cotton.
Ligature silk and suture silk.
Linen thread.
Thimble.
Spool of cotton thread.
Needles.
Sewing needles.
Worsted needles.
Darning neeldes.
Small supply of old cotton cloths.
Nail brush.
Towel.
Bottle of liquid soap etherized.
Hypodermic syringe.
Case containing--
1 oz.Pure carbolic acid.
" Carbolic oil, 1--20.
" Alcohol, 95%

1 oz. Spirits of turpentine.
" Permangenate of potash.
" Corrosive sublimate tablets.
" Zinc powder--equal parts of zinc and starch.
" Insect powder.
" Zinc ointment.
Enema Syringe.
Rubber bulb ear syringe.
Court plaster.
Adhesive plaster.
Gutta percha tissue.
Flannel and cotton bandages.
Pair of sharp pointed scissors.
Thermometer.
Dressing forceps with smooth blades.
a Small paper of pins. (Never use a pin cushion.)
Note book.
Safety matches.
A candle fussee or self lighting lamp.

## EVANGELISTIC WORK OF THENURSE.

District nurse not expected to talk to the patient on religious subjects.

Missionary nurse may improve every opportunity to better the moral and spiritual condition of those for whom they labor.

(1) Nurse will never allow profanity or obscenity in her presence.

(2) At every visit she will sow some spiritual seeds by means of a few carefully chosen words, a verse of scripture, a short sentence from some author, a small leaflet, &c.

(3) If it will be appreciated or well received a few words of earnest counsel, comfort, exhortation, or a brief prayer will be offered.

(04) If a patient is in great danger of death or is evidently dying, if conscious, he should be informed of his condition. The nurse is to inform him of his condition and appropriate counsel should be given.

(5) Proper efforts should be made when opportunities offer to aid those who wish to escape from their evil surroundings and enter upon a better life.

(6)

610.6

MEMO. FOR REORGANIZATION.

Require a weekly report from each department.

Make appointments more formally, and announce them publicly, giving each person in charge of a department written instructions.

Reports from departments should give an individual report with reference to each person employed in the department respecting the department, quality of work, etc.

Reorganize the training school so as to employ medical students and advanced students in doing the work of teaching, dividing the classes into small numbers and giving them specific drills.

Require higher efficiency of nurses; give them more personal instruction.

Have reviews conducted by students and others on principles, etc.

Organize campaign class right away.

610.6

# Preliminary work.

Two denominations to missionary
Civic work peculiar. Confined
to Christian lands.
People often perplexed, tell
Subject miss. & studied &
Pitcairn Islanders.
Reasons for religious
missionary work.
1. World in darkness
2. Work of reformers not com-
pleted. Rare still often
meant, likely to be more so.
2. Prophetic fulfillment,
world to be warned.
3. Part of 3d angels message
faith of Jesus. Some get Sam. and 9th
3. World needs it. Spirit of
our work is philanthropy.
Christ's work on earth.
4. Preparation for other branches
Clears the way, removes prejudices
Makes favorable impression clears the
mind, strengthens judgement

# The Windsor,

BUSH & MORSE.

Denver, Nov. 22. 1887.

D

# Health and Temperance Missionary work.

There is probably no religious body in the world which is so thoroughly alive to the importance of missionary work and so actively engaged in this line of religious work, as Seventh-day Adventists. Our contributions of money and time to missionary enterprises, are doubtless greater than those of any other denomination in proportion to our numbers and the financial strength of our members. This is not to be wondered at when we consider the fact that we hold as a prominent feature of our faith the belief that we are a special people, raised up for a special work in the fulfillment of prophecy, and as such recognized as to the vital existence at this period of the world's history, many hundreds

4 years before the beginning of the present
dispensation. Holding as we do the view
that we have a special, God-given message &
warning for the whole world which is
connected with the most im-
portant event in all the ages
since the creation of this ~~world~~ earth
and ~~its the human race~~, its first in-
habitants, it is the most natural
thing in the world that we should
be active in missionary enterprises;
indeed, intrinsically our world is ~~essentially~~ a
missionary work; and if not actively
engaged as missionaries in some way
or another, we must be considered
as having no part or lot in it.

There is one peculiarity of our
work as a missionary effort which
it is not always easy for those
unfamiliar with, or unappreciative of,

its aims and purposes & comprehend.
It is a mission & missionaries, as
much as & the ~~f~~ irreligious. By far
the greater share of the missionary
efforts & other denominations are
put forth in behalf of the heathen &
the uncivilized savages of India
and Africa, & the motley & godless,
though ~~educated~~ less barbarous
natives of China and Japan. Our
missionary efforts, on the other hand,
are confined, ~~almost~~ or have been
till the present, & the people of
so-called Christian countries. A
returned missionary who had spent
the greater part of his life in India
said to me a year or two ago, "Why
are not your people more interested
in foreign missions?" I replied, "I ~~don't~~
see ye are unacquainted

with our work in that direction.
We have a number of foreign
missions," mentioning England,
Australia, Switzerland, and finally
~~Pitcairn~~ relating that one of our
foreign missionaries had lately
visited Pitcairns Island. "Oh!" ex-
claimed he, "what an idea; a mission-
ary to the Pitcairn Islanders! why
they are the most sober, industrious,
and religious people on the face of
the globe. There is not a wicked
man among them. I do not call
that missionary work." "But," said
I, "without attending to "there are
many things more people need
to be taught. They are nothing in
a state

610.6

# AN EDUCATIONAL MEDICAL MISSIONARY CAMPAIGN.

A special course of instruction is being conducted at the Sanitarium at the present time for the purpose of preparing forty or fifty young men and women to go into the field as instructors in the interest of health and evangelistic work, with the expectation that soon after September 1st a vigorous educational campaign in these lines will be begun. It is proposed to extend the effort over a wide territory beginning, so far as opportunity offers, with our own churches for the purpose of bringing them up to the point of universal activity in the promulgation of the principles of the great Gospel which the Lord Jesus Christ preached when here upon earth, which offers healing for body as well as soul. The world is lying in ignorance and darkness and going down to physical, mental and moral ruin. There is a great hungering and thirsting for truth. Intelligent men and women are everywhere reaching out their hands for help. The time has certainly come when we should no longer hide our light under a bushel, but should let it shine.

The medical Missionary Board desires to co-operate with all who appreciate these things and who are ready to receive the light which God has for this particular time in the history of the world. Every Seventh-day Adventist church, and every family in each church ought to be thoroughly trained in health principles and in the principles and methods of Christian Help work. Every home ought to be a mission home, every farm a mission farm, and every man and every woman ought to be a missionary. The Medical Missionary Board has determined to make one more earnest effort, which may be the last that can be made, for the purpose of giving every Seventh-day Adventist church an opportunity for thorough training in these principles.

A large number of consecrated young men and women, physichians, medical students, and trained nurses will be sent out soon after September 1st, into different parts of the United States. An effort will be made to send help wherever it may be wanted. If you want help, write at once to your Conference President and also address the undersigned.

J. H. Kellogg.

610.6

THE MISSIONARY ACRE FUND.

My attention has been called to an article by Eld. McReynolds in a recent number of the Texas Recorder, which explains to me what I could not before understand, viz., the action of some of our state conference presidents in encouraging the brethren to send the proceeds of missionary farming and gardening to the state treasury, after the General Conference has distinctly designated that such funds should be sent to the treasurer of the Medical Missionary and Benevolent Association.

From Eld. McReynolds' letter I see that he has evidently forgotten this resolution, or overlooked it, and on investigating the matter, I find that the oversight was somewhat excusable, from the fact that the first published report of the meeting was incomplete, and in it the resolution did not appear. However, every person who has the Bulletin (and I presume this includes most Sabbath-keeping families in Texas) will find by turning to Vol. 2, No. 1 of the General Conference Bulletin, page 67, the following record:--

"Resolved, that we recommend to our people the plan of missionary farming and gardening, and that the proceeds of such efforts be devoted to aid in sustaining the work of the Medical Missionary and Benevolent Association."

The action of the conference xxx upon this point is very clear, definite, and decisive, and as the action was unanimous, no protest or objection being offered by any state, it is evident that good faith and loyalty require that the spirit and letter of the resolution should be carried out.

The importance of this matter lies in the fact that the proceeds of missionary farming and gardening are the only means designated by the General Conference for the support of the large and important work which the Medical Missionary Board is conducting in Chicago and elsewhere, and which it is seeking to inaugurate xxxxxxxx in various other cities in the United States, as well as in foreign countries.

J. H. Kellogg.

610.6

Willard Hall

It is a most remarkable fact,-- indeed, we may say an unparalleled paradox-- that in a country in which food is cheaper and more abundant than in any other country in the world, in which civilization is further advanced, and the comforts and luxuries of life more easily attained, that there is a great and growing army of able-bodied, homeless, friendless, hungry men, and a still greater number of destitute, dependent women and children.

I make no pretentions to a knowledge of social science; I have no scheme of social reform to propose; I am not sure that I understand the causes for the unfortunate state of things which it is the purpose of this meeting to discuss. But I take it to be the duty of every Christian community, to see that every homeless, hungry man is fed. I understand the purpose of this meeting to be to discover the questions, How shall the hungry man be furnished a dinner to-day; and , How shall the homeless man be provided with a place to sleep tonight; rather than to consider the complex causes which have produced this great class of dependent and destitute persons.

There are hundreds of men in Chicago who have had nothing to eat today except what they have been able to cull from the refuse of restaurant tables or to pick out of garbage barrels. There are hundreds who tonight will find no better lodging

them an empty box car on the lake front, a delivery wagon, an empty dry goods box, or the shelter of a heap of rubbish. One of our nurses found a man crippled with the rheumatism, living in a coal hole under the side walk. The poor fellow made no complaint, but was very thankful that his recently discovered quarters were so much more comfortable than the hole in which he had formerly lived, for it had a few boards for a floor, whereas the other place was without a floor, and in damp weather he was often compelled to lie down in the mud. I can take you to an underground place on Clark street, where eight men sleep in a bed scarcely more than ten feet long. The bed is only a rough wooden platform built against the wall. But such a bed is superior to the stone floor of the police station or a frozen gutter.

Within the last three or four years, I have had abundant opportunities to study this class of men, as I have been engaged in an effort to relieve their condition, based upon the philanthropy of the brothers Vanderlip, of South Africa, who placed forty thousand dollars in my hands to be invested, the income to be used in this work. We first opened, three years ago, last June, a free bath house and laundry, at 40 Custom House Place, having learned from the chief of police that this was near the center of the dirtiest and wickedest part of Chicago.

We have maintained the baths and laundry during the last three and a half years, and in connection with this, a dispensary in

charge of a qualified physician and visiting nurses. Later, we established on 47th street, a social settlement, also equipped with baths, and have connected with it a dispensary for women and children, with visiting nurses, kindergarten and kitchengarten teachers.

About six months ago, we moved into larger quarters on Custom House Place, at numbers 42 and 44, and added conveniences for lodging three or four hundred men, together with an industrial department, to furnish employment to penniless men applying for food or lodging. The penny lunch counter furnishes wholesome food in liberal quantities at one cent a dish.

Our plan in regards homeless men is to furnish clean, comfortable lodgings and wholesome food, under Christian influences, and at the lowest possible cost, and to furnish employment to men who are utterly destitute of means, so as to encourage the principle of self-support. We aim, not merely to relieve the immediate necessities of the homeless man, but to lift him out of his dependent condition to one of self-respecting independence. We find but a very small proportion of unemployed men who are out of work because they are unwilling to work. There are many classes. Some are discouraged, and through many rebuffs and disappointments have lost heart, and cease to search for work. Many are unskilled; having no trade, they are dependent on odd jobs. Through a lack of early training, they are slack, shiftless, always just too late to get the job, some brighter man

being before them. Those who have trades have generally lost their positions through in experience. The great majority are lacking in physical vigor and energy, in tact and pluck. They were dull boys, and are duller men. Exposures, hardships, bad food, wretched lodgings, have undermined their health, weakened their stamina. All men of this class are in some way weak and lacking in the elements of character necessary to enable a man to successfully compete with other men in the struggle for existence. These men need mildly shelter and food, but brotherly kindness, encouragement, instruction. They need to be taken by the hand and lifted up. If intemperate, they must be reformed; if unskilled, they must be taught to do something useful, or helped to find some employment in which unskilled labor can be utilized; if unable to walk alone when started in the right way, they must be stayed up in both sides by friendly assistance. When they fall, they must be helped up again, and shown how to profit by their experience, and started again in the right way. The homeless, destitute man is always a sick man, he is sick morally, mentally, and physically. He needs the physical tonic of good food and cleanliness. A daily shower bath is a marvelous tonic. It gives tone to the nerves, and vigor to the muscles, improving digestion, and stimulating all the bodily functions. As a poor fellow said, "It seems to put new life into me". A vigorous cold shower bath will sober a drunken man

in five minutes, through its wonderful influence upon the brain and nerves. The homeless man is sick mentally, and needs the mental tonic of encouragement and brotherly kindness. He has lost view of humanity; he thinks nobody cares for him; he feels alone and lost in the world; he considers himself as trodden under the feet of men; he believes it impossible to rise, and with this belief he cannot rise. He must be lifted.

The homeless man is sick morally. He has lost all faith in God. He needs the consolation, the help, of religion. He needs to be shown how to reach up his hand to grasp the almighty loving arm that is waiting to deliver him. When a man comes into our Workingmen's Home, and Medical Mission, is clothing goes to the washing and fumigating chamber, and he goes to the shower bath, where with hot water, soap, and a shampoo brush of his own make (of excelsior), he has the luxury of getting thoroughly clean. From the bath, he goes to a clean bed, kept free from vermin by the eternal vigilance of the trained nurse in charge of the sleeping department, and by the frequent visits of the blankets and mattress to the fumigating chambers. On awaking in the morning, he may, if he likes, follow the example of many of the older lodgers, in taking a short cold shower bath for a tonic and appetizer, then get some breakfast at the penny lunch counter, consisting of oatmeal and milk, hot bean soup, boiled eggs, milk, and other wholesome foods. After breakfast, he starts out with new courage to look for a job, or if he was trusted for his

night's lodging and breakfast, he goes to the Industrial Department to recel carpets for rugs, or do [redacted] other work as may be given him by the superintendent. In the afternoon, Bible classes are held for those willing to study the Scriptures, and sometimes an hour is given to health lectures, or lectures against the use of alcohol and tobacco. In the evening a gospel meeting is held. In these meetings, theology and sectarianism are absolutely excluded, there is no screaming, no sentimentalism, no noisy demonstrations, only simple, healthful gospel talks, the object of which is to bring the man who needs help in touch with the divine power which is ready to help him. Two hundred or more often are usually present at these meetings, and half a score or more [redacted] manifest their determination to start in a better life.

The city shelter is not intended to be permanent home of the friendless man, but only the open door to a new life. After getting a start in the right direction, the man who has been discouraged or intemperate, is helped to find employment out of the city. The atmosphere of the slums is not salubrious, it breathes the miasma of physical and moral infection. The pure atmosphere of the country is essential to the permanent recovery of this class. We have several farms in Michigan, aggregating five hundred acres, and a canning factory connected with them, which furnish employment for the summer season to from one to three hundred persons, raising small fruits, peas, and other garden products. Another farm of one hundred and sixty acres,

recently donated to us, in La Salle County, this state, is nearer the city, and can be more conveniently used as a country branch of our industrial department. We have some eleven hundred agents in different parts of the United States, who have in the last three years, assisted us in finding homes for more than two hundred homeless boys and girls, and who are prepared to assist us in finding employment and homes for homeless men and women after they have been so helped morally that they are prepared to enter the domestic circle of an ordinary home.

As to the results. More than a hundred thousand bath and laundry tickets have been issued to men who had no other means of getting clean. That the men appreciate this opportunity is evidenced by the fact that before we moved from into our present larger quarters, a line of men would be seen to form every morning about six o'clock. Sometimes by eight o'clock, when the doors would be opened, nearly two hundred men would be found in line. One very cold morning in November, two years ago, I counted in one hundred and eighty-five men, a large number of whom had been shivering for two hours in the cold, waiting for a chance to wash their shirts.

The general moral influence upon the men who visit the Home has been very marked. Although the laundry and bath rooms are often crowded to their utmost capacity, containing forty or fifty men at a time,-- men who are naturally sensitive, irritable, turbulent, we have no quarrels, hear no profanity, there is no

noise or discord, and it has never been necessary to bring in a policeman to preserve order. I met a policeman one day coming out of the lavatory and it was unusually full. He remarked, "I see you don't need any clubs down there to keep order. If these same men were together on the street, it would take three or four policemen to keep them straight." A burly Irishman, who was almost daily engaged in brawls upon the street, after several visits remarked one day, as he dropped into a seat in the waiting room, "Well, I don't know why it is, but somehow it makes me feel kind of soft-like when I come down here."

As an illustration of the powerful control which this sort of helpful kindness has over even the most debased and evil-minded men, I might mention an incident which occurred a couple years ago. One of our visiting nurses, a bright faced young woman, while returning from an errand of mercy early in the evening, was suddenly seized by two ruffians and dragged into a den where several other men were found. They made no attempt to disguise their intentions, and the poor girl saw no hope of escape, until a rough faced man recognized her uniform and demanded her release, on the ground that she was connected with th medical mission. His comrades demanded proof, he replied that they would find a cross under the cape of her cloak. Just then the wind blew the door open and lifted the corner of her cape, disclosing the cross. The hands which held her were instantly loosened, a d she was allowed to go on her way unharmed and

rejoicing that the work in which she was engaged had power to [redacted] move the stony hearts of even such hardened men.

I might tell the stories of scores of men who have found our Mission a door to honest, industrious, and self-respecting independence, and who are now occupying positions of honor an trust as teachers in schools, professors in coll eges, traveling salesmen, trained nurses, evangelists, and in useful trades a d employments.

But what the Warrington's Home and Medical Mission is doing is but a beginning to what needs to be done. If the wealthy churches of Chicago would turn their attention to this problem, and would devote [redacted] as much money as is now contributed to foreign missions, to helping the poor and destitute of this city to help themselves, train and educate the destitute and unemployed to self-supporting independence, more would be accomplished for the heathen at home than is now done for the heathen abroad. My experience has convinced me that by co-operation, work of this sort can be made nearly self-supporting. We have expended, in the last three or four years, nearly twenty thousand dollars in getting our work established and learning how to work, but our experience has shown us that the unemployed man is willing to work if work such as he can do is furnished him, and if he is given the right sort of encouragement and help, he will do his best to support himself.

I am confident that half a dozen self-supporting shelters might be established in this city, and conducted successfully on a plan similar to that which we have adopted, and that no one need be asked for contributions to support the work, except for the rent of suitable buildings, and for the first equipment. The men themselves will pay the running expenses. Philanthropic people are ready to co-operate in this work. Of course it is impossible to pay salaries to those employed, except to those who take general charge of departments. The work in our Mission is done by students, nurses of the Battle Creek Sanitarium training school, of whom from ten to thirty have been constantly employed in the city during the last three years, in various departments of the work.

Mr. Richards, the chaplain in charge of the gospel meetings, is assisted by the students of the American Medical Missionary College, of this city. We have also had some assistance from the Moody Institute.

If charitably inclined men and women can be brought to co-operate in this matter, I am confident that we shall find that there is a shelter for every homeless man, a clean bed for every bedless man, and wholesome food for every hungry man, even in Chicago.

J. H. Kellogg.

610.6

| Country. | Pop. | S. D. A. Med. Missionaries. | Other Societies. | Total. |
|---|---|---|---|---|
| AFRICA | 205,679,000 | 23 . | 44 | 67 |
| Madagascar, | 3,500,000 | None | 5 | 5 |
| Egypt, | 17,419,980 | " | 4 | 4 |
| ASIA, | 834,707,000 | | | |
| China, | 383,853,029 | None | 168 | 168 |
| India, | 286,696,960 | 12 | 105 | 117 |
| Turkey & Syria, | 19,108,055 | None | 34 | 34 |
| Persia, | 7,653,000 | " | 15 | 15 |
| Corea, | 10,528,937 | " | 15 | 15 |
| Japan, | 42,505,014 | " | 14 | 14 |
| Siam, | 6,000,000 | " | 12 | 12 |
| Burma, | | " | 11 | 11 |
| Ceylon, | 3,008,239 | " | 5 | 5 |
| Assam, | 5,476,833 | " | 3 | 3 |
| Malaysia, | | " | 3 | 3 |
| Afghanistan, | 4,000,000 | " | 2 | 2 |
| Arabia, | | " | 2 | 2 |
| Java | | " | 1 | 1 |
| New Guinea, | | " | " | " |
| EUROPE, | | | | |
| Scandinavia, | 8,958,744 | 14 | | |
| Great Britain, | 37,888,153 | None | 11 | 11 |
| France, | 38,343,192 | 4 | | |
| Germany, | 49,422,928 | 1 | | |
| Switzerland, | 2,933,612 | 3 | | |
| SOUTH AMERICA | 35,061,000 | 2 | | |
| Chile, | 2,665,926 | None | 1 | 1 |
| Brazil | 14,002,335 | " | 3 | 3 |

| Country. | Population. | S. D. A. Med. Missionaries. | Other Societies. | Total. |
|---|---|---|---|---|
| Argentine Republic, | 4,086,492 | None | | |
| Australia, | 4,039,610 | 11 | | |
| West Indies, | 5,528,287 | None | | |
| Trinidad, | 220,285 | " | | |
| Philippines, | 7,000,000 | None | | |
| Pacific Islands, | | 13 | 5 | 18 |
| Hawaii, | 89,990 | | | |
| New Zealand, | 626,830 | | | |
| Mexico, | 11,614,913 | 15 | 6 | 21 |
| Canada | 4,829,411 | 1 | 3 | 4 |
| Cuba, | 1,631,687 | 458 | 418 | |
| Porto Rico, | 806,708 | 498 | 472 | |
| Trinidad, | 220,285 | 350 | 328 | |
| | | 148 | 122 | |

Total Number of medical missionaries working in foreign fields under the direction of the Int. Med. Miss. & Ben. Ass'n is 205.

Total number laboring in the field in this country, 145.

350

I have given the countries with the number of medical missionaries in each of those which are left out of the distribution. Japan is better supplied with physicians and some of them rank as high as Western physicians, but the missionary physicians are few in number.

China has by far the largest number, ~~[illegible]~~, but she has fewer qualified medical men outside of missions than India and her population is estimated at about 400,000,000. China is populated more densely, of course, along the coast and it is among these people that the majority of the missions are stationed. With even the present proportion of missions to the population it would give each medical missionary a field of more than 2,000,000 people, and farther inland there are whole provinces with millions of people who have no medical help at all and which have been scarcely touched even by evangelistic missionaries.

North of China is Manchuria and very little mission effort of any kind has been put forth and but one or two medical missions.

In Thibet, missions of any kind have not as yet gained an entrance.

Moravia has a hospital and dispensary at Leh in Cashmere up among the mountains which border on Thibet, sitting at the gates, as it were, of the closed country.

Something has been done in Persia and the Tartar countries, but it is but a "drop in the bucket."

India ranks next to China in the number of medical missions and she has a much larger contingent of known missionary medical men and women, but her population is about 300,000,000 and there are whole provinces where there is practically no help for the suffering poor.

As to Africa the figures speak for themselves. But Africa is being reached by industrial and medical missionaries more rapidly just at present than any other country. All societies are hurrying to the front and new missions are being started. There is a most interesting people

In the region of the Soudan known as the Hausas who seem to furnish the key to the opening of the whole Soudan. The door is open now for the entrance of mission work if it can be wisely and prudently entered, but it will not be long before other societies will be ready to enter. Just at present some of these have their hands full and are crippled for want of funds, and besides the new openings in the islands of the east have attracted their attention.

The islands, both the West Indies and the Pacific Islands are very meagerly supplied with medical missionaries. As to Cuba, three societies have worked there in the past, but the Southern Baptists whose work was represented by A. J. Diaz, made the most impression. Diaz left for the United States during the war, then went to Mexico and has since returned to Havana, but as his movements were made independently of his Board we do not know what support they are giving him. We cannot find trace of any medical missionary work in Cuba or Porto Rico. Seven different societies ever have made or are planning to make a beginning in Cuba, and three are planning to go to Porto Rico where no work has as yet been done.

The Philippines might have been called almost a closed land until recently, no missionary work of any kind having gained a foot hold th there. The Presbyterians, Baptists and Methodists intend to enter the field, and as the Methodists have a station at Singapore, 600 miles from Manilla, Bishop Thoburn is anxious to enter the field. As he appreciates medical missions he will doubtless combine that with his work. An agent of the Bible society is already on the ground and has made wonderful sales of the Bible. He is a Baptist.

Probably the unsettled condition of things in both Cuba and the Philippines will defer the operations of these different societies. It ~~is not~~ need less to say that in all of them the people are intensely Roman Catholic.

Alaska is another of the almost untouched fields. There are at most two or three medical missionaries there and the little bands of

evangelistic missionaries shut away some of them from civilization to the extent that they communicate with the outside world but once a year.

Speaking of the frozen north, the coasts of Labrador are one of the missionary fields of the Moravians just about as much shut away as the Alaskan field. A mission ship fitted up with medical supplies and furnished with a physician visits the station along the Labrador coasts once or twice a year.

~~You will~~ we notice the meager supply of medical missionaries in South America, and these are all ~~But I~~ we find trace of, though ~~I think~~ doubtless there are two or three more. But the larger South American field has been almost untouched by this feature of mission work. The calls are loud and frequent from our workers there in the Argentine Republic, and also frequent calls from Brazil.

Bolivia, Ecuador, Peru and the United States of Colombia are bigoted Catholic countries and are almost untouched by mission work of any kind. Besides the European and mixed population along the coast there are many native Indians among the mountains and in the interior who are pagans. This is true also in Brazil and to a greater or less extent all through South America.

610.6

# Education for

Cooking Schools
Reduces invalid diet value, adds to
Sterilizing milk.
Bread
Cooking without grease.
Schools of health
Cottages. School Nurses
of Churches.

The poor need the Gospel of
Good Health most of all
Badly cooked food made
tasty with condiments
instead of wholesome and cooling
Cause of intemperance
Use of water of heat for simple
Maladies. against Nostrums
Public baths & laundry.
Ventilation. N. Y. 4 Ps in kitchen
Race deterioration

(1)

The slums growing faster
than the rest of the city.
City ordinance county
Food inspection 60% increase
in mean 290 in 1902.
District nurse,
Health Settlement
Diet Kitchen
Baths,
Laundry
Day nursery
Mother's Class
Care of children
Food, diet,
Emergencies.

610.6

Eld. Moon to a Missionary Nurse.

"Now it is a fact as you have practically given us that when medical missionaries are in a position to support they are instructed to report to the Medical Missionary Board but all medical missionaries throughout the mission fields are having a hard time to earn means enough for themselves are instructed to report to us every time and to ask that their accounts be audited and the time paid. You statement that you have been instructed not to report to the Mission Board is only in line with what we have learned from other sources so we have practically decided to allow the Medical Missionary Board to run the medical missionary work and we will engage in preaching the gospel to the people. The doctor has given us no instruction that he desired you transferred to another field and if you are to be sent to Australia it will be well for you to look to the Doctor for the means of your transportation. Our plan for the future of the work inmthe Sandwich Islands is to send Eld. McClure of California to Honolulu to take charge of the evangelical and Chinese school work andwe xpect to open the work in the regular way in those Islands in the near future. We shall send some help in this line at an early date. We sincerely hope that the influence of the Sanitarium and medical work will not be such as to hinder the progress of the work in the Islands.

----.....

In those countries where we have combined the medical missionary work with the preaching of the gospel and one has been given to the people as freely as the other, the Lord is greatly blessing the work but in no country where wehave attempted a pioneet work by means of medical missions has there been any greater advancement of the truth than in the West

Indies and South America. We have sent out the medical missionaries paying them salaries the same as our ministers and they have treated the people free. In these countries named there are at the present time more than 2000 persons observing the Sabbath. In all South America and the West Indies we have not employed any more laborers than we have employed in Mexico for the same length of time. There are not a dozen people in Mexico at the present time keeping the Sabbath as a result of the expenditure of a larger amount of means than wehave expended in all South America. What is true of these countries is true of every other place where we have attempted todo pioneer work by means of medical institutions. The people come to view them as money-making institutions designed only to draw large sums from the people for self-support and the result is against the advancement of the truth rather than for it. The Mission Board has decided to proceed on the gospel plan of preaching the whole gospel free and when we cannot do this we will have nothing to do with any branch which does not tend to advancing the truth.

Trusting the Lord will guide you and give you much of his Spirit,

Sincerely yours,

Allen Moon.

610.6

# REMINISCENCES OF MR. CROSSETT, a missionary.

By Mrs. Fryer .

o--X --o

DR KELLOGG requested me, this morning, to tell all I knew about Mr. Crossett. He came here on one of his journeys from China. I think it must be now about thirty years since he first went to China. He went there under the auspices of the Presbyterian Mission Board. He was a very well educated man; had just married, and gave his life to missionary work. He went in company with some missionaries who are still there.

After two or three years labor, he became very conscientious in reference to taking missionary money,--or money from the Board. He became very much exercised over this subject. He believed that missionaries had too much of the luxuries of life; that they lived in too expensive a way; that they did not realize that the money they had came from the people at home, and oftentimes from those who are poor and needy who gave of their small means to support missions. This idea so impressed itself upon him that he wrote home to the Board of Missions declining to accept any more salary.

Well, he had his young wife with him, and so, times became pretty hard for them. But he felt that since he had given himself to the Lord the Lord would provide for him. But they were away off in the interior of the North part of China ,and, while he was working all the time, they came to the time when they had nothing to live on. Mrs. Crossett became ill, and after lingering on for a year or so , she was obliged to come home.

But her husband remained there and worked. He worked among the poor and the outcast. He became so extreme in his ideas that he would not wear any better clothing than the poor Chinamen did.--

Q. (By Mrs.Kellogg.) Did he wear the Chinese costume ?

A. Yes. He talked much about the Savior and the chances that the Chinese had for eternal life, and the faith that they should have.

Then he would get hungry and work and earn something to eat and a place to sleep. If he was near a farm (the Chinese farms are very small), he would go out with the men and work with them in gardens, or whatever they were doing;- if he was with wood-cutters or painters, or whatever the work was that they were doing, he would take right hold and work with them, and then they would give him his lodging and something to eat.--

Q. (By Mrs. K.) Would he eat the same as they did ?

A. Yes. All the home he had was acquired in this way. He had only a little pack in which he carried his Hebrew Bible, his Greek Testament and his Chinese Testament and some stationery, rolled up in ~~and~~ a little pack which he carried on his back, also containing a few articles in the way of bedding,--blankets,etc. While he was there in the interior of China, he went in that way from town to town for years.

When Mr. Crossett had any time for rest, he was writing a Commentary on the Gospel according to Matthew. He worked on this for years in this way. We once borrowed this Commentary in manuscript, — it was beautifully written--on large,square,letter-size paper. These Commentaries were in three large volumes and only included the first eleven chapters of Matthew. But they were the strangest commentaries that any one ever read. There were lengthy comments on every verse,-- it was like a sermon on every verse. They were often original and fresh, and would strike you in a light in which you had never seen it before,--and as true. This work would occupy his leisure time wherever he would happen to be,--writing these commentaries. He intended to have them published,and he brought them home for that purpose a few years ago,and left them with ~~the~~ publishers in New York City,--but he had no means of getting them published, and I don't know where they are now. My husband is very anxious to know what has become of them, for they contained some vital facts and principles. I remember he brought in many of these health-principles in reference to food,etc. He had been home,and here to Battle Creek before writing his commentaries.--

By the way,--he was at this time keeping the Sabbath. I cannot say whether or not the books, tracts and papers that we furnished him led him into keeping the Sabbath. I know he was very much interest-

ed in this literature and at his request I furnished him with a good supply, also much Seventh-day Adventist literature.

He got to working among the blind, and he did a beautiful work among them. It seemed as though he could not go out but what the blind would be following him. The last year he lived, he was with us a great deal; and the last four months,--during the winter we gave him a home in our house. His outer garment became so dirty that missionaries used to give me some pretty sharp talks,--among other things they would say, "I wouldn't have that man in my house,--I would be afraid he would bring diseases. But I took all the things out of the room that might "spoil." Sometimes there would be days that he would not come home, and then he would come in almost famished. He was working among the lepers, and all kinds of poor people,--he was helping them in every way that he could. He had no money, and if you gave him a dime with which to get something to eat during the day, you might be sure that he didn't use it for himself,--he would give it to some one who was worse off than himself. It was wonderful to see how the Chinese regarded him.

Now the Chinese have a way of doing good, which they call "hau sz," ( pronounced "hawzah,") "hau" meaning "good," in their language; the "sz" is probably used for euphony or for emphasis,--doing good. Their idea is , that the more of these good works they do in this world the less suffering they will have in the other world. They looked upon Mr. Crossett as a very learned man,--and he was; He was an excellent Chinese scholar, and could talk with the best of them. He was an excellent scholar in his own language, and in Greek and Hebrew. So they looked upon him as they looked upon one of their old saints,--they looked upon him as a holy man.

It was wonderful to see how ready the well-dressed and well-to-do Chinese were to serve him. We have a boy who does our table work and who considers himself far above the low-class Chinese,--he is a sort of upper-class servant--and he would do anything for Mr. Crossett. Our servants did his washing all the winter he was with us. I asked them if he paid them, and they said "No," they didn't want any pay from him. They could not have been hired to do any work except their own

line of work,and had never done washing,--but they did his washing (two or three old undergarments which I had furnished him) all winter. And so it was wherever he went .

He used to reprove us. Whenever he came to our house he would have something to reprove us for,--for instance, almost the last time he was there, he looked about the dining-room and said, "Oh, this foolishness which you have here,--it takes your time and your love,and I am afraid it will keep you out of the Kingdom." I had given up the "guest-room" to him and had taken some of the things into the dining-room. I told him at one time,when he had been talking pretty sharp to me,that if I didn't take care of these things and have some place for them I wouldn't have any place for him. Well he said that if I had no place for him,there would be a place provided for him,--and so there would.

Q. (By Dr. Kellogg.) Have you any evidence that Mr. Crossett's work in China left any permanent results,--and if so, what?

A. Not as other missionaries leave their work,-- he left nothing built up --only scattered and in the hearts of the many with whom he had to do; there is where the results of his work were left. But his life told,wherever he went,--although he went in his rags, because he insisted on being dressed as the poorest of the poor. His outer garment was dirty, but his under garments were clean. He wore a long wadded garment such as the Chinese wear,which came to his ankles,--he had it the last winter he was there .. I furnished him with that,and I meant to give him another,and offered him Mr. Fryer's old clothes,--he wouldn't wear new ones--he wouldn't accept those,but he did accept undergarments. His outer garment became very filthy going around among the Chinese,--it could not be washed. He was very careful, however, about bathing. He bathed a great deal when he was at our house,and the Chinese servants kept his underclothing well washed and clean. But he had to wear this outer garment to keep him to keep him warm and comfortable,and I have had many a severe talking-to for allowing a man in my house with such a filthy garment as that. But I couldn't help thinking ,--and I al-

ways shall feel as though we had entertained one who was nearer to one of the old prophets or apostles than any other person that I have ever seen. His very face was more like the pictures of Christ than any other face that I have ever seen. I have no picture of him,--he would nó not have his picture taken. He worked among the blind all that last winter, and he and Mr. Fryer worked a whole system of raised letters for the ~~bl~~ use of the blind Chinese,of whom there are a great many. They worked it out evenings. Mr. Fryer bought a little piece of land,and they were going to start an Institution for the Blind there, and Mr. Crossett was going to be the Superintendent of it.

DR. K.... That was his pet scheme .

MRS. F.... Yes. He not only worked among the blind but also among the deaf and dumb. There is a native school for the blind in Shanghae, but it is not supported by Christians; it is provided for by native charity. Mr. Crossett took Mr. Fryer and myself through it while we were in Shanghae.

Just before he died, in response to a letter which I received from Mr. Crossett, I went to see him. I found him away over in Hong Ku, in a room up-stairs; he was lying in a sort of hammock,and he was covered with musquito bites. One of the ladies covered him with a piece of netting. As he lay there he told me of the visions of glory he had seen, and he said, "Oh, Mrs. Fryer, if you ever want to take hold of the Kingdom of God,let go your hold of this world." Said he, "I have let go my last hold of these things this morning. I have been giving up one thing after another, but have been holding onto some things: among other things, I have been proud and glad to see my name in print; I have been proud of some papers that I have written; the Lord has told me of this morning and I have given it up, and tore up all the articles I have written;--they are all gone now , and I have great freedom ...

But I must tell you about the beggars: He was living in a very poor part of the town, and some beggars heard that this man was there and they begged and brought the results to him as he lay there dying.

Dr. Boone, who has charge of the Episcopal mission and hospital near there, at my request came over to see Mr. Crossett, and through him I discovered that I had passed through a room down-stairs in which there was a case of small-pox. Dr. Boone proposed to take Mr. Crossett to the missionary hospital of which he had charge, but he wouldn't go there,--he said he was going north--to Tien Tsin. This was on Sunday and on Tuesday Dr. Boone drove around and took him to the steamer. He died on the steamer before he reached Tien Tsin. A native physician named Mr. Kiung, I think, accompanied him. Mr. Kiung was a Christian and had been associated with Mr. Crossett in former years. Mr. Kiung was one of the Chinese students at Hartford, who had been sent there by the Chinese government to be educated. Mr. Crossett was here at that time and Mr. Kiung lived with him,--he had been to China before, and had returned. That was sixteen or seventeen years ago.

Q. (DR. K...) I think you once told me that on one occasion while Mr. Crossett was on the steamer, the Captain, thinking he was ill, invited him into the cabin, but he preferred to remain in the steerage with his beloved Chinese .

A. Yes, I recollect that. It was discouraging to try to help him, because if I gave him anything during that winter that he was with us, he would have some of the poor Chinese that he was caring for, and he would give it to them. One day I took him out riding in our carriage, and as I was going to visit some Eurasian children (I used to visit them at their home twice a month when in Shanghae, and look after their needs), and Mr. Crossett went to visit a poor sick woman whose husband was an opium smoker; the woman had been working hard and had got ill, and she had a daughter and the daughter was ill. I gave ~~him~~ Mr. Crossett a little to help them with, and as he left the carriage he said, "Oh, yes! you see the difference,--you can go to that beautiful home (referring to the Eurasian home), and you can wear your kid gloves; it is a great pleasure and an honor for you ladies to work among the well-to-do people where there is no great need, but you wouldn't go with me and see that poor suffering woman where I went yesterday,--and where I am going to-

day." Mr. Fryer could give you much interesting matter in regard to Mr. Crossett, for he has had such an experience with him.

Q. (DR . K...) Do you think he had any pride in his humility?

A. He told me ~~he had,~~ on that last day that I have referred to, that the Lord had taken away the last thing that he had pride in,--and that was, of seeing his name in print.

Q. (DR.K....) You have told me that he had complimentary items in his scrap-book,--kind words concerning himself; that he used to read these and derive comfort and satisfaction from them, and that he had made up his mind that that was wrong.

A. Yes,--that was his "pride." It seems to me that he went through everything. His brother , who is now in business in Chicago, at one time sent him money to return home with, and he came back by way of the Holy Land. He wouldn't get himself a decent suit of clothes he went to one of the old second-class shops in Hong Ku and got the poorest suit that he could get, and wore it on the steamer. He worked his passage on the steamer. He found a man who was very anxious to get to Shanghae and on up to Hong Ku some six hundred miles up the interior, and this took sixteen dollars of Mr. Crossett's money . But he thought it was a worthy case,--and I think it was. When he came back he used to tell us, at prayer time, about his experience in the Holy Land,--about his going to Jericho and falling among thieves while he was there.

Q. (DR. K....) Was he robbed?

A. Well,he didn't have much to be robbed of,--but they were ready to rob him, if he had.

Q. (DR.K...) You were speaking of his last trip,--I understand that he was down in the hold working as a coal-heaver?

A. Yes. He was ready to do anything,--he worked his passage.

Q. (DR. K... ) Have you told about giving him a good coat,and his giving it away to a poor Chinaman?

A. No,--but he did that; and he did the same thing with some gloves that I gave him,--his hands were cold and I furnished him with a pair of my husband's gloves. He wore them away with him the morning

I gave them to him,--but he didn't come back with them. It was uncomfortable trying to help him in this manner. When he returned from America he had been among friends and was much better clothed than usual, but it didn't last long. Then he worked among the blind in Pekin,--he was working among the poor and the blind in Pekin when we were there. He had a "home" where he had them come, and where he would give them a bath and feed them. He had some twenty or thirty of them there when we were in Pekin. This "home" was not altogether a place for the assistance of the blind, but also for tramps. We were at Dr. Martin's when in Pekin and Mr. Crossett used to take his breakfast there every morning. He didn't wear socks; he had made up his mind that he mustn't wear socks (and there is where he was altogether "out") because he said he got better influences without wsocks, because "influences came up through the ground into his body,and ~~that~~ socks hindered them." The last night that he was at our house I was receiving some missionaries from the interior and fixed him up a place in the boys' room. They said they saw him up and at prayer a great deal during the night. I told him it need not make any difference about these people being there, because I could fix him up a place to sleep in the dining-room,--said he , "Do you suppose I could sleep where the spirits of all thes fruit are about me ?" I don't know what he meant.

DR. K.... He meant the flavors of the fruit...

MRS. F.....He was very abstemious when he first came to our place.He used to talk to us about having so much to eat. He wouldn't eat butter,and he was very careful about his food. But when he had been been home and returned he ate a good deal of butter; he was run down and he seemed to crave it.--

DR. K.... He was thin,and he needed it.

MRS. F.... He would go away and be gone two or three days,and when he returned he would be so faint and weak that he could hardly walk. I don't think he had been eating anything; he had been giving all he could get to those more needy,--and then he would come back and eat so heartily that I was fearful for his digestion.; he would eat anything we had on the table.

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10

He always had his Greek Testament with him,--he didn't give up his Greek, his Hebrew and his Chinese. He spoke Chinese well,--he was learned in Chinese,and they had great respect for him on that account. He was a thorough scholar. He and Mr.Fryer had many talks about this system for the education of the blind,--they had the whole thing thoroughly worked out, but the system was never published. Mr. Murray, who was in the Scottish Bible Society,and who is in Pekin, has a system of this kind, but there are several advantages which Mr. Crossett's system possesses over that.

Q. (DR.K...). Does your husband own the land to which you have referred.

A. No, he sold it,as he was going away and had no suse for it.

Q. How much did he get for it ?

A. About nine hundred dollars,I think.

Q. Has anything been done with referance to Mr. Crossett's plan for an institution for the blind ?

A. No. Mr. Fryer has felt a burden for it,--they talked and thought much about it.

Q. Did Mr.Crossett have a commentary on the whole book of Matthew?

A. I think so; you may find out by his brother in Chicago--- Mr. Fryer has the address, I think. Mr. Crossett's Presbyterian friends were shocked at his extreme ways. He became a Sabbath-keeper before he returned home the last time. I saw him before he kept the Sabbath and gave him a lot of Sabbath literature,and he would read that and come after more. He used to talk about you (Dr.Kellogg) and the principles of health that he had learned.

Q. Where did he get interested in health-literature?

A. At our house.

DR. K... He informed me that he had been making a study of the number 7; that he was greatly interested in that study,--and he finally

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wrote me that in the course of his study of the number 7 he had recognized the significance and importance of the seventh day, and so,had begun to observe it. That is the way he explained the matter to me. I presume the tracts that you gave him called his attention to the subject.

MRS. F... He had never seen a copy of Good Health until I gave him one, and he afterwards borrowed almost all the literature we had. He felt as though we had a surplus of it,and why shouldn't others have the benefit of it. So he borrowed Sabbath-tracts , books and other literature and distributed it to the sailors and others. He borrowed every copy of Good Health that I had.

DR.K...His wife didn't sympathize with him in his missionary scheme.

MRS. F... No,--You saw her.

DR. K....Yes. I invited her and her husband here as guests, the last time he returned. She asked me what I thought of his plan of going to China as a missionary without a salary,--as a self-supporting missionary--and I told her I thought it was a very wild scheme. She asked me what I thought of his mind, and I told her I thought he was irrational on that subject,although rational on other things. He was, I think, a graduate of Worcester (Wooster?) College, O. I should be glad if we could get hold of such a man now.

Mrs. F... He looked for Mrs. Crossett to come out there and be with him; she went, after he died, but she wasn't with him when he died. When he first went out,they went together, with Mrs. Fitch. They were then newly married. He was there two or three years before he gave up his salary. I have been told by members of the Presbyterian Mission that he was at first a very close man; that he would beat a Chinaman down to the very lowest "cash" in the purchase of an article. But the Lord taught him that that was not following the Savior at all,and that he must not do it,--that he must not accept money at all--because he loved money so well. He said that was the way the Lord took to cure him of his love of money; that he had taken it right away from him.

Q. Did he have the support of the other missionaries there ?

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A. Oh, no! They felt very keenly in regard to his manner of life. The last year, when he worked with his wadded garment, the missionaries would come to me again and again and they would say, "Why Mrs. Mrs. Fryer! I wouldn't have that man in my house." I didn't like that dirty garment myself,--but otherwise he was clean. I gave him two or three suits of Mr. Fryer's old undergarments, --those are the ones that our servants used to wash for him. He had to have that wadded garment to keep him warm, he wouldn't accept of new clothing, and he couldn't buy a new garment, and this one could not be washed very well.

Q. The missionaries were ashamed of his dress,--or was it his peculiarities --

A. Oh, it was all together.

Q. Did his keeping the Sabbath prejudice the other missionaries against him?

A. I think not. He always had something helpful to say in the meetings, giving his experiences among the poor, the sick and the lepers.

Q. He did his missionary work mostly among the poor and the needy?

A. Yes. He also talked with the wealthier classes; he had access to them,--even to the high officials; they had respect for him wherever he went. They looked upon him as a man who was "doing" hau sz." There is once in a while an educated, high-class person who gives himself or herself to this kind of work--"doing good"—for a time, and they wear this sort of garment as a punishment for their sins, thinking that by this means they will be better off in the other world.

Q. Such a man is respected there?

A. Yes. One lady occupying a high position, once sent a messenger to me to ask me if she could call upon me,--such is their custom. I returned word that she could. So she came with her maid-servant, and got out of their chairs. One of the ladies was dressed in silk, and the other lady wore a coarse cotton garment. So I went to meet the lady dressed in silk, thinking she must be the wife of the high official, in order to have her pass upstairs first, but she stepped behind the other lady. Then I stepped to the woman in silk and motioned her to go

up-stairs before me, such being the custom; but she remained behind the lady in cotton. At last it dawned upon me that the lady in silk was the servant of the woman in cotton and I succeeded in getting the right woman to take the first step, and we followed. My servant then brought in the tea,--weak,Chinese tea--for they take their tea very weak--just the flavor; they don't take the natural tea--the leaves. I found that this lady was wearing this common,coarse cotton garment for her soul's sake,--she was "doing haus sz"-doing good. The idea is, that you give yourself to doing good,and thus obtain merit.

Q. Does that mean,doing good to other people ?

A. It means, to give yourself up to doing good,--denying yourself; that if a man is doing "hau sz" he is denying himself.

Q. Not for the purpose of benefitting others as of punishing one's self ?

A. Yes,that is the idea,--it is for their soul's sake.

DR. K....They must have got this idea from the Catholics.

MRS. F.... The Catholics got this idea from the Buddhists. The line is very close between the Buddhists and the Catholics. Mr. Fryer has been studying and lecturing on Buddhism; he has studied this subject very closely,and he finds that this idea came from the Buddhists. One lady who fasted on certain days in the month. I called upon her on the Chinese New Year,when they usually have some chicken brothe as well as some other things besides sweets and tea. This broth was brought and set on the table, and, according to the custom, I waited for the hostess to drink her broth before taking mine. She tasted her broth and I tasted mine. She then happened to think of something,and called her maids to run and fetch the silver spittoon. They did so,and she spit out her broth and rinsed her mouth out with cold water,--and that was the only time I ever saw one of those people use cold water. I said, "What is the matter?" After waiting for some time, I learned that the lady, in trying to entertain me, had forgotten that that day was one of her fast-days,and that she had been cleansing herself of this

broth, as she would not touch anything that had animal food in it on either of her fast-days.

Q. If you think of any other points of interest in the life and experience of Mr.Crossett will you kindly send them to me?

~~Mes~~ Yes. The Presbyterian missionaries don't say much about him. But the beggars used to beg for him and bring the food which he begged and give it to him when he lay sick, when they themselves were hungry.

Q. That was powerful testimony to the influence of his life,--he had doubtless fed them many times ?

A. Yes, he had fed them many times when he had gone hungry. He used to fill the pockets of his great garment with oranges,bananas and whatever else he had,and distribute them among these poor people.

Q. Did he ever beg?

A. I don't know that he ever did. He would come to our house in the middle of the day and make known his wants,--but I had told him to make it his home there.

Q. Did he ever ask any one for food?

A. Not that I know of. But people didn't entertain him much, they didn't like to. He was at the Presbyterian Mission a few days. He then went to Ning Po, where he thought some of the missionaries were going to keep the Sabbath,--it seems he did some work in that direction--but when they met him and he labored with them on that point they were more opposed to him than before.