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

**MEDICAL MISSIONARY
MISCELLANEOUS AND FRAGMENTS**

hearts of his countrymen;" they would not uncover their heads while they pass under that arch on the banks of the Hudson in New York City over which are carved the words "Let us have Peace"--the greatest words that were ever spoken by that great military captain, General Grant. Now the same spirit you and I have oftentimes when we think of these men who laid the foundations of our Republic and who saved it a generation ago, the same spirit we find in these men who are equally heroic and who are holding up the banner of Christ in central China and the Islands of the Sea.

I have time to mention only two or three heroes in this connection. I shall never forget my acquaintance with John G. Paton, that grand old missionary to the New Hebrides. When he first came to this country some of the friends sent me to him with the request that I should make some appointment with him, which I was happy to do. In my interview with him in my office the old man, his long flowing beard as white as snow and his long hair, reminded one of the picture of John the Beloved Disciple in his old age hanging on the walls of the Vatican at Rome, and he told the story of his first experience in the New Hebrides. Twenty-two months only had passed and his wife and child had been taken away. He was obliged to bury them with his own hands. And as this old man told me the story great tears rolled down his cheeks, and he said, "Believe me when I say that if it had not been I was leaning on the promise of my Master, 'Lo, I am with you,' my heart strings would have broken and I would have given up in despair." But the old man didn't give up in despair. This old hero kept on among those cannibals until he had baptized eighteen thousand souls. Isn't life worth living when within one single lifetime one can bring a multitude into the kingdom of God?

Another thing. A little ago a book fell from the press that I want the young men who hear me tonight to read. It is the life of James Chalmers. And who is James Chalmers? He was the friend of Robert Louis Stephenson, the brilliant literary critic. Robert Louis Stephenson was dying from

Well, that presents the situation. Now you know all about the whole story that I do. I have not told all the details. You know all the reason of the changes; you know why Brother Sanderson is not here. Now I do not say that you should have no sympathy or care for Brother Sanderson. We all have. But I will tell you, I have no sympathy at all for the mistaken ideas that he entertained in his treatments. That is the way it is. We all love him. We wanted him to stay here. When he could not stay here, we asked him to go to Battle Creek. Dr. Kellogg invited him to come there and work with them there, and thus and so. We have done everything---we offered to pay his fare, the Board voted him money, to pay the traveling expenses of himself and his family to Battle Creek, to connect himself with the work there, if only he would do. So we have done everything we could; till the last minute, at the porch of one of the houses, when I asked him,---I said, "Please, Please, the best thing you could do is to go to Battle Creek." He says, "There is such an uncertainty in going there." "Why, I said, "that's only the way to certainty." "That will come afterward. God will lead in that." I added, "But the uncertainty of going off somewhere by yourself is ten thousand times as much as it could possibly be, if you would take this money that we have voted you, and go to Battle Creek." But we have done everything that we could to keep him in the institution. But the principles that he allowed Satan to bring in, subtly and unconsciously though they were, ~~meanwhile~~ these things had to go.

And that is the way it is with you. We want every one of you to stay; but these principles which Satan has brought in by his subtlety have got to go. That is all.

the following:

THE MEDICAL MISSIONARY TRAINING SCHOOL.

This is conducted in the large building at 1926 Wabash Ave. The course of instruction includes Biblical teaching in Gospel principles, and instruction in personal work in various lines of rescue work. In addition to this, elementary instruction in nursing is given, this branch of the work being conducted in connection with the Training School for Missionary Nurses, carried on at Battle Creek, (Michigan) Sanitarium. At the date of this writing, Nov. 1st, the number of students in the Training School numbers 105 (??). The students for the most part live in the building. No charge is made for room. Food is furnished on the European plan at actual cost. Consecrated, Christian young men and women who desire to devote their lives to work for God and humanity are received into this school without regard to their religious belief, provided only that they are well grounded in Gospel principles and are spiritually prepared to engage in active work for the salvation of souls.

The course of instruction continues for one year. Tuition is free. The average expense for board and incidentals is \$1.00 to \$1.25 per week. Openings of various sorts are afforded to students whereby they are able to pay their way, devoting a few hours each day to this purpose. The purpose of this school is to prepare young men and women for various lines of city mission and rescue work in Chicago and elsewhere, under the Medical Missionary Board, or other regularly constituted missionary organizations. At the present time, Nov. 1907, the number of missionaries at work in Chicago, under the International Medical Missionary Board is all of whom, with very few exceptions, are self-supporting.

THE MEDICAL MISSIONARY COLLEGE.

This work, while a separate unincorporate institution, is

conducted under the general supervision of the International Medical Missionary and Benevolent Association, a portion of the large building at 1926 Wabash Ave. being occupied for the purpose. The number of students in attendance at the College is about 100. The facilities afforded are practically equal to those of the best schools in the United States. The course is four years. No charge is made for tuition. Both young men and young women are received. Only those are received who have consecrated their lives to medical missionary work as physicians and who are recommended by some properly constituted missionary Board. The students in attendance at the medical college have an opportunity to gain an exceedingly practical experience in connection with the various branches of the work in the city.

DISPENSARIES.

Two dispensaries, both medical and surgical, are maintained; one at 4 College Place, the other at 1926 Wabash Ave. Physicians and nurses are in daily attendance at these dispensaries, at which patients receive not only ordinary prescriptions for drugs, etc., but baths, massage, electricity, and the various other rational measures of treatment, such as are employed at the Battle Creek Sanitarium. Treatment at the dispensary is free. A small charge is made for medicine except in cases where the patient is absolutely penniless.

VISITING NURSES.

A corps of visiting nurses have formed a settlement at 1926 Wabash Ave., in a portion of the building devoted to their purposes, and engage in work for the poor, devoting a part of their time in working for those who are able to pay for their services. The number of nurses thus employed at the present time is This corps is constantly growing in numbers by new recruits from the Battle Creek Sanitarium Training School for nurses.

There is no line of missionary work which is more needed in every large city, and none more helpful than that of the visiting nurse. A missionary nurse not only ministers to the physical wants of the sufferer, but also points out to the troubled soul the source of rest and peace.

THE DAY NURSERY.

A day nursery has been fitted up and is conducted by two trained nurses from the Battle Creek Sanitarium at 20th St. Into this safe harbor a large number of little ones are gathered daily for care while their mothers are employed in their various vocations away from home, thus not only affording relief and assistance to careworn mothers but a great advantage to the little ones, who are often found to be suffering greatly from the lack of home care. A few children are cared for both night and day in this department.

THE KINDERGARTEN.

This department, under the charge of an experienced kindergarten, gathers in the little ones of the neighborhood for several hours daily giving them the advantage of mental and moral culture by the most approved methods, thus counteracting as far as possible the soul-dwarfing and body-destroying influences to which the majority of them are subjected in their homes.

The little ones engaged in their various occupations at songs and games afford a most charming spectacle, in beautiful contrast with the awful spectacles which constantly greet one upon the streets in the immediate vicinity of Wabash Ave. and 20th St., where the Kindergarten is located.

THE KITCHENGARTEN.

This important means of child culture and home improvement is located in the same building as the kindergarten and aims to reach a

somewhat older class of children who are, through the kitchengarten taught to respect and enjoy the ordinary domestic occupations at home and learn to do a vast number of helpful things, which are much appreciated by the tired mothers who await them at their homes and who think they have not the time and generally have not the patients nor the aptitude to teach them.

FREE LAUNDRY FOR WOMEN.

This feature of the industrial branch of the Mission is to be found in the basement of the large building at 1926 Wabash Ave. The laundry is entered from 20th St. and affords facilities for twelve or fifteen women to engage at once in doing their family washings, being fairly well equipped with laundry tubs and steam dryer. The free laundry for women, while not so largely patronized as the free laundry for men, located at the Workingmen's Home, is much appreciated by those who have enjoyed its advantages.

Free Laundry for MEN.

This department, one of the very first organized in connection with the Mission, is located in the basement of the Workingmen's Home, at 42 Custom House Place. For the last four and a half years, from 50 to 100 men have daily made use of this laundry, the only means afforded in the city whereby a very poor man can cleanse his clothing from dirt and vermin.

FREE BATHS.

Facilities for free baths for both men and women are afforded in connection with the dispensary at 20th St., and free baths for men are provided for men at 42 and 44 Custom House Place. The latter baths are pretty well patronized. More than 200 men sometimes make use of the baths daily. The average number ~~has~~ ^{been} never less than 50 during the last four and a half years.

THE WORKINGMEN'S HOME.

This establishment is without doubt the most complete enterprise of the sort which has ever been undertaken. The work is conducted in a building formerly occupied as a church, but converted during the World's Fair into a cheap lodging-house. About four and a half years ago the present management leased it and put in baths, laundry, facilities for fumigation on an extensive scale, and various other ~~means~~ improvements. Poor men are furnished lodging at 10¢ a night. Food is furnished at a penny a dish, giving the poor men an opportunity to get a satisfactory meal for from three to five cents.

All the patrons are required to keep themselves in a cleanly state. Their clothing is fumigated, baths administered, and an infinite amount of pains taken to keep vermin in subjection. Accommodation was furnished for about three hundred during the winter of '96 and '97, and more than four hundred men were sometimes lodged in a single night. More than half that number were often taken directly from the police stations where they were lying upon the cold stone floor.

As a rule, those furnished lodging are required to either work for it or pay for it; but exception is made in cases of worthy poor men who happen to be temporarily stranded, and all men who are just starting in a new and better life.

The purpose of the Home is to serve as a sort of tramp hospital where homeless and friendless men, the outcasts of society, may be rescued and restored by the combined influence of physical and moral means, medical relief, brotherly kindness, and the regenerating power of the Gospel. The various departments in the Home are supervised by students in the Medical Missionary Training School.

THE LIFE-BOAT SERVICE.

This department comprises chiefly the rescue work for women, which is conducted by women. Married women of mature age, and trained

nurses who go out upon the streets of certain districts between 10 P.M. and 1 A.M., and extend an invitation to their lost and fallen sisters who are so entangled in the intricate meshes of vice and sin as to be unapproachable in any other way. As the result of this work, some scores of lost souls have within the last few months been restored to society and their homes and are to-day rejoicing in their deliverance from the very gates of hell.

THE MATERNITY.

This institution is provided for unfortunate young women who have been led astray from virtue but have not given themselves up to vice and who eagerly grasp the helping hand reached out to save them from sinking lower into the ^{yawning} gulf which is open to receive them.

The building now occupied is too small for the purpose, accommodating only twelve beds. It is constantly full, and we are glad to be able to report that it is very rare indeed for a young woman who enters this shelter from a cold and scornful world who does not come out a converted and regenerated soul, and better prepared to meet the temptations and sorrows of the world than when she entered. There is no branch of the Mission which has been more signally blessed of Providence than this work, which has been from the first conducted purely as a work of faith, and without any regular provision for its support. But thus far all its necessities have been supplied. There is great need, however, that larger accommodations should be provided.

GOSPEL MISSIONS.

Two gospel missions are maintained ~~as~~ constantly, in which meetings are held every night, -one at the Workmen's Home, 42 and 44 Custom House Place, the other at the Star of Hope Mission, 110 So. Green St. The latter Mission has been most successfully conducted for ... years by Brother Thomas Mackay, to whose untiring efforts, seconded by those of

his faithful wife, the great success of this Mission must be, under God, chiefly attributed.

As the result of the work of these two Missions, many hundreds of men have been rescued from the ranks of tramps and drunkards and criminals and are now earning an earnest livelihood and leading Christian lives. Almost every night souls are reclaimed at each mission, the average number being five to seven. The number sometimes reaches more than double the figures named.

COTTAGE GOSPEL MEETINGS.

In addition to the Gospel meetings held at the places named, numerous meetings are held every evening in different parts of the city. The number of meetings held weekly often aggregates more than 100, with several thousand persons in attendance in the aggregate.

The cottage meeting is found to be one of the most efficient means of reaching souls who need help and who for the most part are not reached by the churches nor by any other method of evangelical work effort. There are thousands of people living in poor tenement houses trying to maintain the family circle, but eking out a miserable existence because of sickness, misfortune, lack of natural tact, or thrift, and who never appear in church for the lack of decent clothing. The gospel cottage meeting reaches not this class alone, however, but also the wealthy, who are not infrequently found hungering and thirsting for the simple truths of the Gospel, and as eager to grasp them when presented as their less fortunate fellow-beings in the slums and tenement house districts.

WOMEN'S Clubs.

For the last two years a Women's Club has been very successfully maintained in connection with the Medical Missionary College Settlement, which has been carried on at 744 47th St.. Through the medium of the Club a large amount of exceedingly helpful and practical instruction

has been given to the mothers of the middle and lower classes respecting the training of children, the care of their homes, correct principles relating to dress, diet, cookery, etc. It has been exceedingly interesting to those connected with this particular branch of the work to note the improvement made in the homes represented in this Club. This is certainly a very profitable line of work, which it is hoped will be extended in the future.

BOYS' CLUBS.

A very extensive work has been carried on within the last year by the organization of boys' clubs, the membership of which has consisted entirely of newsboys, bootblacks, and other street boys who have found in these clubs their only opportunity for mental and moral instruction and help.

More than ... clubs have been organized, at which boys have at times been in weekly attendance. This good work has been the means of saving many a boy from the prison and possibly from the gallows, and has been the means of introducing into hundreds of young hearts the first ray of moral sunshine which has ever entered, and has given thousands a strong lift upwards. It is gratifying to know that this good work has extended to other cities. It is a line of effort which could be vigorously prosecuted in every large city.

JAIL WORK FOR BOYS.

Through the invitation of the Reform Committee of the Women's Club of Chicago, work has been undertaken for the boys confined in the city jail. This work, which is encouraged and to some degree supported by the Women's Club, consists in daily visits to the boys, instruction in gymnastics, moral teaching and personal work. A trained nurse, a young lady, and a young man, an evangelist, visit the jail daily, and the reports of their work show not only that there is great need of

effort in this line, but that it can be made eminently successful by adopting right methods of appeal to the spirit of self-respect and manliness, which is not altogether crushed out of the hearts of these unfortunate boys, even though they find themselves within prison walls and the involuntary associates of villains of deepest dye and of every description.

THE INDUSTRIAL DEPARTMENT.

This department is carried on for the purpose of furnishing employment to the patrons of the Workingmen's Home, especially those who are entirely penniless, and those who having determined to reform from a life of intemperance and vice find themselves confronted with the immediate necessity of obtaining a livelihood by honest means; but being without character, and too often with little skill, are very likely to relapse through utter discouragement if left to fight the battle alone with so many odds against them. Two lines of industry, the weaving of rugs and carpets, and the manufacture and sale of Tampico brooms, have already been established, and it is believed that other industries may be developed in the near future.

RESCUE FARMS.

The farm colony affords one of the most ready and successful solutions for the problem, "What shall be done with the reformed tramp," and the penitent ex-convict?" left to struggle on alone, these unfortunate men, who are generally defective in what are commonly termed thrift or tact in getting on in the world, are almost sure to relapse through the disheartening influence of continued rebuffs and failures in their efforts.

During the last two years the Battle Creek Sanitarium has conducted one of its large farms for the benefit of this class of men, a colony of whom have been employed to do the work of the farm under the

supervision of suitable persons, whose duty has been not only to direct their work, but to lead them, both by precept and example, to a higher and better life. The results have been in the highest degree satisfactory, and the effort can no longer be regarded as an experiment. It is hoped that in the near future it will be possible to inaugurate much greater undertakings in this line.

HOME FINDING.

This department seeks to procure homes not only for orphan boys and girls of all ages, but also for rescued women, reformed men, and all classes of homeless and friendless persons who are suited to the environment of Christian Homes. Thus far no difficulty has been experienced in securing homes for all who have needed help in this direction. Scores of men who have been redeemed from the gutter have been sent to splendid country homes where, surrounded by the sweet incenses of nature and the pure atmosphere of a Christian Home, have in most instances for the first time in all their lives, had a good chance and rarely indeed has it been that this first and only opportunity has not been well improved.

Scores of women who have been rescued from the very lowest depths of degradation have in like manner been helped up to the light and sunshine of pure and wholesome living.

SCHOOLS OF HEALTH.

This department, while not properly speaking a branch of the charitable work of the Mission, is purely philanthropic in character, and is conducted by the same general management. The purpose of the School of Health is to propagate and encourage ideas respecting the physical care of the body by means of lectures, cooking-schools, classes in physical culture, dress clubs, instruction in simple remedies, and first aid to the injured, in the circulation of reliable literature

pertaining to health and sanitation and other allied topics.

THE SANITARIUM.

We mention lastly this enterprise, for the reason that while it is not in itself a charity, it is immediately connected with the general scheme of the work, and is the one and only source of income whereby the work is supported.

The income thus far has not been nearly sufficient to meet the demands of the work. The sanitarium is conducted on the same plan as the institution at Battle Creek, Mich., of which it is a Branch, the physicians and nurses having all been trained in that institution. The facilities are similar in character, though much more limited in extent. Every dollar of the earnings of the institution are devoted to the charity work of the Chicago Medical Mission.

FINANCES.

From the foregoing, it will be apparent that it has been necessary to expend a considerable amount of money in prosecuting the work of this Mission. The sanitarium is limited in its capacity to about 20 patients, and has been obliged to carry so heavy a load of charity in the free treatment of poor persons who have sought relief in addition to those who have been treated at the regular dispensaries, that the income from this source has been small, as shown by the following table, in which we have shown the total amount expended, the amount received by the sanitarium, the amount received by special donation, and the amount appropriated by the International Medical Missionary and Benevolent Association from its regular fund.

Every dollar of the above has been expended in the most careful and judicious manner possible. The amount expended for salaries has been exceedingly small, no worker receiving more than wages of a common laborer, and nine-tenths of the persons employed are receiving no salary at all. At the present time, out of the one hundred and persons employed in the Mission work, only three persons receive a salary, and of these no one receives more than \$1.00 a day. The medical work at the dispensaries is done gratuitously.

PRESENT NEEDS.

One of the most evident needs of the work is a permanent home, for which the sum of \$100,000.00 is required. This amount would erect a suitable building, which might be used for the same purposes for which the Workmen's Home is now employed. The lease of the building now occupied will expire in a few months, and then this branch of the work must be dropped unless some other suitable place can be found. The large cash outlay required monthly to meet the rent is ~~one of~~ the greatest embarrassments of the work, and is one which ought to be obviated by the raising of a sufficient sum to erect a suitable building which could be employed permanently and devoted exclusively to the purpose of rescue work for men.

There is no work more profitable to ~~the~~ society than the reclaiming and reformation and settlement in homes of tramps and criminals which infest our large cities. The growth of this class is one of the tremendous evils which threatens society at the present time, and a method of dealing with this class which strikes at the root of the evil by reforming the man who is a burden and a menace to society and bringing him to a higher social and moral level, is certainly one which must be recognized as worth of encouragement and support.

consumption, as you know, and went abroad to the South Sea Islands hoping that at least he might prolong his life. He went with a sneer on his lips for missionaries. He felt very much as Sidney Smith did when Carey went out to India -- What can a consecrated gospel do? that was his feeling. But by and by, in the providence of God, he was brought in the presence of a giant in form, towering away up above him,--James Chalmers, who at that time had been a missionary for thirty-three years among the cannibals of the South Sea Islands; and from the moment that this emaciated literary critic, with the sneer upon his lips for missionaries and for missions, from the moment that he came into the presence of this great giant he was captured. A friendship sprang up between them that was like the friendship between David and Jonathan, a friendship that nothing could quench until death separated them. After they met and had had a few talks James Chalmers had to deliver an address, telling the thrilling story of his experiences among the cannibals, and Robert Louis ~~Stephenson~~ Stephenson was asked to preside. Telling the story to his mother in a letter a day or two afterwards, he said, "Mother, I have had the honor of my life, in presiding a night or two ago when the great missionary Chalmers told the thrilling experience of his life among the cannibals." Then he went on to describe this missionary, and he says, "Mother, believe me, he is as big as a meeting house." I don't know exactly what meeting house he had in mind, but if any of you ever saw the late Phillips ~~Brooks~~ Brooks of Boston, a man that towered up above his fellows as Saul towered above the average man,--Phillips Brooks, you know, had an intellect bigger than his body, and he had a heart bigger than his intellect. James Chalmers was a duplicate of the late Phillips Brooks,--a man of giant form, a mighty man with a heart big enough to take in the whole cannibal world. And there he had been for thirty-three long years teaching among these cannibals. And then Robert Louis Stephenson, after he was captured by this heroic missionary, became a transformed man. Then it was that he wrote

those verses which seem to be inspired, and we hang them up in our rooms, and perhaps at night before we say our "Now I Lay Me Down to Sleep" offer one of those prayers written by Robert Louis Stephenson after he met James Chalmers,--not before he met him. If there is any young man here tonight who wants a book like a novel, and one that is true from the first sentence to the last, let him read the story of that man, James Chalmers. And then that touching closing chapter since the death of Robert Louis Stephenson, his dearest friend, of the great missionary going to the island where he was unknown, and was killed by those very cannibals to whom he dedicated his life.

But I must stop with just one more, and one only.

We have been talking about the medical missions this afternoon. Some of you do not know, perhaps, that the greatest missionary of modern times was a medical missionary -- David Livingston. You may not know that he was the only convert in the Scotch Kirk. They had burned a great deal of oil and had a great many meetings, but the only convert was this lad from the mill, and the elders shook their heads, and they thought it had not paid. That lad was David Livingston, the man who found his way into the very heart of the African continent, the man who had thirty-nine fevers, we are told, first and last, the man who was found by Stanley, who could not understand him, but caught something of his spirit, enough of it so that when he came back to England he begged the missionary boards that they would send forth missionaries to Uganda, and you remember they did, and Uganda has been transformed in the meantime. A friend of mine has recently visited the very spot where David Livingston died, and quite a number of natives still remember him, and wherever he met them they spoke of him as a grand and good man.

Wherever Livingston went he was known to be a Christian man, and a medical missionary. And after he passed away -- you remember he died on his knees with a prayer for the dark continent on his lips,-- and when he died his

faithful black servants buried his heart under the spreading tree in the heart of the dark continent, for he had given his heart to Africa, then, having learned something of medical science from their great teacher, they embalmed his body, carried his bones in solemn procession eighteen hundred miles through the forests and by the lakes, and rested not until they had reverently placed them on the British Man of War. All honor to the captain of that British Man of War for asking two of those black men to act as body guard and accompany the remains of the great missionary to Westminster Abbey, where in the presence of royalty his bones were placed away to rest until the morning of the resurrection. I stood there one day trying to spell out in the dim light of the Abbey that name David Livingston, and as I was trying to make it out I heard a group of men pushing their guide past where thirty-seven kings and queens were buried and magnificent monuments had been erected, past where a thousand warriors and poets rest and will rest until the morning of the resurrection, coming as quickly as they could to the place where I had stood but a little time before their coming, and they began to spell out the name, which they pronounced Dávid Lévingston; and more than one of them had red cheeks as they looked for that name, looked upon the simple slab that marked the resting place of the greatest missionary of modern times, a medical missionary, a consecrated man, who was willing to bury himself in the dark continent in order that he might, if it pleased God, lift up those people that they might see the Father.

Life is worth living if ~~xxxx~~ a man can imitate these men and these women. A few only of the names have been mentioned tonight, but there are hundreds of them, there are thousands of them. And, thank God, there are young people in our schools today receiving training who, if I am not mistaken, are of the same spirit, and when God speaks the word, and He seems to be speaking it now to some of their hearts, they will respond as heroes and heroines of the past have responded. They will go forth as others have

gone forth to carry the gospel banner to these benighted races and places. May God help us in the homeland to stand back of these heroes and heroines, not only with our prayers and sympathy, but with increasing gifts, and hastening the day when all these nations and places shall bow before Christ and crown him a King and Lord.

Dr. J.H. Kellogg: We are sorry Dr. Creegan has to leave us now and take the train. As I told you, he has come at a great sacrifice and has spent this day with us, and we feel under very great obligations to him for what he has done for us, for the inspiring words we have heard tonight and for the inspiring words we heard at the Medical College in the address he gave to the medical students and nurses this afternoon.

Now we are to have a treat still further tonight in listening to Dr. Keller, who is going to give us an illustrated talk with the stereoptican.

Dr. Frank Keller: After this remarkable vision we have had tonight of missionary heroes all over the great world-wide field of missions it seems rather a drop to come down to one single land and look at a single work; yet, as we remember that great map of China that was hanging before us last night, and in looking at the map on the screen again tonight, we will see, I think, a little more plainly than we did last night the real size of that great land, and probably realize it a little more.

This heavy line marks the seaport of China. On this map we have China divided into a large number of squares, and in each one of these squares a map of England drawn on the same scale as this map of China is drawn on, and these maps of England do not begin to fill up the squares. It would take almost two maps of England to fill up each of these squares. We find more than twenty Englands in this land of China. Then coming down from the whole land of China to that single province of which I spoke last night, you can compare this map of England with the map of that province of Hunan, and you see that Hunan alone is larger than England. Twenty Englands, you remember, in all China, and here we have Hunan, just one of the eighteen provinces of China, larger than England itself.

Now I want to show you a little group of young men whom it was my great privilege to meet at Northfield in July. I had a little talk with them and they came and had a visit with me. They are Chinese students, young men who have come from that great Empire of China and are scattered about here in the various colleges of our land -- Yale, Harvard, Amherst, Columbia, and some of the other various institutions. These young men here I will point out, because I think you are to have Dr. Beebe here in a few days, and one of these is a young man who studied with Dr. Beebe in Nanking, China, and he is here now in one of our theological schools in one of the Eastern cities studying to become a minister and go back to his own people and preach the gospel there, and I know you must be interested as you look at

the faces of these bright young men.

Here is a Chinese drawing a picture representing two roads -- the road to life and the road to death. I present this simply as an interesting little incident regarding these people.

Here is a little chart, and as we keep our minds on that map of China we will glance at this chart and see how that work has been going on. "World Mission Progress -- Gain in communicants since 1800 in the Foreign Field." This chart shows at a glance a comparison in the number of communicants in 1800, 1850, 1880, 1892, and 1905. At the bottom of the chart we have these words: "While the work of missionaries is far from being accomplished, Christianity is so securely planted in Japan, China, Korea, India, and some of the other nations of Asia, as well as in other parts of the world, that were the missionaries obliged to withdraw, Christianity would live and spread as a self-propagating force." --John R. Mott. Now that is a blessed thing isn't it? That is a glorious thing to realize as having transpired since 1800. Yet, dear friends, we will see on another chart a little later in the evening what I hope will save us from a feeling of self-satisfaction, and save us from resting on our oars.

Here is a picture of one of the men who have made possible that statement of Mr. Mott's that we just read,--a convert from heathenism, a man who was once a Buddhist priest, but has been converted, and is now in Northwest China preaching the gospel. And Oh, dear friends, there are many more like him in the many cities of China, in the thousand odd cities of China that I told you of last night ~~which~~ who as yet have had no opportunity to hear of Jesus because there are no missionaries. Think again of those more than a thousand cities that yet remain in China unevangelized.

Here is a Chinese house, and here are a couple of Chinese standing in the door. This is a typical Chinese house ~~as~~ as we find them in the South of China.

Here is a group of Chinese children. They have very odd ways of cutting their hair. They make fancy designs in the hair, and later let the hair grow long to form the cues.

Here is a very interesting thing -- not Paul preaching to the jailor, but the jailor preaching in the prison to his prisoners. This is a jailor who heard the gospel from one of our missionaries, and believed it, and he has daily worship among his prisoners. Think of that, dear friends. We do have chaplains in our jails in this country, but how many Christian jailors have we in this enlightened Christian land who are so enthusiastic for Jesus Christ that they bring their prisoners out, some of them bound with chains, and day after day tell them of the Savior? Oh just think what it means to these prisoners in their daily treatment; as we think of that jailor who washed the wounds of Paul and Silas as soon as he was converted, how must this jailor treat these prisoners whom he is trying to teach day by day of the Lord Jesus Christ.

The late Hudson Taylor, also a medical missionary, the man of whom it was my privilege to speak to you last night, the beloved founder of the China Inland Mission, born in 1832, died with his head resting in my hands the 3rd of June, 1905, in the city of Chang-sha; the man of whom, just after his death, Dr. Chauncy Goodrich, who is a friend of the speaker who just preceded me, in writing of him said, "My father, my father! The chariots of Israel and the horsemen thereof!" and other missionaries gave a glorious testimony to him. Those who were here last evening heard me say that on the 25th day of June, 1865, Mr. Taylor, after years of experience in China, and after months and months of God's dealing with him in the matter of faith, at last yielded himself to God as the leader of a new organization which he felt must be founded on faith lines, that would receive any man who was willing to go out on faith and whom the Holy Spirit had prepared for a work,

and send him forth to China irrespective of his denomination, irrespective of his country; and so the China Inland Mission has grown. We have missionaries not from the countries of Europe only --Russia, Scandinavia, Germany, England, Scotland, Ireland, Switzerland, Italy, and France alone, but also from Australia, from Canada, from the United States; and over twenty different denominations of Christians, or ordained ministers and lay workers--over twenty different denominations working in happy harmony together. And I told you that when God brought Mr. Taylor around to where he could fully yield himself to God as the leader of that new organization and that mission that was just to go out by faith,--that is, no church backing it, no church holding itself responsible for its support, and just looking to God day by day for the supply of its needs, he wrote on the margin of his Bible "Prayed for twenty-four willing skillful laborers June 25, 1865," and there is the facsimile of his writing just at the top of the page. You can see the writing there but you can not read it. This is a facsimile of that Bible on which he wrote. On the opposite page is the Hebrew. Mr. Taylor studied the Bible in the original tongues as well as being a medical missionary.

This picture in the center is the late Mrs. Taylor who went with Mr. Taylor during his several years' illness to Switzerland, and was taken from him about six months before God gave him that wonderful strength to go out to China and have the desire of his heart in seeing opened the province of Hunan. The other faces in this picture are faces of missionaries who passed away in one single year.

Here is a most interesting group--Mr. Taylor, Dr. John, and Dr. Martin; the three oldest missionaries to China at the time this picture was taken; that is, the three men who had spent the longest number of years in China, in all having spent fifty years in China.

This picture was taken as Mr. Taylor passed through Han-kow, just before he came to Chang-sha, about four days before he passed away.

Here we have a picture of the group I told you about last evening, at the reception Saturday afternoon on the lawn at the mission house in Chang-sha. Here is Mr. Taylor in the center of the group. The picture was taken about 5 o'clock in the afternoon, and at half past eight Mr. Taylor passed into the presence of the King. You see the other missionaries who were gathered here. I might point to Dr. Howard Taylor, Dr. Taylor's son, Mrs. Dr. Taylor, the wife of Howard Taylor, formerly Geraldine Guinness, the writer of the "Far East," a story of the China Inland Mission, and "Pastor Hsi," books which many of you have read. Here is the lady who afterward became the wife of Dr. Guinness. Mrs. Keller is sitting here, and I am standing over there.

This is the residence part of our mission compound, and these others are missionaries who are gathered in from the city. As I told you last evening, there ~~was~~ were thirty missionaries there, seven societies gathered there to welcome Mr. Taylor, from the Province of Hunan, China. You remember Mr. Taylor had said, "If only I could see Hu-nan opened, I would feel my life work was done." Verily God's Word is true -- "Delight thyself in Jehovah, and he will give thee the desires of thy heart."

Now, dear friends, I have a very beautiful little story to tell you. This is the funeral scene. Here is the general director of the China Inland Mission appointed by Mr. Taylor four years before his death. Here is the coffin. After Mr. Taylor's death Dr. Howard Taylor called a couple of our most trusty evangelists and described to them just what kind of a coffin he would like to have. That is the regular Chinese coffin, as you will see, and a remarkably beautiful one. The end of it here is magnificently carved, and the whole coffin is beautifully polished. These young men went out, went to about fifteen or twenty different shops, I think, before they found

a coffin that just suited them. Then they brought it back. In the meantime they talked with some other members of the church, and when they brought the coffin back to Howard Taylor, he said to them, "Well, how much is it?" and they said, "Please don't ask us. The Chang-sha Christians desire to offer this last tribute to him who loved us so that he gave his life for this land." Oh, dearly beloved, love begets love, and Mr. Taylor did not love the Chinese in vain. And so these Chinese Christians, the most of them men and women who five years before had never even heard of Jesus Christ, who knew nothing of love as we know love, in this little time had so learned the message of love that when our beloved leader passed away they wanted to make this little offering; and Dr. Taylor accepted it.

Just glance a moment at that picture. You see Mrs. Keller and myself in our Chinese dress, as we wear it in China, and as all the members of our mission wear it. That picture was taken just as we were leaving China, and Mrs. Keller had been very ill at the time, so we show you this second picture which shows us at a time somewhat earlier in our experience there. And this little boy is the son of one of our most beloved evangelists--Evangelist Li; and he is a most dear little fellow. I would like to tell you all about that little boy for twenty minutes.

Here is another picture of Mrs. Keller and her class in English. Possibly some of you may hear a little account of it tomorrow at Mrs. Keller's meeting at the Sanitarium. This is the wife of a Chinese official, and it was through her that the class was really started. That is a Christian girl there. This is Mrs. Li, the mother of the little boy you just saw. Here is another Christian young woman, a woman who has become a Christian since the class was started, although she was an inquirer at the time. Here is a Manchu girl, a girl of high class. Mrs. Keller may be able to tell the ladies about her tomorrow.

Here is a family that there is a story connected with. This is evangelist Yang, his mother, and his little boy and girl. I mentioned last

night our going down by steamer from Han-kow to Chang-sha, going down on Saturday and reaching Chang-sha Saturday noon, and I ~~xxx~~ just mentioned incidentally that by the advice of a gentleman we thought we could trust that we did an unusual thing in calling on the Chinese officials when we reached the city. On this steamer going down two men met us. One of these men was a man of official rank, the other of the student rank. They seemed to take a great interest in us. God had evidently raised them up on this journey to be our friends. This man of official rank was the one who advised us to call on the officials. The man of the student class said to us, "When you get to Chang-sha your dialect will be a little different from the dialect there, and you ought to have a local teacher. I have a friend who will be just the man for you. I would like to introduce him to you." We said "All right, we would be pleased to see him." The man came about two weeks after we got there, and he was introduced to us, and he was this man Yang. We wanted a teacher very badly, but the only circumstances under which he would engage himself to us were that we would not compel him to attend any of our religious services. He was willing to come and teach us Chinese, and to get our good money and everything else he could get from us, but he was not going to hear the gospel. We said "All right, we are not hiring anybody to hear the gospel. We didn't come here for that, but we want you to teach us. We will engage you as our teacher to study the language with us. You don't need to come to any of the meetings." Mr. Yang didn't know what he was in for. He had to teach Chinese out of the New Testament. We wanted to study the New Testament so as to get the New Testament idiom. So he worked with us day after day teaching my colleague and me the Chinese language as we found it in the New Testament. So the Word of God began to sink into his heart. More than that, he knew this man Lu whom I told you about last night, -- this man who came to us and had been ^{an} awfully drunkard, an opium wretch, but who was saved by the grace of God. He had known that man, known

what a scandal he had been, and he saw the transformation in that man's life, and these two things, together with our prayers, were too much for Mr. Yang, and he yielded his heart to the Lord Jesus Christ. For some time he had been talking with Mr. Lu, and he came to me one day and said, "I would like to know if a thing like this would be possible. Would it be possible to hold a religious service in an ordinary Chinese house?" I said, "Certainly. Why not? That is just what we delight in in the homeland, in America and England, -- in cottage prayer meetings and cottage evangelic meetings. These are just fine. Why do you ask?" He said, "It is like this. My mother is not a Christian. My father is dead. I am under no responsibility for him. It is too late. But my mother is still alive, and she is pretty near the end of her days. And Oh I can not bear to think of my mother not being saved before she passes out into eternity; but Oh she won't listen to me. She says she brought me into the world, and how can I teach her anything. I ought to learn from her. And she won't come here to the chapel, and Oh my heart does so long that she might be saved. So Mr. Lu and I talked things over, and we arranged things something like this." -- Mr. Lu's mother had by her son's teaching and by her own reading of the Word -- for she was one of the few women in China who can read -- had of herself begun to believe in Jesus Christ; so Mr. Yang said, "Mr. Lu and I have made a plan like this, that if it would be possible for you to do such a thing" --

The Chinese are great people for custom; you can not do anything but what is established by custom; you can not branch out into new lines. I have heard of Christian denominations, have even heard of something of that kind since I have been here in Battle Creek -- a few men can not branch out into new lines, but must stick in the old ruts. But this is not always so. So the Chinese feel that way very strongly, and these young men were afraid to hold a gospel service in a place that was not consecrated. They were afraid that it would not be possible. But he said "If you can do it, out

plan is this. We will have the first meeting at my house, and Mr. Lu's mother is coming over to call on my mother that day, and inasmuch as Mr. Lu's mother wants to hear the preaching of the Bible my mother will have to hear it too, because she can not neglect Mrs. Lu, she has got to entertain her, and so my mother will hear the gospel once. Next week we plan to have a meeting at Mr. Lu's house, because Mr. Lu's mother came to my house to a meeting, according to Chinese etiquette, my mother will have to go to Mrs. Lu's house, and so my mother will have a chance to hear the gospel twice." We had these two meetings, and still Mr. Yang was not satisfied. We have two daily meetings at our chapel. He said to us, "Now I know you are very busy, but wouldn't it be possible, after you have had your morning meeting here, to come over to my house and repeat it there?" Of course we were glad to. So we went over and called on Mr. Yang's mother. But the neighbors heard the gospel also. I will stop right here. Of course Mrs. Yang was converted. Of course God honored such faith. But I won't stop quite yet, because I want to tell you one other little thing about it. The sixtieth birthday among the Chinese is a very important day, very much like our twenty-first birthday, only on that day boys pass from boyhood to manhood, and the sixtieth birthday, both men and women in China, pass from vigorous manhood and womanhood into calm and quiet old age. And they invite in their friends, and it is a great festal day. But on Mrs. Yang's sixtieth birthday, that dear lady of one of the highest casts in China, one of Mrs. Keller's warmest and most beloved friends in any country,--a dear motherly old soul, on her sixtieth birthday was baptized into the name of the Father, and of the Son, and of the Holy Ghost. Then she invited in not a lot of heathen friends, but a few of her newly found Christian friends, to a simple little banquet in His name. Pray for them, dear friends, pray for that young evangelist, and pray for many more like him.

Last evening I didn't fully explain while a little while after we got to Chang-sha, in 1901, and when the province was ~~at~~ once opened, many other missionaries began to flock in. God had foreseen that, as He foresees everything. These missions were represented by young missionaries who had little or no experience. They needed helpers, and needed them at once, so in a remarkable way God called in with us at the very beginning a number of young men of the student class. These men were marvelously moved upon by the Holy Spirit. They were allowed to study, and I at once formed a training class and gave them daily training in the study of God's Word, and worked with them many hours every day. Here is a little group of them. So it has been our privilege from that little young work so newly established, it has been our privilege to let go out from that little church to other missions, to other cities, twenty workers,--evangelists, Christian school teachers, and Bible women. Every one of these men you see here is now serving as an evangelist, and some of them God has marvelously blessed.

This is Mr. Li, the father of the little boy. And there is your humble servant who speaks to you. This is Mr. and Mrs. Sha and their family. Those who heard me this afternoon will pardon me for telling the story of this family. You see before you three boys belonging to this Christian man and woman. The father and mother were not Christians when I went to China. They are among our strongest workers today, and God has greatly blessed their services. You can see the joy in the face both of the father and the mother, and these sweet boys. But the Chinese can not bear girls. They feel awful distressed when a girl is born into the family; feel it is a dead weight; often kill their girls, drown them, or get rid of them in some other way when they are born. But this family, after they began to know Christ, began to pray to God that he would send them a little girl. After I got home a few months ago I had a letter from Mr. Sha, and he told me what a coward he had been, how he had dishonored God by lack of faith, and how God had

given him the victory, and asked us to pray for him. And I just want to tell you the situation tonight. He said the thing that caused him such agony of heart as the time was coming on for his wife to be confined was that on his same street, in the city of Chang-sha, within one single week, three women had died in labor, one of them after seven days of fruitless labor -- three women on a single street. And do you wonder that his heart was filled with anguish as he thought of the confinement of his own wife about to occur, and no doctor to help, -- and not only that city, dear friends, but in over a thousand cities in that great empire of China, no Western skill to offer any help to suffering women and children, to say nothing of suffering men. So their hearts were filled with agony until two days before the event, when suddenly they realized that God was able, and they knelt and asked Him to forgive them for their cowardice and their fears, and they put the whole thing in God's hands, and God filled their hearts with joy and rejoicing. God gave them the victory two days before, so he could write, and afterwards he told me of God's wonderful goodness. Here you see Mrs. Sha with the little girl that was born to them after only one hour of labor, and without any unfortunate circumstances connected with it. That picture was taken when the little one was about a month old, and they sent it to us that we might rejoice with them.

Here, too, is a most interesting young man and his son. I have already talked longer than I intended to, but I think I must tell you about him. He was a young Chinese official, and this is his little son. Notice them quite intently, because I will tell you briefly that this man's father was an official and he connived to save my life at the riot at Cha-ling-Jo when I passed through, when I lay for a whole day up in the loft, under a pile of rubbish, with pales and baskets piled about me, within plain hearing of the men who were tearing down my mission house and carrying off all the things.

In settling after the riot I told them I had not come for any of their money, that I gave up every claim against them, although the Governor of the Province insisted on their paying me, but I knew afterward I had made a mistake, and I knew he would see the mistake sometime, and I wanted to prove to him that we had gone out there on an errand of love. And I said I did not care for any recompense at all. I got their confidence and saw God's blessing in it. And later this man's wife was in a case of serious illness. The native midwives had given her up, and I was called in, and a nice little girl was born to her, whom you will see later, and it was the family of this official I referred to above. So when the Boxer troubles came on this man, almost at the peril of his own life and the life of his family, saved my life,--watched carefully over me, one might almost say like a mother. And after the death of his father he moved down to Chang-sha. And, dear friends, just before I came away from China this little boy who was in our school -- they had so put their trust in us that they were willing to send their boy to our school to be trained in our school -- and over a year before I came away from China that little fellow asked for baptism.

These are the two widows of that young official you ~~fix~~ just saw. Mrs. Keller is with them. They call very frequently on Mrs. Keller, and she goes to their house. That is the little girl that was born, that I told you about. Here is a picture of our boy's school at ^{Chefoo} ~~Shanghai~~. There is a picture of the boys diving into the sea. This is a boys' school for the children of missionaries. One might think that a man that was trusting in God --- it is singular how people get such ideas into their heads, isn't it? but you know people don't think. And people have often said, I have often known people coming back from China saying the China Inland Missionaries were starving out there, and that it was perfectly wicked to treat anybody so. When the first China Inland Missionary went out to China the papers said it was a batch of lunatics let loose. They might better be in the lunatic

asylum than to have been allowed to go to China. Yet, dear friends, this is the only mission in a foreign field that has a school for the children of its missionaries, and at Chefoo, up in the northern part of China, God has provided three magnificent schools. This building is made entirely of brick - a splendid building, and Christian men and women who have degrees in pedagogy, who could get big salaries in England and America, are willing to go out to China and educate the children of missionaries in the China Inland Mission, expecting no salary at all but month by month what God sends in, and are giving their lives to help these boys and girls of our missionaries so they can be educated up to sixteen years of age without any expense to their parents. They also have a preparatory school for little ones, a boys' school and a girls' school. These schools are so good that many missionaries of other societies are glad to fill up any vacant space in our schools, and are only too glad to send their children to our school and pay their expenses, so as to have them in China near to them.

But, dear friends, the silver and the gold are His, and God is faithful. Just before we saw the map of China we heard from this speaker who preceded me about some missionary heroes. But, dear friends, on this chart that we saw, showing the progress of Christian missions, in spite of these missionary heroes and their work, the condition of the world is still such as you see it,--Protestants one hundred and sixty-six million, Roman Catholics considerably more, then the Eastern, the Greek Church, and the Mohammedans two hundred and sixteen million, and half of the world still in utter heathen darkness. Oh do let this chart sink into your hearts tonight, dear friends, and remember that blank space. We might draw a line down through the center, and about half of that blank space representing the population of China still in heathendom. This shows you the comparative parishes of the missionary in the foreign field and the minister at home.

May God burn it into the hearts of more than one. This shows how Americans spend their money. That little square represents seven million five hundred thousand dollars,-- the amount given for foreign missions in 1904 in the United States. That is the little square here at the top. The second space of two squares shows that we in this country alone spend for chewing gum twice as much as for the evangelization of the millions in heathendom. Dear friends, isn't it a shame. Just before I came from my home in Fort Plain, a few days ago, they were having a Street Fair in a little town of three thousand people. The country people came in and spent four and five hundred dollars simply in throwing confetti into people's faces. There is a little Baptist church in that village with a debt of fifteen hundred dollars on it, and they can not raise it. The poor minister there has been struggling and struggling to try to raise that debt. He has raised a good deal. It was a debt of ten thousand dollars, and he has got it wiped out down to fourteen hundred dollars. Yet, you know, these people who could not give a cent to help clear that church from its debt threw confetti to the amount of about a thousand dollars. It does not seem possible, and many of them Christians, too. Then, passing down this chart, for confectionery one hundred and seventy-eight million dollars. For church work at home two hundred and fifty million dollars. We can not help being thankful that we do spend more for church work at home than for chewing gum and candy. Jewelry and plate seven hundred million dollars. Tobacco seven hundred and fifty million dollars. One hundred times more than we spend on foreign missions we spend on tobacco. And for liquor we spend one billion, two hundred and forty-three million dollars. Oh I wish that this chart with its figures might be engraved on every heart, and that we might pray about it tonight, and ask ourselves what we are going to do, how we are going to spend our money for Him who gave up glory and left everything for us.

Now we have the last chart before us before I show you one other

little thing, the evangelization of the world in this generation. Is it possible that can be done? As we remember the thousand cities of China still without a missionary, as we remember that round chart we just saw with its fifty millions still in heathendom, as we think that now nineteen hundred years have passed away since Jesus Christ told us to go into the world and preach the gospel to every creature, is it possible that the motto of the Student's Volunteer Movement -- The Evangelization of the World in this Generation, can be carried out? Let us look at the figures for a moment. Seventeen thousand missionaries in the whole foreign field -- China, India, the Islands of the Sea, Africa, and all foreign countries. Fifty thousand are required to evangelize the world. These are conservative figures which have been carefully weighed and carefully examined. They are not fanatical. You can figure them out for yourselves, that only fifty thousand men are required to evangelize the world in this generation. There were a million men engaged in the Russo-Japanese War. That is twice as many as would be necessary for the evangelization of the world. A million, two hundred thousand American, British, and German College graduates of a generation -- one twenty-fourth of them would evangelize the world. Dear Christian friends, what do you think of that -- one twenty-fourth of the college graduates of a generation would easily evangelize the world in a generation. What shall we do to make it possible? Is one twenty-fourth too much to ask to carry out the departing command of Him whose we are, and by whom we live, and whom we should all serve?

Now look on the other side, ~~and~~ We will surely admit that there are men enough. How about the money to support these fifty thousand men? Twenty million dollars is the present income of the foreign mission societies of the world. Eight hundred million dollars is devoted to the army and navy expenditures of the United States, Great Britain, and Germany.

A billion dollars or more was the cost to Great Britain of the South African War. Seven hundred and ninety six million dollars is the annual net increase in wealth of the Protestant church members of the United States, over and above all expenditures. Twenty-five billion the total wealth of the Protestant church members of the United States. And we ask just money enough to support these fifty thousand for ~~the~~ ^a generation. Surely there is money enough, -- not in Christendom, but just here in the Christian churches of the United States to carry out this work of the gospel. There are men enough, there is money enough. Is there power enough today for this work? "And Jesus came and spake unto them saying, All power is given unto me in heaven and in earth. Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you, and lo I am with you alway, even unto the end of the age." Isn't this sentence true? He can do it for you. There are men enough, there is money enough, there is power enough, because "all power in heaven and earth" has been given to Him who commanded it; and with power enough we can do it if we will.

Dear friends, we can not tonight say what the churches of America are going to do about it. But you and I can say what you and I can do about it. Oh let us before God tonight decide what we are going to do to evangelize the heathen of the world in this generation. The fact that this generation is the first to which the wide world has been laid open is itself convincing evidence that the time has come at last for the church of Christ to undertake to prosecute a campaign of evangelization on a scale literally world-wide in its sweep.

Just as we were coming away from China our Christians said to us that they would like to give us some little remembrance. ~~They~~ They knew

we made it a practice never to accept any presents, I can not now give you the reason why, but they said they would very much like to get a present for us but they were afraid we would not take it if they bought it, and they asked if they could not give us some memento. I said, "If you want to give me something, prepare some little texts on a scroll, some texts that God has made specially dear to your hearts, and send them as your message to the Christians at home." So the night before we came away these dear people brought to us this beautiful little scroll. It is all hand embroidered on satis, and the words are -- Yang wau ya Zu ; "Looking unto Jesus." Here is a vine and the branches, and the grapes on the vine, as in the fifteenth chapter of John: "I am the Vine and ye are the branches." And that, dear friends, is the message that little four year old church in China sends to you the Christians of America.

I know you will rejoice with me when I tell you that the last Sunday morning I was with them, as we gathered for our noon service, after I had been out in prayer for a parting message to them, not knowing at all what text they had chosen for this scroll,- the text at my parting talk with them at that farewell noon service, just before I left them, on that Sunday morning was -- Yang wau ya Zu -- Looking unto Jesus. Oh how their faces brightened up when I told them that was my parting message to them. I understood it two days later when they gave us this beautiful scroll, and sent it as their loving gift and parting message to you. Oh, dear friends, may I beg of you, in the light of that precious message from these Chinese Christians, "Looking unto Jesus," may I beg of you to think of that land of China that you have seen tonight, bigger than twenty Englands, and will you think of those more than a thousand cities without a single missionary? Will you think of that province of Hu-nan, one of the provinces alone with a quarter of the

population of the United States, where God has permitted us to work, and has yet only a little handful of workers there, with all their people, and Oh will you think of the black upper half of that circle, and will you think of the possibilities and realize what we can do if we will, and then will you decide what you are going to do, with your eyes fixed upon Jesus Christ?

Dr. J.H. Kellogg: I am sure our hearts are very much touched by what we have heard tonight. I do not know of a word that can be added, I am sure, that will add to the impression that has been made. I hope at least having these men here is going to be the means of lifting us all into a sphere of greater missionary activity, and we are going straight on from this moment forward to do more for the Master than we have heretofore. For myself, I have earnestly sought to consecrate myself to the Lord more completely and fully than I have ever done in my life before, and I hope my future life will ^{so} show my earnestness and zeal in the Master's work that it will prove that I have learned lessons which will be of help to me.

I do not know that we need to spend more time tonight. There are several from whom we had hoped to hear tonight, but it is a little late,-- Rev. Maveety, who is with us, who is a member of the great Missionary Committee of the Methodist Church; Dr. Carter from England India, a missionary from the Church of England, a Scotch Presbyterian -- both of these might speak to us. Dr. Carter will speak to us at the Sanitarium later, and will give us an illustrated lecture on missionary work in India. Rev. Maveety we have with us in the city. Mrs. Keller will speak in the parlor at the Sanitarium at 3 o'clock in the afternoon tomorrow. She will give an address on Chinese customs.

Dr. Frank Keller: Mrs. Keller will wear the official Chinese dress tomorrow afternoon. She will also have some wooden models illustrating the Chinese life. These beautiful pictures we have had the privilege of looking at tonight are the result of the very kind suggestion of Dr. Kellogg in the first place to gather them together from books and photographs, and to Mr. DeVault's faithful work, who has spent all day on them. They are all as slides that have been prepared, and most beautifully prepared by Mr. DeVault, working hard all day to do it, and we certainly feel we owe Dr. Kellogg, Mr. DeVault and others a debt of gratitude for their kindness in preparing these slides for us.

Benediction by Elder Jones.

v--m Nov. 2 '06.

class they had ever encountered in which they were obliged to give the whole class 100 in examination. There were two very important subjects, the subject of surgery, and another subject in which every member of the class has received a standing of 100%. These professors both stated to me in talking about the matter that they were very reluctant in giving this credit; in fact, one professor said he had never in his life before given a student 100, but in this case he found himself compelled to give every member of the class credit to the very highest degree for they had mastered the subject.

Another respect in which this class is pre-eminent is the fact that it has already stood the searching scrutiny of a state board, and have reason to believe that the scrutiny was satisfactory to the board. So we feel very proud of this class, and the whole faculty, I am sure, have great confidence that this class is going to make a record as a missionary class.

Of those who previously graduated from the School, a large proportion are engaged in foreign missionary work or home missionary work, or some form of altruistic work. It is the purpose of this School to educate missionaries; it has no other purpose in the world than to educate missionaries, and no one is received who does not make a declaration that it is his purpose to devote his life to missionary or philanthropic work. So we take very great pleasure in bringing this class before the public, announcing that they have passed all of their examinations satisfactorily, and the board of trustees, on recommendation of the faculty, have prepared diplomas to be presented to them. I will ask the class now to come forward. The names of the members of the class are,--

Albert Victor Heynemann
Ethel Manners Heynemann
Helena Margaret Kellogg
Etta May Riley.

I hold in my hand a pledge which has been presented to each class, to each graduate of this school, the missionary physician's pledge, which I will read in the presence

of the class and of this audience.

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

I will ask the members of this class, each of them, who are willing to take this pledge to raise the right hand. I see all the right hands are raised.

I now take great pleasure in behalf of the board of trustees of the American Medical Missionary College, and the faculty of this College, and by the authority invested in this College by the State of Illinois, in presenting to each member of this class these well earned diplomas.

BENEDICTION.

good for ~~xxxx~~ them.

I was interested in what was said about our being good specimens. I am sorry that I am not a good specimen of what we preach, but the trouble was that I started in too late. I was such a puny boy that my father did not think I was worth raising, as he told me in his last years, but he gave me as good a chance as most boys have, just the same, and I have tried to make the most I could of myself in the way of health, and I am glad to say that in the last ten years I have had better health than ever before. I was 43 years old a few days ago, and I feel as though I was not more than thirty. I knew nothing about health reform until I was fourteen, and ~~xxxxxxx~~ I do not know of a worse dyspeptic than I was at that time, but these principles have been a wonderful help to me.

Here is something from Sister White to the medical students,

and this is true of the ministers. It is a shame and a disgrace to a man that has the light that we have to be pale and sickly. I think a good thing for many would be to get out and work a little in the soil. You know the Lord told Adam that he must earn his bread by the sweat of his brow, and he set him to tending the plants and working in the soil, and I think that that is a very good kind of exercise by which a man can sweat and earn his bread at the same time, and if every person would work enough to sweat well, and then not cool off too quickly, as Elder Jones did ~~ax~~ would be a good thing for us. The trouble was not that he cooled off too quickly, but that he did not cool off quickly enough. But we might say that it is true both ways. If you cool off after exercising, by a cold bath, then you get a reaction that will warm you up, but if you cool off by slow degrees, then the reaction does not come, and you

get chilled, but if you have a sudden cooling-off by a dash of cold water this is avoided. Then on the other hand where a person has been perspiring freely, and the perspiration has been absorbed readily by the clothing ~~and~~ and the skin gets dry in that way, the cooling off is so very slow that there will be no ill effects.

(Reading testimony to Med. Students.)

G. A. Irwin:--~~xMxxxWhitexxxx~~ Sister White spoke of the bad o fensive breath of the workers in that particular case, and gave a remedy. Should this not be published for the benefit of all?

J. H. Kellogg: The bad breath generally comes from an unclean tongue, and an unclean mouth. The real cause is an unclean mouth. When you have a bad breath look at your tongue, and even though you do not find a coating on the end, if you look far back into the mouth you will find a ~~fnixxconditionxxx~~ coating, and in the morning when you wake up you will find a foul condition there. Sometimes there is a diseased condition of the nose, and there are decomposing masses gathered there. Those ~~no~~ things are the most common causes of foul breath. Now this condition extends throughout the whole body. It is an evidence of a lack of vitality, just as the masses of fungus which grow on the bark of a tree indicate a lack of vitality of the tree. This same thing is true of an animal. When the animal, the horse for example, has skin disease, as eczema or salt rheum, it is not that some germs have got on the skin and that the animal has caught the disease from them,--that may be true of some parasitic diseases, but it is not true of eczema, because these germs are on the skin all the time. There are always germs on the skin which are capable of causing more or less irritation, and it is only necessary for them to get through the skin in order to set up mischief, provided the body is not in a vigorous enough state to destroy them.

Now the thing necessary to prevent these parasites from causing skin disease, is to live upon a level sufficiently high that these germs have no power to obtain a foothold. If you will notice a healthy tree, you will see that there is no mold on its limbs, but if that tree is

half dead or is dying, you will see the mold accumulating on it; the limbs of the tree are bright when the tree is healthy. Look at the cloverleaves in the field--they are all bright, but just as soon as that clover gets bent over so that the circulation is not good, then it gets moldy. When it gets "lodged" and the circulation in the stem is impaired, the vitality of the leaf is destroyed. The same thing is true of all classes of animals and human beings. The healthy man cannot have a stomach full of germs and a coated tongue, because the healthy stomach is capable of destroying all the germs that you can put in there. Then again, if you take and put some germs into the blood, in half an hour nature's method have destroyed them. The spleen destroys them, and there is a regular system of sanitary police marching up and down the bloodvessels, the white corpuscles, keeping the channels all opened up, and picking up every little speck or germ that chances in there. Nature knows how to take care of the germs, but it is when the body has become perverted-- when the tone of the body is lowered,--it is when death is accumulating in the tissues more than life, to such an extent that the life forces are interfered with, then the germs attach themselves to the surfaces and grow there. A man cannot have chronic catarrh as long as he has a healthy skin. A man who is physically healthy cannot have a ~~healthy skin~~ coated tongue. It is because the whole vitality of the man is lowered and he is a depreciated man. The germs will not colonize in the mouth or on the teeth, either in a healthy condition. You know when you are buying a horse, you always look into the mouth and look at the teeth, to see if the teeth are decaying, and if they are decaying you know that it is not a healthy horse. The same is true of a man. The reason is that the man has become depreciated that the germs have been able to obtain a foothold, and when

a human being gets so depreciated that the germs will thrive in his mouth and cause the teeth to decay, that is just the same as an ulcer in any other part of his body. He is degenerated.

So it is not simply one thing, the removal of which will cure bad breath, but one thing that can be done is to give the stomach a good cleansing, as was suggested by Sister White. A good fruit diet is one of the best things for this purpose, for germs cannot grow in fruit juices. Grape juice, lemon juice, or any of those acid juices, will clean the coating right off a coated tongue, and the germs of the stomach will not grow in it. You can take a little patch of germs right off a coated tongue, and put them in the fruit juice, and you will find they will not grow in it, and the same is true in the stomach. We have found this to be true in the treatment of our patients at the Sanitarium, and many of you have found it to be true in your own experience. But we have also found that milk has just the opposite effect. A diet of milk will cause a coat to appear on the tongue in a very short time. Why? Because it is not a natural food for human beings and in the stomach it encourages the growth of germs.

A Voice: Will dried fruits have the same effect as our green fruits?

Yes, but the green fruit is the best. Canned fruit is good, but you should be sure that there is not too much sugar used in the canning process, for that helps to counteract the effect of the acid of the fruits.

But we could go on and discuss this subject for the whole evening and not exhaust it. I think it might be well to discuss the subject of medical missionary work that we were on this afternoon, and I would be glad to hear from Professor Prescott on this line.

W. W. Prescott: There was one question which was raised at the conference meeting, which I think it would be profitable for us to consider here, and that is how to co-relate these health principles and the message, and it seems to me that this is a very important thing for us to study. Now from what study I have been able to give to it from my standpoint, it seemed very clear to me that there is a very remarkably close connection, if I may use the term, between the doctrines of this message and the actual health principles--those principles which will restore the sick to health. Now I mean just this: That the fundamental principles that constitute this message which we speak of as the Sabbath truth, the Sanctuary, the nature of man etc.,--these truths which we have been wont to regard, and that are fundamental things in this message, that God has given us to give the world to prepare the people for the coming of the Lord, it seems to me that there is a wonderfully close relationship between these fundamental principles and the principles of health reform given us ~~in~~ in his law, from a low physical condition to a condition of good health.

Now it seems to me that we have satisfactory evidence of this right in the Scriptures, in Revelation 14, and right in these Scriptures and right in the message these principles are set forth. I mean to say this, that I believe that these two things are so closely related in the message that if they are omitted in our teaching of the message, that that teaching of the message is not the giving of the whole message. It is only a partial giving of the message. While I have believed that same thing myself, and studied it so that I could point it out to others, yet it has not seemed so very clear to me in the beginning, but I think that while we are gathered together here we should gain a hold of these principles so that when we do go out with a physician or a medical student or a nurse to work with us, we shall all be

able to work together so that it will be evident that we are all doing one work, and it will not be that one will give a health talk in the afternoon, and the other preach the message in the evening, thus giving the people the impression that they are two separate and distinct ~~things~~ lines of work.. I am getting to think that it is only one line of work,-- that they are so closely associated that they go right together and that they ought not to be separated, and I think that it is true, as Dr. Kellogg has said, that the fact that we have been separated in our work may have grown out of the fact first that we who have been endeavoring to teach the message in the words of the message have not studied the other side of the question, studying the technical side of the message, and possibly those who have been studying the technical side of the message have not given enough time to the study of the other side, and thus the two lines of work have become disassociated and there have become two separate and distinct lines of work.

Let me illustrate a little more specifically what I mean. Take for instance those who are warring against the beast and his image and the threatened destruction--"If any man worship the beast and his image, and receive his mark in his forehead or in his ~~right~~ hand same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation." Now it seems to me to teach that very thing the principles that we have here should be taught.

We were certainly very much interested in the Third Book of Daniel, as it was presented to us in Conference, but did it not occur to us as that was being presented to us that right in Daniel's refusing to defile himself by the portion of the king's meat, and the king's wine--that right in that very thing are the principles of the cleansing

of the sanctuary; that in his recognition of his own body as the temple of the Holy Ghost, and in his refusing to accept the appointed portion of the king's meat and drink, and his knowing that in taking them he would be defiling that temple,--is it not clear to you that right in that are the very principles of the cleansing of the sanctuary that were given him; that the cleansing of the sanctuary is not merely some outward form but that the center, the heart of the whole thing is the human bodies, the temples of the Holy Ghost, which are to be cleansed is not that clear enough both in the Scriptures and the Spirit of Prophecy? Not that there is not a real sanctuary, we will not discuss that, for there is much for us to learn about that,--but what is the whole purpose of all this work if it is not a personal work for the individual himself? Not something outside of him, to which he is to look, but that which exists outside of him exists altogether for the benefit of himself, as God's temple..

I was very much interested when we came to the study of Daniel's experience with Darius the King when the decree went forth that no man should ask any petition of any ~~god~~ god or man for that thirty days. Now it was not that he should not worship the true God,--that was not mentioned, but they were all to bow down to the earth to the image ~~of~~ that Nebuchadnezzar had set up. Again, it was not to him that he should bow down to that image, but that he should not make any request of the true God. He must refrain from worshipping God, and the penalty was that he was to be cast into the den of lions.

Now the Scripture tells us that Daniel did as aforesaid. Now what did he do aforesaid? He took the position that every true servant of God ought to take and maintained it constantly, and that was that he was absolutely dependent upon God. That he could not exist without God

That he could not get along without God, and therefore, and that in that penalty, when he was forbidden to recognize ~~him~~ God as the one who sustained him, as the one who guided him and upheld him, in the face of that decree and threatened death he took that same position and maintained it, that his dependence was upon God, and that therefore his communion with God could not be broken off by any earthly power.

Now man is different from a beast. The beast is dependent upon God just as the man is, but the beast is not conscious of it. The beast was not created with that conscious union with God that he should recognize him. God has placed man upon that pinnacle, that highest plane of life, that he is conscious of his relationship with God, and that relationship is to be maintained or broken, just according to his choice in the matter, and if he refuses that communion with God which means the flow of life to him to sustain him, he refuses life, and he is cut off the same as the beasts which perish.

Now when Daniel refused even under that pressure to stop that communion with God, and when he refused to allow them under that decree to force him onto the plane of the beasts who did not recognize God and who did not call him God, His life as their life,--I say when he refused to allow the decree of the king to place him upon the level of the beasts, but kept himself, in the face of that decree, in open communion with God, when God could let his life and his power flow to him,, when he was put in among the beasts he had that power within him, and that power saved him from the beasts. That is, he refused to allow the mark of the beast to be put upon him in that he would not take the place of the beast, and refused to give up his conscious dependence upon God for life and breath and all things. That kept the channel of communion open between him and God and made it possible for God to so work with

in him that when he was put in with the beasts he had not the mark of the beasts upon him, but had the mark of a man upon him, in that conscious relationship with God, in that consciousness that he was above the beasts and there was a power and authority about him that the beasts could not destroy him. But when those who ~~wax~~ had taken their places as the beasts not calling upon God, they were upon the same level as the beasts, and when they were cast in they were destroyed at once.

Now who is behind the beast? Who gave the beast his power? Who gave the beast his seat and his authority? It is that the dragon, that old serpent called the devil and Satan. He is behind the beast and working through him. It is purely the work of Satan.

Now the message calls upon every one to recognize certain facts, and those facts are that God is the ruler of this universe, even though Satan has for a time usurped the place and become the Prince of this world and the prince of the powers of the air, yet in the face of all that every one is called upon to recognize his entire dependence upon God, who giveth us life and breath and all things, who opens his hand and satisfies the desire of every living thing, who giveth food to the children of flesh (?)

Now if we accept the food that God has prescribed for a man to live upon, and if we recognize in that that this is God's and accept it as God's gift and thank Him for it and live in constant recognition of it, this will make it possible for a channel of communion to be kept open between us and Him. This gospel is the gospel of the kingdom of God in the earth and it has to do with the whole being. Now take this question of eating and drinking. This is simply the question whether we shall decide to be the servants of God or the servants of Satan. But in this matter the choice is purely with us, as to whether we shall worship God or worship the beast and his image. The beast is

doing his work through that power and the working out of the principles that we call the beast and his image.

Then the question of the kingship of God and requirements of God is on the one side, and on the other is the question of accepting the kingship of Satan and the rule of Satan through the beast and his image.

Now what is the one thing to which the beast appeals as the sign of his authority to rule--and calls upon all the world to worship him, and all the world will worship him except those whose names are written in the Book of Life--what is this power, this sign? It is the power to change the Sabbath from the seventh day to the first. That is the thing to which he has appeal as the sign of his authority and now he says he has done it, and all the world, even the professed Christian world, has acknowledged it. And right along with that, and which cannot be disassociated from that, is the work of turning the Scripture where the Lord said "This is my body, ... and this is my blood"--that same power turns right about and says "This is not so, and it is only by the power of the church that it becomes so." But its power to do that is based upon its claim to changing the Sabbath. Then is it not evident that both this question and the others are ~~really~~ simply the question of the authority of the powers.

Now which diet shall we follow? The diet which God has given us, or the diet which the prince of this world has brought in?

Then again you have the statement that this health reform is not the message, but that it is the right arm of the message. It is secondary, yet so important that it cannot be disassociated from it, but the primary thing is the power--the authority. The Devil is working through his own church, and the pivot upon which this authority turns is the Sabbath question, and the question whether we accept to eat of the food

which the prince of this world has prepared. It is the question of the two kingdoms, the kingdom of God and the kingdom of Satan, and this power and authority turns upon the sabbath question, and the power which appeals to the so-called change of the Sabbath from the seventh day to the first,--and all the professed Christian world has acknowledged it--this is the power which is trying to rule in these other matters. The

beast has taken to itself the creative power of God, and bases its claim for its authority upon its power to substitute another day for the Sabbath. Is it not clear then that the fundamental question is the question of the two kingdoms, and that this rests upon the question of the change of the sabbath, but associated with it so closely that it cannot be separated, is the question of diet. This question of eating and drinking is so closely related to it that it cannot be separated from it. It is a part of the thing itself. It is the question whether the authority of God or the authority of Satan shall rule this universe.

..... Munson: It has occurred to me that the principle reason why missionaries have so little success among the Hindus of India is because of their practices along this line, and it seems to me that as in this country, pre-eminently so in a foreign country, is the subject of health and of health reform, the entering wedge. We had an experience in a dispensary at Singapore that will illustrate that. A Chinaman came into the room who had in some manner stretched his mouth, in laughing or otherwise, so that his jaw was locked, and his mouth was stretched wide open, and could not be closed. The Chinese doctor had plastered his face over with a thick plaster of some substance, for the purpose of drawing his jaws together, but it didn't work very well, and the poor fellow came to the dispensary in a desperate fix.

At the first sight of his face the doctor in charge was convulsed with laughter at the ludicrous spectacle presented, but after having his laugh he scraped the plaster off the man's face as best he could, and then put his thumbs under the man's jaw, and by a strenuous effort succeeded in springing the jaw back into place, and it went back with a snap, and they went together like the jaws of a steel trap, and I believe that was one of the most surprised Chinamen that ever lived, to see the thing done so quickly. It awakened his profound gratitude, and he wished to pay the doctor, but the doctor did not receive any pay except for the medicine, and as there was no medicine employed in this case, there was no charge. The man was a poor rickisha-man, but he was very grateful. When he found that the doctor would not accept of any pay, he went out into a neighboring shop and bought a beautiful pair of beaded slippers, which cost more than he could earn in a week, and presented them to the doctor as a token of his appreciation of what had been done for him.

This illustrates how you can reach the hearts of those people through some kindness, or ministering to their bodies. If you could see the sickness all over that land--take leprosy for instance--we have heard from Dr. Pitt about the lepers--half a million lepers in India, and when the plagues come the poor inhabitants are swept off by the million. During the famine, in a period of three years, eight millions of people starved to death in India alone. What a fearful record that is. They were taken away in such numbers that we cannot appreciate it. Perhaps three or four times the population of this entire state starved to death! Then again, their religious convictions are so great that they cannot eat what we have for them, unless it is corn. An engineer was going along on his train when he happened to see a man with his fam-

ily lying beside the track, almost dead from starvation. The engineer stopped his train and took his lunchbox and laid beside them, and got on his engine and went on. At night when he came back there they were, the father mother and children had perished of starvation, rather than to touch that food which he had prepared. Why? Because there was animal fat in the food, and they would not eat it.

It seems to me that ministers who go to Asia who do not kill and slay and eat the creatures to whom God has given life, will have far greater respect paid them than any others and the way will open for you at once. These people are hungering for this very gospel, and when we go to them with our ~~ax~~ rational methods of treatment, and tell them that we do not propose to kill and eat their sacred animal the cow nor to defile ourselves with any of these things, ~~xxxxxxx~~ it will give us a tremendous advantage, and the poor people who would not listen to the Bible before may be reached through this means.

A Voice: Do they refrain from meat-eating ~~or~~ from physiological principles, or merely from religious prejudice?

I was talking with this Pundit Lallah(?) who was here, and I was greatly surprised to find what a great store of truth these men have. In regard to that matter, they understand ~~may~~ much more of the physiological principles than we give them credit for. Our missionaries have learned that it does not pay to get into discussions with them on the streets for you cannot do anything with them unless you get them on some point on which they are grossly in error. For instance, in Singapore we were on the street, and a crowd of Mahometans gathered, and one of them asked the question: "You say Christ is the Son of God. Did God have a wife?" I could not explain this to them, so I tried a flank movement. "You say Mohammed was inspired of God?" "Yes, certainly." "Well, He says that the earth is flat like a board. Now

this is not the case, for the earth is round like an orange, and I have sailed around it. Another thing, when we have an eclipse of the sun, we have the shadow of the earth upon it, and it is always round.. Now if Mohammed said that the earth is flat he said what is not so, therefore Mohammed ~~was not inspired.~~ was not inspired." So their mouths are closed. So in like manner I could not answer their questions in regard to food and drink. Dr. Hitt had an experience that I think he will remember. He had a native patient to treat, and he gave him some pepsin and some extract of beef. The pepsin was from a pig's stomach, and the meat extract was made from a cow. The Hi-du worships the cow and administers the swine. A friend came to Dr. Hitt and said "Say, do you know what you have done to that man? You have made him eat his God and his Devil."

With the rational principles of treatment you have, and with the nurses who do not kill to eat, Oh, what a grand support you will have!

These people are just like little children. They bathe and swim and bathe a good deal of the time, but they never wash, because they do not use soap.. Someone gave some of them a cake of soap, and showed them how to use it. They saw the white skin of the Englishman, and they could not understand how it was,. They said of the soap "What is the good of it? We can't eat it?" And so you see the condition they are in. You must teach their minds and you must heal their bodies. They suffer with eczema terribly. Their skins are loathsome in the extreme, and the epidemics which come among them make terrible ravages. I can see nothing but grand results for this sort of missionary work, and I hope that I may enter the work myself, if God permits me to engage in such a life of usefulness. I hope that every president of a conference here will get his heart filled to overflowing in the interest

of the medical missionary work, and that God may stir you up and show you what a grand opportunity you have. It has only been about six months since I accepted present truth, and if it had not been for health reform I would have been without the light yet. Health reform was the entering wedge. I came here a chronic dyspeptic of twenty years standing and I am inclined to think that I took some of it in with my mother's milk; I thought that my missionary work was done, but thank God for the difference that six months has made with me, for I know that I can go back, for God has brought me here, and he is going to open the way for me to go back. I believe that this ~~xxxxxxx~~ church, of all churches, are the people to present this gospel to the millions of the East, and I hope you will awaken to the importance of the duty which lies before you.

A. W. Hitt: I know that when I get back to India again I am going to tell them a different story from what I told them when I was there before. I will never forget the case of which Elder Munson has spoken. If they had known that I had given that man part of a pig, they would have gone for me the next time I came around there. ~~That's xxx~~
 x To show you what they think of such things, I will call your attention to the great mutiny of 1859. This was caused by giving the Sepoys cartridges that were greased with pig's fat, and they had to bite the ends off, and rather than do it they mutinied, and caused that great outbreak. Now if an Englishman starts out for a trip in India, ^{they} ~~xxxx~~ will take along a few ham sandwiches, and when the natives get into the coaches with them they will take out their ham sandwiches and go to nibbling them. Every native will get out of that coach at the next station, sure, for they won't sit in a coach with a man who has such a diet--and I don't blame them. (A. T. Jones: I don't either.)

J. H. Kellogg: I understand that the missionaries do that themselves, in order to be rid of the natives. The Hindu goes even a little farther than we do. They believe that a man is polluted by what he takes into his stomach. And a man is polluted by what he eats, but he should be purified by what he eats.

Dr. Hitt: Another thing, if you should cook up a mess, and one of the natives should eat it, even though he did not know what he was eating, and then after he had eaten it he should be told that it contained meat, he would have to go to the road and make seven pills of the dirt of the road and eat them before he would be purified.. I went out in the jungle one morning--the moon was shining, but it was nearly morning--in passing from one village to another, and I saw something start off. I raised my gun to fire, for I thought that it was a tiger, for they abounded in those parts, when the native said "Stop, it is a cow." As we went on we met four or five men going toward the village we had just left, and my man stopped to tell them all how I had nearly killed a cow. Finally I said "Look here; What would you have done if I had accidentally killed that cow?" One of the men spoke up and said "Well, you have been good to us, and we would not kill you, but we would never have taken another drink of water as long as you were around." That was a polite way of saying that we would have had to leave, for they could not get along without water. They would kill a tiger if they had anything to kill it with, but the English government does not permit them to have arms, so that they have no way to kill it. Their ~~being~~ ~~kind~~ thinking so much of the cow makes them kind to all other animals much more so than our people are. When they are walking along the street and see a bug or an ant, they do not step on it and crush it, but brush it out of the way. I have seen priests go along with a little brush, sweeping the bugs from the road, and go out with

flour in bags to feed them. Now it goes to say that these are not a hard hearted race of people, and if we could take them these health principles, and go to them as missionaries and give them to understand that we did not propose to killed their sacred cattle, & I know that they will accept the truth and thank God that we were sent to them.

J. H. Kellogg: I have been very much interested in these remarks and in those of Professor Prescott, with reference to the health principles. It is very evident that these principles are not to be taught as a sort of attachment, but as a fundamental principle, and it is an encouragement to know that these truths are being accepted as a part of the original fundamental message ..

Garabed Many have been speaking about eating, but I would like to say a word about drinking, as well. The Mohammedans kill the oxen, but they never drink wine or alcohol. Mohammed has forbidden that, and according to their teaching if a man drinks alcohol and dies within forty days, he is a sinner. But if he drinks wine, he is a sinner for twenty-four hours. So if we are near the Hindus in eating, we are near the Mohammedans in drinking.

A. T. Jones: The message fits all nations.

Dr. Kellogg: There have been very few Mohammedans converted, in spite of the efforts that have been made among them.

Garabed..... That is because of the persecution. If a Mohammedan accepts Christianity, they tie a stone around his neck and cast them into the water.

Dr. Kellogg. That is indeed quite a difficulty. I think that if we could go to the Mohammedans and give them our health principles, they would become the missionary people of the world.

.....Shultz: I have been very much interested in this medical missionary work, for I have found that there is nothing under the sun that will **souls** for Jesus Christ as quick as helping them when they are in distress. I have been learning this for over twenty years,. It was a little more than a quarter of a century ago, about 26 years, that I got hold of the message, and I got hold of a little work called the Hygienic Family Physician.

(Dr. Kellogg: That has been enlarged to the Home Hand-book.)

I liked it better as it was, for I did not have to read so much to get what was in it, but it is the same principle in the one as in the other. That little book has been a wonderful help to me. I presume that there are fully one-third of the people who have come into the message through my labors, have been brought in through the use of this little book. I would find them sick and in distress, and I go to this little book and find the remedy for it and apply it, and it has done worlds to help those poor people. Sometimes I have given them the fomentations as they were directed in the little book, and sometimes, and when the people had been given up by the doctors, I have left the book and given the fomentations alternately,--hot and cold--I will give you one case, if I may to illustrate my work. I was in Nebraska holding some meetings, a stranger in a strange place, and I always go visiting from house to house when I am in a new place. I had been there about two days when one morning I went into a house, and there upon the bed lay a little girl about eleven years old, and the glands of the neck were swollen so that she could hardly breathe. The doctor came in and examined the child and left some caustic. I do not know what that is, but he called it caustic, and when you put it on the flesh it would just burn the flesh. He said "Put this on, and if the child is not better

by noon, let me know and I will come over and lance the neck, but the child stands one chance to live to nine to die." When he had gone I looked at the caustic,--I did not know its composition,--but I said if you do as he says, you will not need to go for the doctor to lance the neck at noon, for the child will be gone." There was such an enlargement of the glands of the neck that it left scarcely no room through which to breathe. Well, they asked me if I could do anything for her, and I told them to get some vinegar and water, equal parts, and put it on the stove as quick as they could. Then we took flannel clothes and dipped them in, and just as fast as they could bring them to the bed from the stove, I applied them, and we kept them there for about three-quarters of an hour, and it was not two hours before that child began to breathe quite easily. In the afternoon I told them "I am holding a meeting over here to-morrow evening, and I think you could get out with your little girl and come over." The mother smiled through her tears and said she did not think it possible. Well they were not there that evening, but the next evening who should come in, but the father, the mother, and the little girl. That little girl is now strong and well and has been here to the College.

It was a simple thing, but it helped me, and it another thing, it helped those poor people who were in trouble, and it helped them into the truth. The father was an infidel, the mother a professed Christian of the Carmelite church, but they came to the meetings, and through this little thing they were the first ones to lay hold of the truth in that place. It has been so in many other places.

You have been talking about the filth of India, but I want to tell you that you do not have to go outside of America to find it. There is plenty of it here. I will give you another instance. I was holding meet-

at

ings in one place, and I went to visit a neighbor's house. I went in and found a sixteen-foot room, with doors at the East and South, and in the corner they had a calf tied, that had the dysentery. That place smelled very sour. The woman was cooking the meal in the same room, and when it was ready they wanted me to sit up and eat. How to get to eating I did not know, but I sat up, just the same. They had no plates on the table, except two, one with molasses and the other with cream, the bread was cut in pieces, and each fellow just dipped it into one plate and bit it off and then into the other and bit it off, and there was just a stream of hands going back and forth from those two plates, and there was that scent! When I saw the way things were going, I saw that the thing for me to do was to take a piece of bread, and eat a little and talk more. The next thing was to help those people.

Now how was I to go to work at it. Would you have gone to them and told them that they lived as dirty as the hogs? No, that would not have helped things any. I went out of doors and looked around, and there was an old log house filled with grain, with a cellar underneath, open at one end. I said to the people, "Do you want that calf to die or live?" Why they said they wanted it to live--that that was what they had brought it into the house for. "Why," I said "calves are not used to the heat of stoves, and the result of that calf's living in that heat will be that it will die." "Now," I said, "if you want that calf to live, you have the boys carry some straw down into that cellar and make a good bed for it there, and beat in some eggs with its milk." Within half an hour it had all been done, and the calf did live. But if I had just gone at it as a filthy thing, it would not have done any good. You have got to use some sense in approaching these people. Now when

I went at the calf. the whole thing was done.

Now the next thing was to get that stench out of the house. "Now," I said, "That calf had the dysentery, and the whole place smells sour from it, and unless that can be gotten rid of in some way, you may expect that your wife or children will have it, and the result may be that some of them will die." So the woman went at it and scrubbed the house, and opened the windows and doors, and before long the room was cleared out.

Now the next thing was how to help those people with their manner of living and eating. This was a little more ticklish piece of work than the other. How to do it I did not know, so I went away, but the next day I hit upon a plan that I thought would answer, so I went back there and managed to get there about 10 o'clock, and I told the man that I wanted to go down to see one of our brethren who lived about four or five miles from there. So he said "Wait until after dinner, and I will hitch up and take you over." But that was just the very thing I did not want, so I said "No, I must be there about half past eleven." I did not want to stay for dinner. I wanted to teach him a lesson over there. Well, we got there just as the brother was coming in from the field,, and I helped him unhitch his horses, and I pointed to the barn and said "Go and put your horses in there and give them hay, and you will find plenty of corn there," and with that I ran into the house and told the good sister what I wanted, and we fixed the thing all up. She said "All right; I have been there many a time, and do wish I could help those people." I said "We will help them this time." Well, when dinner was ready we were called in, and every one took his seat in order. The plates were all piled up at the head of the table, and there

was a nice white tablecloth on the table, and the brother dished out the victuals and passed the plate to each one in turn, and as they were being passed to us (I was sitting next to this man) I said "Isn't this nice; each one has a plate, and no one grabbing for anything that looks nice, doesn't it?" "Yes," he said, "it does."

Three or four days later I made a point to visit that family again, and I tell you that house was clean, on the table was a nice tablecloth, there were plates on the table for each one, and there was nobody grabbing for this that or the other thing or dipping into the plate of soup; and if you go into that house to-day, you will find as neatly kept a house as any in the country. You would never dream that they had been so far down the scale. This whole family accepted the truth. It will help you every time, for these people will love those who help them when they are in trouble or when they are sick.

Another time they came for me with a buggy, and said "Bro. Shults, Sister So-and-so is very sick, and the doctors say that she cannot live." I got in the buggy, and drove twenty miles to see her. When I opened the door I had to stand back. They were steaming something, for the steam that came out of that door was just as thick as the door, and almost strong enough to knock anyone over. I stepped back and left the door open for a minute. There was a child there suffering with nervous typhoid fever, and they had had three doctors there holding a council over her, and they had all said that it was impossible for the child to live. When it got so that I could go in there I opened the doors and windows, for they had every crack and crevice closed up, and I let the air circulate in there a little bit. The mother said "Why she will take cold and die." I said "You have just told me that the doctors say she cannot live, and for the Lord's sake if she must die let her die with one

breath~~er~~of fresh air, and if you want me to try to do anything for her I will do it, but I must have my own way about it." They said "You do just as you please, for the doctors have give her up." The poor child could not see or hear or speak--you may know what a condition she was in. I took a sheet dipped in hot water and gave her a hot sheet pack for about half an hour, and that was about all she could stand. ~~xxxx~~ We spent an hour and a half treating her, and then in a few minutes she went to sleep, and the father said that that was the first sleep she had had for three weeks. She slept for three hours without waking, and when she woke up there was a jerky movement to her muscles. Every joint and muscle was jerking; her eyes were sunk in, and she could not hear a word that was said. I ~~staidxxx~~ stayed with her for two days and three nights, ~~xxxx~~ treating her by the aid of this little book, and I saw that there was a change for the better. In three weeks that child was up and around, and she could hear and see and sing, and that family was glad. I simply used the simple remedies, and the Lord blessed our efforts.

I believe that every one of us should know something about these things. As Brother Jones has called it, ignorance is "mental laziness," and mental laziness certainly does leave behind ignorance, and I do not see any difference. I might tell you cases of this sort that would keep you here all night, showing th t these things do help the people into the truth. When you help the people in disease and in distress and sickness, they will open their hearts to you and you can help them through their afflictions and in their sicknesses, especially when ~~we~~ don't charge them anything--they learn to love you and to listen to you, and it is a means of reaching their hearts.

.B.

(Dr. B. Paulson: There is no time when you can reach the people better than when they are in this condition. Then they will listen to you.)

(?) I was thinking about what Bro. Jones said about his being a dyspeptic. I might say I was a dyspeptic, ~~xxxxx~~ and I did not get well by eating or not eating, either. I got the word to hell me, and it was done as quick as a snap. The doctor said that I must use tobacco to keep my victuals down, but I said that that was worse than the disease that if I must use tobacco or die, I preferred ~~xxxxx~~ dying as I was rather than to use the tobacco and die. So I went to God in prayer, and the still small voice said to me "In God is your help." I went to the Lord and said "Lord, I cannot defile this body which thou hast given me for the indwelling of the Holy Spirit--help me; take away this terrible disease from me." At that time I was a mere skeleton--skin and bone. While I was asking God for help, it seemed as though someone poured something on my head that went clear through my body from head to foot,--and that was the last of the dyspepsia. I thank God that we have got light that will help a man who will trust in Him.

R. A. Underwood: It seems to me that there is one point I would like to speak of, and I have noticed it not only among the people or whom I have been laboring, but among our own people. It is a fact that many of our own people are dyspeptics, and you can find many cases here, although they discard the use of meat, they do not understand how to live healthfully, and they use tea and coffee and wrong combinations of food. It seems to me that we do not need to study medicine, if we study ourselves, to learn a few facts so that we can go and take these people many helpful suggestions that will bring relief to them right away. I have known that to be true in my own experience. People

eat such combinations of foods that they are producing dyspeptics right along and even though they do the best they can they do not know how to live healthfully. Now some of us have got our stomachs in such a shape that we cannot eat all things, even though they are good things, and while I was over at the Sanitarium I saw things on the menu--they were all good and wholesome--that would give me a sour stomach every meal I ate. That is something we want to learn. Many people think that everything prepared at the sanitarium is good for them to eat, but there are many foods prepared here that would give me a great deal of trouble if I took them. So I think they should learn what is good for them as well as what is not good for them. in order to learn how to live healthfully.

Dr. A. W. Hitt: I think that this is one thing we should a ll study. For instance, in treating lepers, we find that on a milk diet they get along very nicely, and that if we give them fish that they get along all right. But if we combine the two the ulcers enlarge rapidly, and they so on die. There is a wrong combination. Either one taken alone is all right, but on the combination they get worse. I suppose this applies to all of us in some degree, and that that is what is tending to make us dyspeptics. I think the subject should be studied much more than it is.

Dr. J. H. Kellogg: This subject becomes a very simple one if we take the bill of fare that God originally intended for man. That is, when we eat only the things that God intended for us. If we eat only fruits grains and nuts they will agree perfectly, for the fruits and grains will agree perfectly, and the grains and nuts, and the nuts and fruits,--they will all agree together perfectly when properly prepared

but I do not think that milk, meat and vegetables were ever intended for the use of ~~man~~ human beings, and when we discard those things and confine ourselves to the natural diet, then the matter of combination becomes exceedingly simple and for the majority of people does not need to be considered. There are of course persons whose stomachs are in such a condition that they cannot digest fats, so of course cannot eat nuts. But this is a diseased condition. I think it is a mistake for us to think that our diseased stomachs should be made a rule for everyone else to go by, because there are many people who can eat ordinary food, and they will agree with them. I have been much interested in Brother Shultz's remarks, and I think he gave us a very good medical missionary talk, for he goes at things in a practical way.

H. P. Phelps: I know from ~~actual~~ experience that it is not necessary to take an actual ~~course~~ medical course. I think that from a study of our health publications that we can learn how to take care of ourselves and do medical missionary work. A good many years ago I learned that I had taken the responsibility of a family upon ~~my~~ hands, and that I must learn how to take care of them, and at that time there was a ~~doctor in the neighborhood~~

doctor in the neighborhood known as the "cold water doctor." Under the teachings of Dr..... and the experience of my own family, the practices of the drug-physician were entirely ~~discouraging~~. The doctor told us that my wife could not live, and that he could, and finally consented to send for this woman. She came, and while the doctor said it was impossible for her to live, she did live, and I began to think that there was some virtue in water. I began to study water-cure works, and finally the works of our own people, and I have been doing medical missionary work ever since. It is always interesting to me to look over my experience in these lines. Even though you do not have an opportunity

. R.

to take a medical course in a college or school, by taking hold of the work as we ought we can become intelligent with reference to these principles and be able to do medical missionary work.

On motion meeting adjourned.

I want to say to you that I am sure I wouldn't be alive at all, I would have died before 20 if it hadn't been for these principles which I learned. This isn't intended to be a praise meeting for the Sanitarium at all, but I want to hold up these principles, to make you acquainted with these principles of reform. I have not taken any credit to the Sanitarium for originating these reforms because we didn't. All we have tried to do

and organize

is to bring together these great truths ~~and~~ so we could learn to follow the natural way of life. Now what have these splendid principles of reform done for you, these natural ideas of simple living, living right, what have they done for you? Who will be first? If we don't get prompt replies I am going to convert this into a class meeting and call on people to testify. Who will be first?

Dr. Reed: There was a lady so anxious to be first that she wrote it off and handed it to me just before she took the train--Mrs. Judge Stark, of Alabama.

Sanitarium

located in Colorado.

The first thing essential for such a medical establishment, as this paper contemplates, is a true conception of the purpose of a sanitarium. This involves an appreciation of the relation between disease and health, getting sick and getting well, and of the relation which the ~~art curative~~ ^{Physician and his art} should sustain to the sick.

~~It has been well said that~~ ^{by a} ~~to~~ one interested in things pertaining to medicine, the present is a good time in which to live.

Within the last twenty-five years, medicine has made more progress in those lines the development of which may sometime render it worthy to be called a science, than in as many centuries previous.

The field of medical thought has been so covered with the fragments of medical idols and fetshes, cast down from the shrines where they have ~~so~~ long received homage, that to some minds the

^{per} ~~perspective~~ has doubtless revealed naught but chaos, and the iconoclastic clatter ~~has doubtless~~ ^s presented to such ears only a confused

and senseless jargon. But one to whom the study of medicine is an investigation of principles rather than a mere collection of formulae, sees rising from the tombs of the ancient dogmas and superstitions which constituted the empirical medicine of the past,

the form of a new science, rational medicine, surrounded with a light whose brilliancy illuminates the dark recesses of ~~etiology~~

~~etiology, and~~ ~~ethology~~ and reveals a pearl covered bottom in pathological depths hitherto regarded bottomless. Such a one is

able to distinguish, rising high above the babel of confusing and incoherent controversy, the clarion voice of truth proclaiming

a new gospel, or rather, the resurrection of an old medical faith,

As Prof. Burchard has well said, "Nous vivons dans un temps où il est bon de vivre, grand intérêt aux choses de la médecine."

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the foundations of which are old, as ^AEsculapius and Hippoc-
rates, though long covered up with the rubbish ^Bmedieval philoso-
phy.

The ^ASanitarium is a ^{product} ~~growth~~ of modern medical progress, and
ought to represent rational medicine in its most advanced and
most progressive form. The ~~most~~ central and fundamental idea in
such a place should be the thought that health-getting is not a
matter of magic, ~~not~~ ^{not} ~~heaven~~ for the chronic invalid a matter of
pill-swallowing, ~~or of medicine-taking in any form,~~ but, rather,
a matter of education. The ^{average} chronic invalid is sick because he has
neglected to supply the conditions requisite for health, or be-
cause he has, by ~~the~~ long-continued ^{addiction to} ~~cultivation of~~ bad habits, trained
some of his bodily functions or structures into ways of bad be-
havior. The cure of such a patient must consist chiefly of a
course of systematic training, by which he will be educated out of
bad ways into better ones. This course of training must include
such a discipline as will influence every disordered function.
It will involve an absolute control of the invalid's entire regimen.
His whole course of life must be systematically conformed to such
rules as will efficiently and curatively modify disordered pro-
cesses. Health is a matter of ~~cultivation~~- growth and development
akin to the growth of a tree. By modifying his nutritive processes,
the chronic invalid may be grown out of disease into health .
By raising his whole vital status, improving his general physical
tone, the morbid conditions are left ^{behind}, the normal vital rhythm

~~is~~ reestablished, and health comes, not by a process of ingenious an-
 tidoting by the administration of physic, ^{but} as the result of the work-
 ing within the body of that occult force recognized by the ancients,
 but apparently almost forgotten in modern times, the vis medicatrix
Naturae. For nearly two thousand years, medical men have occupied
 the greater share of their time in searching for medical specifics
 or antidotes, for human maladies. Rational medicine teaches the
 physician to direct his attention to the patient rather than to his
 malady. It is the patient we must seek to cure, and not his disease.
 Cure the patient, and the disease has vanished; but on the other
 hand, ~~when you cure a malady~~ one may cure the malady to his satis-
 faction, while leaving the patient worse off than before. "Cured to
 death", might be appropriately written on many a death certificate,
 when more attention to the patient, and less to his disease, more
 thought about regimen, and less of medication, might have rendered a
 death certificate unnecessary. A sanitarium, then, ought to be a
 place where health is cultivated, where the sick are reformed from
 their unhygienic modes of living, and taught to do works of super-^{erogation}
~~irrigation~~, healthward. The nerves must be ^{trained to} taught self control.
^{must be taught}
 the neurasthenic, how not to squander nervous energy, and how to culti-
 vate nerve tone. The hysterical and the hypochondrical must be
 shown the injury arising from intr^ospec^otion and self-centering of
 the mind, and must be ^{cajoled} ~~conjoled~~ into a healthy activity of mind
 and body. The man with a weak stomach or a weak liver must be taught
 how to give his stomach or his liver an easy time. The chronic pill-
 swallower must be weaned from his doses. The ^vparipatetic

valetudinarian must be enthused with an ambition to become something better than a museum of maladies, and ^{must be} jostled out of his invalid ~~rule~~.

The woman who takes an inventory of all her symptoms every morning, lest one should have escaped over night, must be inspired with a wholesome hatred of disease, and an earnest determination to escape from its thralldom. The whole place must be filled with sturdy ideas about health and wholesome living. The very atmosphere must breathe of health, and every room must be illuminated with mental and moral sunshine. So much for general principles. Now let us come to particulars. The material conditions of a sanitarium must be of the most healthful character. It must be well located. Its site must be such as will secure in its vicinity, ^a dry and well drained soil, ^{and} good air, free from smoke, dust, malaria, and poisonous emanations of every sort. The climate must be adapted to ~~the~~ class of patients to which the institution is specially devoted, or, if all classes are received, excessive heat and dampness are qualities the least to be desired. For pulmonary cases, a cool, dry climate is especially to be desired, and, indeed, the same might be said of a large proportion of all classes of invalids. I have long been satisfied that ^a equability of climate is by no means to be so much desired as is generally supposed.

The dead level of perfect climatic ^a equability results in a loss of that power ^{of adjustment to} to adjust changing meteorological states, which is one of nature's most effective means of defense against perturbing influences of many sorts. A cold snap is the best of tonics, a sort

8---

of vital gymnastics which jostles the flagging energies into renewed activity and cultivates in the body the power of self defense.

*from
L. H. 8*

Carter

Given a proper location, the construction of our building is of first consequence. A building is wholly unfit for a sanitarium unless it has been constructed with special reference to the purpose of such an institution. The word sanitarium has almost lost its significance through the abuse to which it has been subjected in being put up as a sign over almost every little hotel or tourist's resort which, failing of financial success, has adopted this means of capturing invalids. The *ruse* does not always work, however, as I found a few years ago when on a visit to Florida, for the purpose of studying the advantages of that State as a place for a winter sanitarium, I found a small hotel which had been obliged to abandon the scheme referred to, owing to the fact that the negro runners who swarmed about the depot, on the arrival of trains, insisted ^{on} shouting at the top of their voices, "All aboard for the cemetery", a corruption of the word sanitarium, which was more appropriate than profitable to the proprietor. Our building may be constructed of either wood, brick, or stone; but it must have hollow walls, and the more nearly air-tight the walls are, the better. Rooms must be of sufficient size, and the building must be so planned and placed as to secure the largest possible amount of sunlight for sleeping-rooms. Floors should be of hard wood, not carpeted.

rugs being employed wherever floor covering of any sort is needed. Wide balconies, commanding beautiful landscape views, are of great service. Sewerage and plumbing must be most carefully planned and executed. No stationery wash-bowls or closets should be allowed in sleeping-rooms. Such conveniences should ^{be placed} ~~be placed~~ ^{communicated} ~~communicated~~ with ~~the building~~, but in as isolated a manner as possible, and the sewer should be so thoroughly ventilated as to prevent any ~~communication~~ ^{accumulation} of sewer gas.

Ventilation. -

The ventilation of a building designed for a sanitarium or a hospital, is a matter of the utmost importance. The arrangements for the supply and warmth ^{ing} of fresh air should be such as to make their action automatic and continuous. Fresh air should be admitted to the halls and taken thence to the rooms, from which it should be carried out by a separate foul-air duct leading from each room directly through the roof. ~~At least~~ ^{thousand} five or six cubic feet of air per hour is not too great an allowance for invalids. This amount may be easily secured, and without drafts, by the proper placing of inlets and outlets.

Ventilating fans of the disc type, capable of handling large volumes of air without too great velocity, are of great service, especially as a means of combatting the influence of adverse winds.

WATER SUPPLY. - An abundant supply of pure water is essential. The best water for the purpose of a sanitarium is one which is ^{as} ~~is~~ ^{as} ~~free~~ ^{as} possible from foreign matters of any sort. The greatest possible freedom from organic matter is absolutely necessary. A small amount of inorganic matter, such as salts of lime, may be tolerated, but the absence of even these is rather to be desired than otherwise.

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Even distilled water has decided advantages for certain classes of invalids. certainly, such water as has been appropriately described as having a "taste of the sea, and a smell of perdition" is not to be commended for the uses of a sanitarium.

As regards location, it is always highly desirable that facilities should be afforded for pleasant walks and drives in the immediate vicinity. Easy mountain climbing is an exercise of great value, in the absence of which, however, the treadmill may be used as a prosy substitute.

Tr to page 6 *

2

19

Facilities. -

The word sanitarium, or sanatorium, in its original application, meant simply a resort for invalids, and comprised nothing more than a comfortable home in a salubrious climate. In its modern use, the best representation and ideal sanitarium must be more than this. It must be equipped with facilities for the employment of all rational remedies which may be usefully employed in the treatment of disease, special ^{in a sanitarium for Colorado,} prominence being given to such as are applicable to the treatment of pulmonary diseases, and in harmony with the idea that nature is the great curative force, and that a sanitarium should be a place for training the individual out of disease into health, it is evidently necessary that such an institution should be provided with most ample and most excellent facilities for the employment of such natural agencies as water, air, sunlight, electricity, and exercise, together with mechanical and instrumental appliances of every useful sort. Ample bathing apartments should be provided in which facilities would be afforded for the employment of hydro-therapy in every form. Not only full baths, but sprays, showers, douches, vapor and Turkish baths, as well as all the minor applications of this valuable therapeutic agent. A tuberculous patient will not bear a too free use of water, especially at extreme temperature; but under discrete management, there is no one agent of greater value in the treatment of tuberculosis, and none which is more indispensable in the management of many other forms of tuberculous diseases, than this agent, which has often been brought into

10

use.

disrepute by indiscrete or ~~empirical employment~~. When used with due regard to the patient's condition, and with a thorough appreciation of its potency for mischief as well as for good, water becomes an agent of the greatest utility in the management of a large number of pulmonary cases. Special attention should be given to the ventilation of bath-rooms, the air of which is peculiarly likely to become exceedingly foul, unless special attention is given to this matter. My rule has been to supply a sufficient quantity of air to bathing apartments to give each patient at least 8,000 cubic feet of air per hour. This amount is necessary to maintain the high degree of purity essential to health, and to prevent the exhaustion often experienced by a person whose lung capacity is limited, as the result of spending an hour in a close, unventilated, bathing apartment, the good effects which might have been obtained ~~to~~ from the treatment administered being thus more than counteracted by the depressing effect of the poison-laden atmosphere.

Facilities for the employment of electricity in all useful forms are essential to a well-equipped sanitarium. I have for fifteen years made use of electricity in this class of cases, employing various forms of current, galvanic, faradic, dynamic, and static, and with good results. Faradic electricity is of great value as a means of strengthening the respiratory muscles. Galvanism applied with large electrodes and ^{high doses} ~~hydrocers~~, is an excellent

11

means of stimulating the absorption of inflammatory products as the result of pleuritic ^{or} parenchymat^{ous}is, ⁱⁿflam^{ation} of the lungs, and it is also useful as a means of stimulating the absorption of fluids in the chest cavity. A galvano-cautery is indispensable in the treatment of nasal and pharyngial troubles, and electrolysis may also be employed in the removal of neoplasms of the nose and pharynx. From some experiments which I have made, I believe the galvano^{ic} current may be usefully employed in connection with the wheatstone bridge, and the potentiometer ^{as a} ~~are~~ means of exact diagnosis in the treatment of some forms of intrathoracic disease, as well as in cases of morbid growths of the abdominal cavity, through the difference in electrical resistance shown by morbid and healthy tissue.

I am sure that the lack of appreciation of electricity as a therapeutic agent, especially as regards the galvanic current, is due to inattention ^{to} ~~and~~ proper dosage, and especially the employment of too feeble currents in cases in which strong currents should be used.

Galvanism can only be used properly by the aid of the milliamperemeter, and I also find the ~~collimator~~ ^{coultomb} of value, as a measure of the amount of work done.

Static electricity is one of the best means of relieving the nervous symptoms from which ^hphysical patients suffer. My acquaintance with ^{the} ~~this~~ climate ^{of Colorado yet} is not ⁱⁿ sufficiently intimate to enable me to judge of the relation these ^{considerable} electrical disturbances ^{to which it is subject} may have upon the human system, or what relation ^{Electrical changes in the atmosphere} they bear to the treatment of disease; but from observations, elsewhere, I believe that ^{such} atmospheric electrical changes do affect, unpleasantly, persons who, by constitutional idiosyncrasy, or as the result of morbid physical states, are abnormally susceptible to variations in electrical potential. ^{Possibly static electricity may prove an excellent means of combatting this influence.}

I have for many years employed an alternating dynamic current as a means of exercising the ~~muscles~~ muscles of respiration, ^{as well as other muscles,} and find ~~the~~ variety of current ^{exceedingly} useful for this purpose, as very vigorous contractions of the muscles can be obtained without the slightest pain, or any other sensation than that produced by muscular action.

The galvanic current is also ~~the~~ most excellent means of relieving pleuritic pain, intercostal neuralgia, and other pain^s which accompanies^s affections of the chest.

The electrical department of a sanitarium should include in addition to portable faradic and galvanic batteries, a dynamo capable of producing a current of at least 10 amperes, and ^{an} electro-motor force of 100 volts. A small alternating current dynamo, a storage battery for use in connection with a large dynamo, a large static electrical machine, rheostats, ^{milli} amperimeters, ^{and other} instruments for electrical measurements, appliances for galvano cautery and electrolysis, and with the rest, a good medical electrician, capable of making a proper use of the various appliances, and ^{of} keeping them in perfect order.

13'

The future possibilities of this agent in the treatment of pulmonary diseases, seems to me to be very great. Judging from the results which have been obtained in the treatment of other morbid conditions, there is good ground for believing that a galvanic current, in the form of electrolysis, may, ^{some time} in the future, prove the best means of attack upon a tuberculous process in the lungs. ^{Some} The recent experiments of Apostoli show that the influence of the positive pole of the galvanic current, is a powerful germicide in its action. Even such vigorous microbes as the bacillus anthracis being destroyed by a very short exposure. No experiments have as yet been made with the bacillus tuberculosis, ^{so far as I know,} but I have work of this sort in progress in my laboratory, the results of which I hope to be able to report upon at an early date.

872 16

~~90~~ ~~sunshine~~ - A building for a sanitarium in Colo. One of the ^{whose} great attractions ~~of which~~ is its sunshine, should be provided with glass-enclosed corridors or verandas, to afford opportunities for exercise in the sunshine without exposure to a low temperature during a cold spell.

17

Nearly all classes of patients ~~suffering from pulmonary disease~~ may be benefited by the proper employment of passive, or active-passive, muscular exercise. There is no class of patients in which massage, skillfully administered, secures more satisfactory results. A well-equipped ^psanitarium anywhere must include an ~~apart-~~ ^{de}ment in which masso-therapy and manual as well as mechanical Swedish movements may be employed in a most skillful and thorough manner. I have found particularly useful ^{in pulmonary cases} ~~in this class of cases~~, ^{various} manipulations by which the respiratory movements may be increased. In some classes of patients, the application of the ~~movements~~ employed in artificial respiration, ~~is~~ ^{as} by Sylvester's method, proved very serviceable. I have had in use for a number of years an apparatus run by steam, in which a patient sits while being put through the movements of respiration automatically. Masso-therapy and ^spassive movements are also of great use to a patient suffering from pulmonary ailments, through its beneficial influence upon various other morbid conditions which are either co-incident with or dependant upon the lung infection. For example, Dr. Bouchard, in his "Lecons sur les Auto-Intoxications dans les maladies," Asserts that in two thirds of all the cases of phthisis, dilatation of the stomach is found as a co-existent condition. In my own observations, I have found this condition present, and often accompanied by a condition, termed by Glanard ^penterotosis, ^{In cases of chronic dyspepsia, this} in fully fifty per cent of the chronic cases. These cases are practicably incurable by any other means than masso-therapy, and without the aid of this, ~~feeble~~ valuable therapeutic

in nearly all cases

meditation is present in nearly all cases

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~~75~~ 18

means, it is extremely difficult and usually impossible to afford the patient-~~great~~ relief from the great disturbance of nutrition occasioned by this condition of the stomach.

The improvement of digestion in a phthisical patient will accomplish more in combatting his disease than any other one thing, ~~that can be done~~, and certainly massage especially directed to the stomach and bowels, will accomplish more in this direction than any remedy that can be administered internally. Active exercises ^{are} ~~as~~ not of less importance than passive exercises, and for this ~~this~~ purpose a gymnasium is an indispensable feature of a sanitarium. A gymnasium does not consist simply of a large room, with a few ropes and rings, dumb-bells, Indian clubs, horizontal bars, and jumping-boards. A gymnasium to be used by invalids need not be provided with apparatus for heavy gymnastic work. Indeed, ~~we~~ find it more prudent to exclude such appliances from the gymnasium almost altogether. Instead, it should be equipped with suitable apparatus for developing the muscular system, ^{in general,} and the muscles of the respiratory apparatus in particular, by gentle and carefully graduated exercises. The gymnasium should be under the care of a director who is capable of carrying out to the letter the prescriptions made for each patient, ~~by the superintendent of the establishment,~~ ^{to prescribe exercise intelligently, a physician} and must necessarily know something of the principles of physical culture, and ^{must} have some knowledge respecting the value and potency of each of the appliances for exercise at his command, as well as of the physiological action and proper dosage of the drugs which he administers. Exercise is a powerful therapeutic agent, ^{when} properly employed;

but it is probable that 19
and probably physical patients do themselves as much harm as good through its injudicious employment. The method which I have found most useful in employing exercise for invalids is as follows: Each patient is submitted to a careful ~~ex~~ physical examination, which includes not only the usual examination of the heart and lungs, but examination to determine the condition and position of the abdominal viscera. Measurements of the chest and waist are taken, as well as comparative measurements ~~and~~ ^{of} symmetrical. The lung capacity and strength of expiratory and inspiratory movement is noted by means of the spirometer and the pneumotometer. The strength of each group of muscles in the body is then tested by a universal dynamometer which I have devised for this purpose, a description of which I ~~will~~ ^{have} publish ^{ed} elsewhere. A careful

prescription is then made for the patient, and he is set to work taking each each day his daily dose of exercise, modified somewhat according to his changing physical states ~~as~~ regularly and systematically as he does his daily meals. Certain kinds of exercises as calisthenics, Indian clubs, wand exercises, ~~breathing~~ breathing exercises, and the graceful Delsarte exercises, are taken in classes, accompanied ^{with} by music. The benefits to be derived by exercise as a therapeutic agent, when thus restricted, and systematically employed, need only to be seen to be appreciated. Once a month, or at more frequent intervals, the patient is tested by the dynamometer, and the results recorded. I have frequently seen patients nearly double their strength with three or four weeks training of this sort, and in some instances the strength is more than doubled. The

12
20

respiratory muscles of most phthical patients ^{are, when first examined,} found to be greatly weakened. In some instances I have observed almost complete immobility of the chest, the patient depending upon the feeble diaphragmic action to maintain respiration. ^{By} the combined use of massage, electricity, manual or mechanical aids to respiration, and carefully graduated exercises, the vigor of respiratory movements may be doubled within a very short time. Riding and walking classes may be usefully organized in connection with gymnasium work.

Special appliances for the treatment of pulmonary diseases must include the most approved means for employing medicaments by inhalation as well as measures for the treatment of affections of the nose and pharynx. Apparatus for the employment of air under varying pressures is essential, together with apparatus for the preparation and use of oxygen and other gases. ~~While we have no specific in any of these appliances,~~ ^{are certainly not accessories, but} they are certainly most important and valuable accessories, and not only afford great relief to the patient, but delay the progress ^{of} disease, if they are not capable of arresting it. ^{altogether} The ~~use of~~ ^{weak point in} appliances of this sort is that their application cannot be made sufficiently constant ^{enough} to produce a sufficiently powerful impression upon the affected tissues. From the experiments I have made during the last ten years, I believe much can be accomplished by the employment by what might be termed "medicated atmospheres". I have seen great good result from placing the patient in a room furnished with appliances by which the entire air supplied to the room is impregnated with the ^{we} medicant considered best adapted to the case, ^{have used} creasote, chloroide

43 21
more than ordinary

ammonium, and various balsams in this manner, with the ~~usual~~ results

I believe also that much may be accomplished in pulmonary cases by the regulation of atmospheric conditions on a small scale. It is quite impossible to find a climate which is absolutely perfect, and which is the best adapted to pulmonary ailments at all seasons and at all times. Even the unsurpassed climate of Colorado must allow some imperfections. To meet this universal disadvantage, a sanitarium should be provided with certain apartments in which the atmospheric conditions can be controlled to a modified extent, and thus an artificial climate created. By this means the most important atmospheric conditions, warmth, heat and moisture, can be very perfectly controlled. Air which is too dry can be moistened with the addition of steam, and air that is too moist can be dried by suitable means. I it is even possible to appreciably increase or diminish the atmospheric pressure of an apartment at a very small cost, by means of exhaust or pressure fans. This I have never undertaken, but have found it entirely feasible to regulate to a nicety the temperature and hydroscopic conditions of the air, and apparently greatly to the advantage of such classes of patients.

The dietetic department of a sanitarium is by no means of small importance. One of the greatest inconveniences experienced by invalids availing themselves of climatic changes, is the difficulty in securing suitable food properly prepared. The average hotel or boarding house cook knows nothing of dietetics or of the

manufactured at a small expense; and it is almost indispensable that a large establishment for invalids should be provided with the facilities for the manufacture of such special food preparations as may be needed. Every patient must have his diet prescription, and must be required to follow it implicitly, In cases requiring it, lavage and gavage should be skillfully employed. There are no therapeutic means which are followed by more brilliant results in suitable cases than this. A complete medical establishment, such as a sanitarium should be, should be furnished with every possible means for a diagnosis. In addition to the ordinary appliances for physical examination, the cardiograph, pneumograph, the sphygmograph, the chronometer, electrometers, and other means for electrical measurements, facilities for bacteriological work, and whatever else will aid in the study of disease, must be in readiness for use. I hardly see how a sanitarium can be successfully conducted without a laboratory well equipped for carrying on chemical, physiological, and biological work. With in a ^{month} ~~week~~ of the present moment, I have been ^{fortunately} ~~fortunate~~ impressed with the value of a bacteriological examination ~~of~~ ^{in a case of phthisis in which a correct diagnosis could not have been made without examination of the sputa.} ~~the sputa in phthisical cases.~~ It is my custom to examine the sputa for the bacillus tuberculosis in every case of suspected phthisis. A few weeks ago a patient from the Pacific coast came to me for treatment for chronic nasal and pharyngeal catarrh. A slight cough led me to make a physical examination of the lungs. I was able to discover nothing abnormal, although I made a careful exploration of all portions of the lungs, particularly of the apices

apices. A subsequent examination of the sputum showed bacilli tuberculosis present in considerable numbers. After repeated subsequent examinations, I was able to determine slight physical signs of mischief in the apex of the right lung. Since that time the symptoms have become more marked, and at the present time, there is unmistakable evidence of tuberculous deposit in the right lung. I am quite certain that without bacteriological examination I should not have made a correct diagnosis of the case. I advised my patient to become a resident of Colorado, and with the expectation of remaining there, and I trust the superior climatic conditions which he will find here will restore him to health. A sanitarium affords the best possible advantages for a physiological and pathological research. The facilities which are provided for therapeutic use can be largely made valuable for carrying on experimental researches of the a varied character. By the aid of the ~~pa~~ methods of the physiological laboratory, morbid conditions can be most accurately studied, the progress of disease can be observed with precision, and the influence of remedies can be ^{noted} studied with facility. Meteorology, in relation to health and disease, one of the newest lines of medical research, ought to receive a liberal share of attention, and hence a sanitarium should afford facilities ^{proper for it.} ~~for this line of~~ ^{this line of work,} ~~research.~~ ^{work.} The fifteen years of experience in meteorological observations, as well as the study of the results of the extensive researches, carried on by the state board of health of Mich., have convinced me of the great importance of this line of study, and the valuable results which in time will be yielded by exact and

25

persevering work in this line. Every sanitarium ~~it~~ should be provided with a well-equipped and aseptic surgical ward, for the proper care of cases requiring surgical ~~intervention~~. *treatment.*

Facilities for recreation must also be provided, although I must speak against the introduction of exciting amusements. The individual who is in earnest about getting well, will go about the matter in a business-like way, and if all that is possible is done for him, and every possible facility afforded him, he will have enough to keep him busy the greater part of his waking hours. I am quite opposed to ^{the} encouragement of games of chance, other than such simple games as croquet, lawn-tennis, etc., which afford exercise as well as diversion. Card-playing, chess, and billiards, I think ought not to be encouraged. My objection is based upon the ground that the patient can spend his time more profitably in ^{as regards health,} some other manner. In a sanitarium with nearly ^{six ~~four~~ hundred} inmates, of which I have charge, ~~there is no rule prohibiting~~ games of this ~~sort~~ ^{are not yet prohibited,} yet patients very rarely engage in them. My plan is to keep every patient ~~so~~ so busily engaged in profitable health-gaining employment that he has no time for anything which will do him the least harm.

Believing as I do in the contagiousness of tuberculosis, I consider ~~it~~ of the greatest importance the employment of most thorough-going measures to prevent infection.

19-26

upon the broad plan which we have outlined, and undertaking to do for the invalid all that modern medical science, ^{can do,} should be organized upon so ^{firm} liberal a financial basis, and administered in so liberal a spirit, as to make a generous provision for the worthy poor, and while they ^{the latter} may not be provided with the same luxuries as are the wealthier class, ^{they} may be furnished, at very moderate cost, or to a limited extent gratuitously, with the most skillful medical advice and treatment. An economical plan for the accommodation of this class would be the ^{my plan} caring of an agricultural and dairy ranch in connection with the institution, located at a distance not too great to be accessible by an hour's ride, and affording constant communication by telephone. At such a place, patients could be given free grounds for pitching tents, which could be furnished at small rental, and in many instances, could be furnished employment sufficient to pay the actual cost of table board. In this way, expenses could be reduced to a minimum, and thus the poor could ^{receive} reap the benefits of which they would be deprived if compelled to pay the same price as the rich. Of course, in such a scheme it would be necessary to provide indoor accommodations for inclement weather, but it might not be possible to, carry on this branch of the institution ^{during the warmes} except in certain months of the year.

Finally, one thing more is eminently necessary for the successful establishment of a sanitarium in Colo., viz., a well-trained and organized corps of physicians, nurses, ^{trained} attendants, cooks, and other employees. Indeed, this is the most essential part of an

institution of this sort. The lack of trained and experienced workers has doubtless been the chief cause of failure in the cases of a large proportion of the hundreds of sanitarium enterprises which have been started in various parts of the country, and ^{which} after a few months of painful experience have ignominiously collapsed.

A constant educational work must be carried on to supply substitutes for those who drop out of the institution, and to provide for the growth of the institution.

I think it safe to predict that there is a great future before institutions organized on the Sanitarium plan, which will work in scientific and professional lines, so as to command the respect

x of the ~~best~~ profession, and which will keep abreast of the ^{advanced line of} progress in the development of rational medicine. The necessity for the treatment of certain classes of invalids in a properly managed institution, is coming to be generally recognized, and the need of institutions of this sort is each year appreciated more

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by those who ^{attached} medicine with a consistent
purpose to secure in their
patients the best ^{possible} results in
the shortest possible time. ~~The~~

* Thousands of cases which after
years of drifting about among physicians,
are given up as incurable, may be
restored to a health by a few months
of "health training" in a well-conducted
Sanitarium.