

JOHN HARVEY KELLOGG (1852-1943)

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

SEVENTH DAY ADVENTIST MEDICAL
MISSIONARY AND BENEVOLENT ASSOCIATION

G. Kellogg

YEAR BOOK

OF THE

SEVENTH-DAY ADVENTIST

Medical 

Missionary

AND

Benevolent

Association



1866-1896

International

YEAR BOOK

OF THE

~~SEVENTH-DAY~~ ADVENTIST MEDICAL MISSIONARY
AND BENEVOLENT ASSOCIATION.

INTRODUCTION.

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

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

Outline of Organization for the S. D. A. Medical Missionary and Benevolent Association.

Two bodies--a legal and unincorporated body.

The legal body to be composed of the following elements:

1. The General Conference Committee.
2. Presidents of State Conferences.
3. All persons contributing 1000 dollars or more.
4. Ten persons to be elected bi-annually by the Gen. Conference.

The unincorporated body ^{to} consists of three classes:

1. Contributors ^{who pay dues} of \$5 and upwards.
2. Supporters ^{those} who advocate and adhere to the principles promulgated by the Association.
3. Such other classes as may be designated by the legal body ^{ys.}

Objects:--

To assist orphans, homeless aged persons, sick and needy persons of all classes, ^{giving medical aid, establishing medical missions at home and abroad,} promoting home missionary work, organizing Christian Help bands, ^{with philanthropic aim and purpose,} independent of denominational or sectarian interests.

promulgating the principles of health and temperance

and doing good in various other ways

Organization:--

The officers are to consist of a president, several vice presidents, a recording secretary, treasurer, and several boards of counselors and ^{such} subsidiary boards of managers as may be needed for the conducting of ~~the~~ individual beneficent enterprises.

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

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

Whereas, There is at present no organization fitted to promote and manage these enterprises,

Resolved: That the General Conference Committee, the Presidents of the **Several** State and Foreign Conferences, all persons who have contributed \$1,000 or more to the James White Memorial Home enterprise, and the following persons--A. R. Henry, J. Fargo, L. McCoy, ~~J. H. Keel~~ ^{W. B. White}, ~~W. B. White~~, H. Lindsay, J. N. Nelson, D. A. Robinson, J. H. Morrison, C. H. Jones, U. Smith, be requested to meet at such a time and place as shall be appointed by the President of the General Conference, and organize themselves into an Association to be known as the S. D. A. Medical Missionary and Benevolent Association.

Motion: That the Chair appoint a Committee to nominate a Board of Trustees consisting of nine members, whose duty it shall be to take charge of the work of building and managing the Haskell Home for Orphans, the James White Memorial Home, the Chicago Medical Mission and similar Benevolent and Medical Missionary enterprises which may require their attention, to promote and encourage medical missionary and benevolent work, especially among Seventh-day Adventists, by the publication of the "Medical Missionary," and in such other ways as may be expedient; to enlist men and women in different lines of Medical Missionary and Philanthropic work and provide for their proper education and training, to formulate a Constitution, ~~and~~ By-Laws, and plans of work for the Association, to be reported at the next meeting to be held in connection with the S. B. A. General Conference, or at a special meeting called for the purpose, to incorporate themselves under a suitable law ^{for} do the purpose of holding the funds and other property which has already been contributed to the ~~business~~ ^{objects} for the furtherance of which this Association ~~was~~ ^{is} organized, and which is now held by A. R. Henry, L. McCoy and J. H. Kellogg, acting as Promoters for the James White Memorial Home and Haskell Home enterprises, and, in short, to carry out the objects contemplated in the formation of this Association, subject to the requirements of the law for incorporation and what is expedient thereunder, and also subject to such by-laws as may be enacted, ^{under said law} which by-laws it is contemplated shall be the working plan of the corporation of this Association.

The undersigned physicians and managers of the Health Reform Insti-

tute desiring to place before the stockholders of this institution a

correct statement of their attitude in relation to the institution and
its work respectfully, submit the following preamble and resolutions:

Whereas: This institution has for many years been conducted as a

charitable and benevolent institution and has become known as such to
the general public through the authorized publications of its managers
and resolutions passed at its annual meetings of the stockholders, and

Whereas: We have been induced to enter the employ of this insti-

tution, in the capacities of physicians and managers, and to tender our
services at nominal wages in consideration of representation to us and
our sincere belief that the work of the institution is purely charitable

and philanthropic, and that the earnings of the institution has never
been and never will be a source of pecuniary profit to any individual,

and

Whereas: We have ourselves never received of the earnings or

funds of the institution any other sums of money or other pecuniary
consideration than our respective salaries as shown upon the treasurer's

books, and

Whereas: We are informed by legal counsel that the real estate of

the institution is that of a money making enterprise, organized under
the act for the incorporation of mining and manufacturing companies,

and that there is a possibility that at the expiration of the charter
of the institution which occurs in about four years from the present

time there may be a division of the property among the stockholders,
thus destroying the results of our labors to build up a permanent, self

supporting charitable institution and converting the savings which have

resulted from our self sacrifice and benevolence into personal gain to those who have done far less than ourselves, and who have voluntarily surrendered all rights to such savings and thus depriving us of all reward for our sacrificing labors.

Resolved: That we are unwilling to continue and labor under the above circumstances unless the stock holders or directors shall take immediate steps to assure to us and all other persons connected with the enterprise, the honest and certain carrying out of the avowed purposes and objects of the institution.

Motion: That the chair appoint a Committee to nominate a Board of trustees consisting of nine members whose duty it shall be to take charge of the work of building and managing the Haskell Home for orphans, the James White Memorial Home, the Chicago Medical mission and similar benevolent and medical missionary enterprises which may require their attention, to promote and encourage medical missionary and benevolent work, especially among seventh-day Adventists by the publication of the Medical Missionary, and in such other ways as may be expedient; to enlist men and women in different lines of medical missionary and philanthropic work and provide for their proper education and training, to formulate a constitution, by-laws, and plan the work for the Association, to be reported at the next meeting to be held in connection with the S. D. A general conference, or at a special meeting all for the purpose, and to incorporate under a suitable law for the purpose of holding the funds and other property which has already been contributed to the objects for the furtherance of which this Association was organized, and which is now held by A. E. Henry, Elder McCoy, and J. W. Kellogg, acting as promoters for the James White Memorial Home and Haskell Home enterprises, and to carry out the scheme of philanthropic work especially in the agreement entered into by the above named promoters, and to carry out all the objects contemplated in the formation of this Association, subject to the requirements of the law for incorporation and what is expedient thereunder, and also subject to such by-laws as may be enacted under said law, which by-law it is contemplated shall be the working plan of this Association and of this Association.

The undersigned physicians and managers of the Health Reform Institute desiring to place before the stockholders of this institution a correct statement of their attitude in relation to the institution and its work/respectfully, submit the following preamble and resolutions:

Whereas: This institution has for many years been conducted as a charitable and benevolent institution and has become known as such to the general public through the authorized publications of its managers and resolutions passed at ~~the~~ annual meetings of ~~the~~ stockholders, and

Whereas: We have been induced to enter the employ of this institution, in the capacities of physicians and managers, and to tender our services at nominal wages in consideration of ^{the} representation to us and our sincere belief that the work of the institution is purely charitable and philanthropic, and that the earnings of the institution has never been and never will be a source of pecuniary profit to any individual, and

Whereas: We have ourselves never received of the earnings or funds of the institution any other sums of money or other pecuniary consideration than our respective salaries as shown upon the treasurer's books, and

Whereas: We are informed by legal counsel that the real ^{status} ~~state~~ of the institution is that of a money making enterprise, organized under ~~an~~ ^{an} act for the incorporation of mining and manufacturing companies, and that there is a possibility that at the expiration of the charter of the institution which occurs in about four years from the present time there may be a division of the property among the stockholders, thus destroying the results of our labors to build up a permanent, self supporting charitable institution and converting the savings which have

resulted from our self sacrifice and benevolence into personal gain to those who have done far less than ourselves, and who have voluntarily surrendered all rights to such savings and thus depriving us of all reward for our sacrificing labors.

Resolved: That we are unwilling to continue ^{and} ~~and~~ labors under the above circumstances unless the stock holders or directors shall take immediate steps to assure to us and all other persons connected with the enterprise, the honest and certain carrying out of the avowed purposes and objects of the institution.

and that there is a possibility that at the expiration of the charter of the institution, which occurs in about four years from the present time there may be a division of the property among the stockholders, thus destroying the results of our labors to build up a permanent, self-supporting charitable institution and converting the savings which have resulted from our self-sacrifice and benevolence into personal gain to those who have done far less than ourselves, and who have voluntarily surrendered all rights to such savings and thus depriving us of all reward for our sacrificing labors.

Resolved: that we are unwilling to continue and labor under the above circumstances unless the stockholders or directors shall take immediate steps to assure ~~us~~ to us and all other persons connected with the enterprise, the honest and certain carrying out of the avowed purposes and objects of the institution. And

Whereas: We as stockholders are in entire sympathy with the feelings expressed by the physicians and managers of the Health Reform Institute in the above preamble and resolution, and consider that the circumstances fully justify the action taken by the physicians and managers of the institution,

Resolved: That we hereby instruct the Board of Directors of the Health Reform Institute to take immediate steps for placing the institution upon such a basis as will render sure and certain the charitable and benevolent plans of the stockholders and managers, and will make secure its future work as a permanent self-supporting charitable institution, the ways and means to be adopted being left to the discretion of the Board of Directors.

Resolved: That the Board of Directors be hereby instructed to erect a suitable dormitory for the accommodation of the students and employees of the Health Reform Institute, the amount of money to be expended for the same not to exceed \$50,000.00

The S.D.A. Medical Missionary & Benevolent Association Board of Trustees met January 15th 1897, at 1:30 P.M. Members present, J.H.Kellogg, O.A.Olsen, W.W.Prescott, J.H.Morrison, and L. McCoy. Prayer by Prescott.

It was voted to add the following named persons to the list of persons named as Trustees at the meeting held January 14th 1896, namely: A.R.Henry, G.H.Murphy, O.A.Olsen, and D.H.Kress, the entire list being as follows: J.H.Kellogg, L. McCoy, J.S.Comins, W.W.Prescott, N.W.Paulson, A.R.Henry, G.H.Murphy, O.A.Olsen, and D.H.Kress.

Upon motion of Prescott supported by O.A.Olsen it was voted that this Board was in harmony with the appointment of S.N.Haskell as Chaplain of the S.A.Sanitarium if such action is satisfactory to the managers of the Sanitarium and also to Eld. Haskell.

Voted that the P.M.Board be recommended to furnish necessary help for Bro. Geo. Kerr on West Coast of Africa which will relieve him of much of the business cares, and leave him free to carry on the medical missionary work.

Voted that Miss ---Colvin be asked to consider the matter of engaging in work at Bay Islands and if she consents to make arrangements for the same.

On motion of Olsen supported by Henry it was Voted that the M.M. Board publish this year a report of its present standing and work to include the reports of work at the Haskell Home in all its departments, also James White Home and Working Men's Home in Chicago and all other enterprises under its control or management.

On motion of Olsen supported by Prescott the action of the Committee appointed to make repairs on Haughey building and fit it up for a home for old people be approved and that the building be completed as contemplated by the Committee. Carried.

On motion of Prescott supported by Olsen the Chair was instructed to inform John Hare of the situation at College View and why the Board did not see its way clear to give him employment at College View.

Upon motion of Olsen supported by Henry it was recommended to the F.M.Board that a physician be sent to Bay Islands to engage in medical missionary work and that the F.M.Board be asked to consider the matter and if favorable to the recommendation that they send a physician at once.

It was the opinion of the Board that it was hardly practicable under the circumstances for Mrs. Fulton and niece of Boulder to come to Battle Creek, but that the local Board at Boulder consider the matter and advise in the premises.

On motion of Olsen supported by Henry it was voted that a committee be appointed by the Chair to visit ~~in~~ Des Moines and see Mrs. B.S.Boram and ascertain her wishes and plans and also examine her buildings that she proposes to turn over to the Sanitarium or the M.M.Board for the purpose of establishing a Sanitarium at Des Moines and report to this Board at an early day.

The Chair appointed L. McCoy and A.R.Henry.

In the matter of the complaint from St. Johns, N.B., with reference to E.O.Parker practicing medicine there to the discredit of the Christian Help work there upon the statements made by the Chair which came to him by friends in St. John it appeared that said Parker had been practicing as a physician and dealing out the most poisonous drugs for any and all cases, whereupon it was voted that the course of Praker be discouraged and condemned as quackish and disgraceful, and that the S.D.A.authorities of New Brunswick be notified of this action.

Upon motion of Prescott supported by McCoy it was recommended to the local members of the Sanitarium at Portland, Ore., to secure a suitable business manager who is prepared to manage the food business as well as other lines of work in the Portland Sanitarium. The Chair represented the necessity of establishing a life saving station for consumptives at Boulder, Colo., where our poor consumptives could be cared for thus saving hundreds of persons who must perish otherwise. On motion of Prescott supported by Olsen it was voted that this Board prepare a plan of a

Hospital for relief of consumptives, and that the same be placed before the coming Conference at its coming session. Voted that this Board should take steps to ward the establishing an Orphans Home on the Pacific Coast to be under the management of the several Conferences West of the mountains.

On motion the meeting adjourned.

J.H.Kellogg, Pres.
L. McCoy , Sec'y.

S. D. A. MEDICAL MISSIONARY AND BENEVOLENT ASS'N.

Board Meeting, March 23/97.

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The meeting was called to order by the Chairman, Dr. J.H.Kellogg.

Prayer was offered by Eld. O. A. Olsen.

The Chairman stated that this was a good opportunity for considering the best means of cooperating with foreign fields; that it had been suggested that this board and the foreign board appoint executive committees and that the boards unite in forming a joint committee.

The subject of the European field was then taken up, the Chairman stating that this might be considered a joint meeting of the Mission Board and of the European Conference. He then called attention to the subject of the incorporation or organization of the Bâle Sanitarium, which is at present carried on as a sort of continuation of the publishing business. He then suggested that it would be well to incorporate at Bâle an institution similar to the Medical Missionary and Benevolent Association, doing work on similar lines and at the same time affiliating with this association; he suggested that a special committee be appointed to take the preliminary steps and report.

Eld. Holser then stated that the G.C.A. held the property and that he was their attorney and that all that would be necessary would be to incorporate this line of missionary work, including nothing else.

Prof. Prescott moved that the Chair appoint a committee of three to report upon the advisability of such incorporation. Motion carried.

The Chair appointed as such committee, Eld. Holser, Prof. Prescott, and Dr. Otterson.

A short discussion followed as to the powers of said committee, and English Laws of Incorporation.

Eld. Olsen moved that the same committee consider the carrying forward of a plan for the incorporation of the work in Scandinavia, when the proper time comes. Motion carried

The question was then taken up as to the disposal of certain helpers in the foreign field.

Moved, that Paul Roth and his wife receive an appointment for the Riviera, Nice, field, to act under the supervision of this Board; that his work shall be looked after in connection with the Swiss Conference.

Motion carried.

The Chair then stated that Bro. Arnold Roth was called for as bathman at the Bale Sanitarium.

Moved, by Eld. Olsen, that the request for Arnold Roth, as bathman for the Bale Sanitarium, be granted. Motion carried.

The Chair then stated that a bath-girl, (Jennie Iveson,) was also called for, for the Bale Sanitarium, also an assistant to the matron in that institution.

Eld. Olsen moved that the Chair appoint a committee of two to investigate this matter and report to the Board. Motion Carried.

The Chair appointed as such committee, Eld. Holser, and Dr. Rand.

The subject of the supply of a cook for Hamburg was then taken up and left for further consideration at another meeting.

Eld. Holser moved that this committee on the organization of the Bale Sanitarium be referred to a committee on Incorporations of European Organizations. Motion carried.

Eld. Holser then stated that they had in training for Bale a Turk by the name of Dr. Garabed Yeramian, who is a Sabbath-keeper, and who needs a little further training. After a short discussion of the merits of Dr. Yeramian, the Chair suggested that the Board consider the advisability of sending him here for further training.

Eld. Holser made a motion to that effect. Motion carried.

The Chair then inquired as to the advisability of commencing medical missionary work at Jerusalem and after brief consideration of this subject Dr. Waggoner gave a brief account of the Health habits of the people of London stating that they were much interested in the subject of diet and that lines of work in clothing, dress reform, health foods, etc., could be successfully carried on, and that he saw no reason why Good Health could not circulate there,--also Gospel of Health; that he thought canvassers could work well in that field; that all samples of food could be kept on hand, the headquarters being at Paternoster Row; that the room there is large enough for a 1 specimens of foods and that the matter could be brought around at once if the proper helpers could be furnished.

Prof. Prescott asked if this work could be made self-supporting.
To be referred to committee.

Dr. Waggoner stated that & that the idea of starting a Sanitarium in London had been entertained; that there are no sanitariums there in our sense of the word and that he saw no reason why a Sanitarium should not be successful if put in the prpper place and properly conducted; that real estate was very cheap and that a place could be easily secured for gardening, poultry-raising, etc. He said that at first there must be a small beginning, having some practical workers there working with our own people. If we do anything in that line we must do something that is not done there, getting hold of the people in a way that nobody else does, and doing a work that nobody else can do. The question has been raised as to how these people are to be supported: We have one sister there who is a professional nurse,--Sister Phipson, who spends her entire time in nursing.

Prof. Prescott suggested that there might be something in the food

business, as it is being worked in this country, which might aid in making the work self-supporting; that if treated as a whole, the health work might be made in a measure self-supporting by turning the profits of a certain line to support another line.

The Chair suggested that good profits could be made by the circulation of our health publications and health foods. The English field has not been canvassed; it is a good field if it is properly worked.

The subject of the sale of health foods in London was then taken up. Dr. Waggoner thought that it might be made a good business in London. The English pay more attention to the food question than Americans generally do.

Prof. Prescott suggested that the benefits of the work might go to extend the work itself, and that that plan would open up the way for a Sanitarium or anything else that might come, circulating our health foods and health literature to lay the foundation. To be referred.

In answer to the question of the Chair as to how many Bible workers we have in London, Dr. Waggoner said there were no regular Bible workers in England: Our Bible workers are doing well, --we have two in London now, --but they are canvassers; they do not go around soliciting Bible readings, but give Bible readings as they go.

Prof. Prescott moved that an effort be made to supply a good food agent and two capable nurses for teaching general lines of health work, to open up this work, and in such a way that all profit from the work shall go to the extension of the work, (including Good Health and the sale of health literature.)

Prof. Prescott stated in explanation of his motion that he referred to health work, and he understood that to be the whole Gospel work carried out on the same plan as in Chicago; that the health workers shall do a complete Gospel work themselves. Motion carried.

On motion the meeting adjourned to 7 o'clock tomorrow evening,
(March 24/97,) to meet at the same place.



The Trustees of the S.D.A.M.M. and Benevolent Assn. met pursuant to adjournment June 20, 1896 at 8 o'clock P.M.

Members present: Olsen, Kellogg, Henry, Morrison and McCoy.

Prayer by McCoy.

On motion of Morrison, supported by Olsen, that all the acts and proceedings had by and at any meeting of this Board of Trustees at which there was not a quorum of trustees present, are hereby fully ratified and legalized.

The Minutes of the meeting held June 19th 1896 were read and approved and ratified by unanimous vote.

Upon motion of Morrison, supported by Henry, a committee consisting of Kellogg, Henry and McCoy and Mr. and Mrs. Druillard were appointed to prepare a statement of acceptance of the Cape Town S.A. Sanitarium, outlining the principles upon which the same shall be conducted, terms of acceptance, and all matters pertaining to relationship of this Board to the Cape Town Sanitarium and its trustees.

Voted, that David Grenawald be recommended to go to Cape Town and connect with the Sanitarium there as cook.

Voted, that Dr. D.W. Reed of Colorado be recommended to go to Walla Walla, Wash. to connect with the College there, with the expectation that his work will be self supporting.

On motion, the Secretary was instructed to communicate with Miss Neilson and Mrs. Myers now at Ann Arbor with reference to their starting a medical work at Portland, Ore. The opinion of this Board being that such a course would be improper and antagonistic to work started there by General Conference under direction of Dr. Belknap.

Voted, that M.H. Johnston and Sallie Hawes be advised to go to Ashville, N.C. to engage in self-supporting work there.

On motion, Board adjourned.

J.H. KELLOGG, ---Pres.

L. MC COY-----Sec.

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S. D. A. MEDICAL MISSIONARY AND BENEVOLENT ASS'N.

Board Meeting, March 24/97.

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Meeting called to order by the Chairman, Dr. J.H.Kellogg.

Prayer by Prof. Prescott.

Minutes of last meeting read, corrected, and approved.

Eld. White in presenting the needs of the Australian field asked for a physician and wife for New Zealand, a physician and wife for Melbourne, a physician and wife for Queensland, and a physician and wife for New South Wales; he also asked whether it was best to continue Bro. Semmons in his work there and presented the subject of the establishment of Health Homes.

Eld. Olsen moved that the Chair appoint a committee of two to confer with Bro. White in reference to the needs of this field and report.
Motion Carried.

The Chair appointed Drs. Rand and Paulson as such committee.

Prof. Prescott presented a report of the committee appointed to consider the organization of the work in European fields; first stating, in reference to local incorporations, that the committee are of the opinion that this being Gospel work, unless there is some circumstance requiring a legal incorporation, it would put it on the wrong basis to have a legally organized body to carry on Gospel work; we desire to keep clear of all legal complications in carrying forward Gospel work. The report is as follows:--

We recommend to the Medical Missionary and Benevolent Association.--

1. That unless there are some local circumstances which require it, the health work in Europe be carried out without local incorporations.
2. That the following named persons be suggested as managing board of the Institute Sanitaire: H.P.Holser, Dr. P.A.De Forest, J.Robert, H.Revilly.

3. That the different lines of work carried on by the Medical Missionary and Benevolent Association be opened in Central and Sputhern Europe as soon as possible, and developed in counsel with the Association.

4. That the developing of the health work in Scandinavia be referred to the local conference committees, in conjunction with the President of the European Conference, and in counsel with this Association.

5. That general reports of the health work in Europe be made to The Medical Missionary and Benevolent Association by the local managing boards, for counsel and encouragement.

W.W.Prescott, :
: :
T.C.Ottosen, : COMMITTEE.
: :
H.P.Holser, :
: :

Prof. Prescott moved that this Board request the Health Food Company to make arrangements to send Bro. Huff to London to open up the health food trade as soon as the proper arrangements can be made there for him to do so,--with the stipulation that the food business be carried on there with the understanding that the entire profits be devoted to the development of the health work, which is to be carried on the same as in Chicago.

Motion carried.

Dr. Ottosen presented the following:--

We recommend that at the close of the present school year John P. Hansen and wife now at Union College, Go to Denmark to work in connection with the Sanitary Institution at Copenhagen, and that, if necessary, the Battle Creek Sanitarium furnish the College and Nebraska Sanitarium another man to fill his place.

Adopted.

The committee appointed to confer with Miss Zeitelmann report that she is not prepared to go to Bale. Report accepted and committee continued.

Dr. Ottosen presented the different phases of Scandinavian work, and recommended that Danish helpers be trained for the Copenhagen Sanitarium. Laid over.

Prof. Prescott moved, that this Board has no objection to the action of the General Conference Association in relinquishing the lease which it holds of the St. Helena Sanitarium, provided it is understood that the St. Helena institution still remains under the general supervision of this Association as heretofore. Motion carried.

At the suggestion of the Chair it was agreed that this Board meet with the Association in the morning and ask the Association to appoint a committee to act with a committee appointed by this Board to organize and incorporate the Boulder Sanitarium without reference to the old incorporation.

The case of Dr. Carmichael and several other important matters were laid over, whereupon the Board adjourned.

610.5

MEDICAL MISSIONARY AND BENEVOLENT ASSOCIATION.

(Third Meeting.)

Called to order at 7 P.M. March 11, 1908, by the Chairman, J. M. Kellogg.

Opening prayer by A. S. Jones.

The Chairman: This is a meeting of the International Medical Missionary and Benevolent Association, but it is not intended to be a formal meeting in any sense. Those who have gathered together here are called some preachers, some nurses, and some doctors, but I understand that we are all medical missionaries. Now it seems to me that we want, to-night, to consider how to get the various truths that we hold as a people, before the world as a systematic harmonious whole.

Now for my part I can see no reason at all why the whole truth should not be presented in any community where it is necessary to present the truth. I do not think there would be any difficulty at all in presenting the whole gospel, for the whole gospel is in itself a harmonious thing, and I do not believe that the Lord would ever allow any difficulty to arise in presenting the whole gospel in a gospel way. It seems to me that the difficulties that have existed heretofore have arisen out of the fact that the methods have not been perfectly developed, and perhaps old methods were in vogue which were not naturally adapted to the combination with the Medical Missionary work. Now if better ideas of the gospel and better methods of medical missionary work and the acceptance of general medical missionary principles, be adopted, I see no reason why there should not be an amalgamation of all these principles so that we could come before the world together as a whole.

We have Good Health and health literature and health books for the enlightenment of the people and bringing these principles before them, and there is plenty of opportunity for instructing the people, but what we want now to consider is some method of harmonizing our work so that it may go on as a developed whole.

A. T. Jones: We might begin where we were in the other meeting, and one brother had asked the question with reference to study, and some of the brethren were speaking of what could be learned and what we were required to learn while we were going on with the work, and speaking on this subject, that we could learn much on this line of health principles while ^{we} were ministers in the field, and that the ministers must study the medical work and the medical people study the minister's work, and we remember the question was asked there-- I do not remember the exact words, but the thought was whether we could take the medical course. But that is not the thing.

You all know that physiology is one of the bases of study in all our schools. Well now every minister has a whole physiological laboratory right with him all the time if he will only study himself, and he can do it. He can study himself with the Bible and through the Bible. Now it was once said, and it is true, that the Bible has all this in it, and we are to get everything from the Bible. I find everything in the Bible, and a careful thorough study of the word of God, the spirit of the Lord will reveal those things that we are to study. That gives a man sense that he cannot get in any other way. Although he may not be able to tell the thing in technical terms, as a physician would, yet he can tell the thing in his own every-day language and the physician will recognize it, and I do not know but I might cite myself as an instance of this. I know that a number of things which I have referred to in my speaking and in my writing have been endorsed by Dr. Kellogg as strictly scientific and medical, and yet I do not know the first principles of medicine or medical ~~technical~~ terms, and I am not educated, either. All the schooling I ever had was in the country schools, and never had any schooling at all since I was 18, and yet I have been enabled to teach health principles and live healthfully in all climates from the latitude of Winnsboro to that of ~~the~~ and from San Francisco to Constantinople.

I have not been particularly strong of stomach either; in fact I have been a dyspeptic. I do not know how many times, and yet I have been a healthy man all my life. Now that is no contradiction of terms, either. All that I have said is true on both sides of the question. If I am a contradiction in appearance in any way to the principles which I teach, there must be something wrong, and that must be in me. I am satisfied from my own experience, and I have no doubt but that it is true in the experience of others, that there are thousands of dyspeptics in the world to-day from no other cause under the sun than a sameness of victuals day after day. Now the Lord Jesus Christ has taught us that the stomach demands certain things, and it must have them. But when you have fed the stomach upon them until it is satisfied, then something else is desired, and if you continue to feed yourself upon that after the stomach is satisfied, it will not be assimilated and the stomach cannot digest it, and the stomach gets clogged up and will be ruined. And I am confident that thousands are dyspeptics to-day because of just that thing.

Bro. Shultz : It may be from ignorance; they do not know any better.

No, it isn't. The people have plenty of sense if they will only use it. Ignorance may be a lack of education, but that is not where man's real judgment lies. It is in mental laziness--failure to use the sense we have.

Dr. Kellong : Suppose they lack the sense.

A. E. J. Then let them take and study the Bible and get some sense. Studying the Bible will give a man sense. Do you not believe that? Turn to Phillipians, 1-9, taking the marginal reading, "And this I pray, that your love may abound yet more and more in knowledge and in all sense." The Lord wants us to have sense, and that is good sense, for of course the Lord does not want us to have anything that is not good.

So that thought that I wanted to bring out to the ministers in the field--and that is where I was until within the last ten years, way in the backwoods, preaching in the log cabins, and out in the forests on the logs and amongst the stumps in Oregon and Washington, holding tent-meetings etc, and I did a whole lot of my studying there, and then from there I went to California in the office there, but I did not have a much time to study there as I did before, because all the time you have all the time there is going. And now many a time in the last ten years I have wished that I might have field work again so that I might have a chance to study. Those brethren who are among the log cabins and the country schools and holding meetings there, have the best chance in the world to study. But so many think that they have got to have a book in their hands in order to be studying. There is a vast difference between reading and studying. The reading corresponds to the eating, and the studying corresponds to the assimilating. So that anyone, everyone, can by a study of the Bible and of such books as he is directed to study by his study of the Bible can become acquainted with the sensible treatment of himself... Then if you have a cold you can study out how you got it and what to do to get rid of it instead of having to ask somebody else. Then when you have found how you got the cold, you can study how to guard against it. There are accidents that will occur of course, so that a man may be seized by the grippe or a cold in spite of anything he can do to prevent it at the time. For instance, just as I was starting to go to Lancaster a series of incidents occurred by which I was obliged to hurry from my home to the depot carrying my baggage, because the team that was to come for it did not come. Well, by so doing I got heated up, and the cold air struck me and I cooled off a little too quickly and took cold, and when I got to Lancaster I got some more cold, and that culminated in the grip. Well, I might perhaps have taken more care of myself, wrap-

ping myself up a little better and not have cooled off so quickly, but then there are such accidents always occurring that throw us off our balance and we take cold. So there may work out methods by which we can guard against those things, or throw them off, when we make ourselves the basis of our own study. We have a laboratory right with us; we have a book right before us all the time in our own experience as we travel from place to place--and I do not know of any people in the world who travel about more than do our ministers. And we must be living examples of our teaching or our teaching will not be worth anything to the people.

J. H. Kellogg: I think this is all gospel truth. I believe that God puts into man and animals a sense that tells them just what to do. A man told me that he had a horse that had in some way got caught in a mowing machine and cut the cords of the leg, and that horse ran down to a brook and stood in the water for three weeks, eating grass off the edges of the ^{bank} ~~bank~~, and in three weeks it was well. He knew that water was good for wounds. The man thought that that horse was a hopeless case, but he got well. Another case was where a farmer's horse got sick--he had eaten too much, but the farmer did not know it,--and he just stopped eating for four days, taking only water, and he got well. The farmer was frightened, and did not know what the matter was, but the horse knew, and got well. Now I believe that God has put into man an instinct, which if followed, would lead man exactly right. And when man loses that instinct which God has put into him, he comes to the end of his existence. That is the reason the human race is ~~is~~ coming to the end of its existence--because it has degenerated and lost these instincts which God has put into it. A man who is a perfectly normal man knows ~~just~~ is right to eat by his taste. The Indian in the

forest does not have any difficulty in finding out what is good for him to eat.

Men are beginning to look into these things now a little more. A Captain Sanderson, who has charge of the elephant service of the British Army in India, came here a while ago to learn something about vegetarianism. He had been in the jungles of India and had been attacked with the malarial fever. He got hold of these principles in rather a curious way. Dr. Drew sold a copy of my Home Hand-book to somebody in Calcutta, and this Captain got hold of the book and read about vegetarianism, and then he came over here to learn more about it. And now that he has gone back again he wrote me and said "Now that I have learned to follow the monkey in diet, I can follow him in the jungle." The monkey knows what is perfectly good for to eat in that climate, and he eats fruit, nuts and grains, and when Capt. Sanderson learned to follow the monkey in diet, he could follow him wherever he went. A man with a perfectly normal appetite and eating normal foods knows when he has eaten enough and knows what to eat.

But suppose we smother those tastes. Suppose those tastes are smothered with pepper and large quantities of salt and abnormal artificial stimulants and condiments. Then the natural tastes do not have an opportunity to tell him what is right. And a great trouble is that the people eat too much condensed foods, as sugar etc.

When the natural instincts are followed, as Elder Jones has said, they will tell us how much and what to eat. I have noticed many a time in patients that when they needed starchy foods or something of that kind, that when they have been fed on them for awhile, and would gain maybe thirty or forty pounds, that the system would apparently have enough of that, and they would not gain any more. They had had all that was

-1-

PROGRAM

for the

HEALTH SCHOOL-----

in connection with the conference of the
MEDICAL MISSIONARY AND BENEVOLENT ASSOCIATION.

beginning

WEDNESDAY, April 22,

12:00-2:00 P.M.

-/-/-/-/-

First hour, Wednesday, April 22,

12:00-1:00 P.M. Lecture, J.H.Kellogg, M.D.,

WHAT IS HEALTH? WHAT IS DISEASE? IS HEALTH MORE CATCHING THAN
DISEASE? HOW TO CATCH HEALTH. Lecture to be followed by
demonstration.

1:00-1:15, PHYSICAL CULTURE DRILL, Mr. Hopkins.

1:15-2:00, COOKING SCHOOL, BREADS, Puffs, sticks,
crackers. DEMONSTRATION.

THURSDAY, April 23,

12:00-1:00 P.M. Lecture, Dr. Paulson,

AUTO-INTOXICATION, or how the body poisons itself.

1:00-1:15 PHYSICAL CULTURE DRILL, Mr. Hopkins.

1:15-2:00 P.M. COOKING SCHOOL. HOME MADE
DEXTRINIZED FOODS. Zwieback, browned rice. DEMONSTRATION.

FRIDAY, April 24,

12:00-1:15, P.M. Lecture, Dr. Frank Otis, HOME

HYGIENE, COMMON GERMS; How they live--why they die. DEMONSTRATION

1:00-1:15 Physical culture drill, Mr. Hopkins.

1:15-2:00-P.M. Cooking School, SOUPS, Cream Pea,
Tomato and bean.

SUNDAY, April 26,

12:00-1:00 P.M. Lecture, Dr. Eggleston, FOOD
COMBINATIONS.

1:00-1:15 Physical Culture, Drill, Mr. Hopkins.

1:15-2:00 P.M. Cooking School. FOODS FOR THE SICK.
An Ideal Tray. Egg-nogg, fruit juices, DEMONSTRATION.

MONDAY April 27.

12:00-1:00 P.M. Lecture, Dr. Olsen, COMMON DEFORMI-
TIES AND HOW TO CORRECT THEM. DEMONSTRATION.

1:00-1:15 Physical Culture Drill, Mr. Hopkins.

1:15-2:00 P.M. Cooking School, HYGIENIC LUNCHES;-
Travelers lunch, school-girl's lunch, lunch for workingman,
sandwiches. DEMONSTRATION.

TUESDAY, April 28,

12:00-1:00 P.M. Lecture Dr. Patience Bourdeau.
DRESS, ITS RELATION TO HEALTH.

1:00-1:15 Physical Culture Drill, Mr. Hopkins.

1:15-2:00 P.M. Cooking School, Salads, Salad dressing,
fruit salads.

WEDNESDAY, April 29.

12:00-1:00 P.M. Lecture, Dr. Evans,
LIGHT IN HEALTH AND DISEASE. DEMONSTRATION.

1:00-1:15 Physical Culture Drill, Mr. Hopkins.

1:15-2:00 P.M. Cooking School, HYGIENIC SWEETS.
Cocoanut balls, malt honey caramel.

Religious Interests.

Needs:

Dormitory--students and helpers

Branch institutions--Chicago, Mo., Lincoln, Minneapolis,
Walla Walla.

A CHANGE OF ORGANIZATION.

STATEMENT

From OCT. 1st, 1890 to OCT. 1st, 1892.

Total Number receiving treatment,

In endowed beds	39
B. & T. free, not endowed beds	30
Treatment only free	105
At \$4.00 rates	101
Of clergymen and physicians	74
Miscellaneous discounts	203

Total number rec'v. discounts 552.

Total number of guests registered.....6525—

" " patients.....2385

*Have not had time to get out statement
of Med Missionary etc*

H. Johnson

MEDICAL REPORT.

Number of patients treated since last report, about ~~2000~~ ²⁴⁰⁰ ~~2355~~.

Number of surgical operations from Oct. 1, 1890 to present time

613 + 116 = 729

Present number of physicians, eight:

J. H. Kellogg.
Dr. Lindsay.
Dr. Johnson.
Dr. Riley.
Dr. Hoenes.
Dr. Bryant.
Dr. Dunlap.
Dr. Wood.

Number of nurses and medical attendants, --125.

Present number of patients--300.

Number of employees, 291.

40 or 50 more students working for their board and attending the college
or the Medical Missionary school.

63 in all

Growth due to the constant improvements.

Methods and facilities for last year not sufficient for this.

Physicians encouraged to study in special lines to develop their work
and keep pace with recent discoveries.

Medical Report--2.

No place in the world where sick people of all classes can have their cases so thoroughly studied in the light of recent scientific discoveries as at this institution.

No place which presents such an array of scientific and efficient appliances for all curable maladies.

Report of adjourned meeting.

Finding a quorum.

Secretary's report.

Treasurer's report for 2 years.

Superintendent's report.

Appointment of committee on resolutions.

Appointment of Committee on nominations.

Adjourned to date named in Bulletin.

Description of the investigation of the patient's case. Show blanks for strength charts, stomach analyses, sputum analyses.

Rational method of treating disease. They aid nature to remove exciting causes and other obstacles, then to cultivate health. Train the individual into right habits by theoretical and practical instruction. To train the invalids preverse stomach, liver, nerves, and habits into normal activity by proper treatment.

Medicines useful as palliative not curative.

These are the fundamental idea of our work. Patients are instructed as well as treated. An effort is made to train invalids into better habits of life as well as to cure their diseases. To demonstrate the value of the ideas presented to them by the practical results obtained in curing disease, patients become missionaries.

Success of the institution depends not on shrewd advertising or shrewd management, but on the education of the people in correct ideas of the relation of habits and health.

If every S. D. A. was educated upon this subject and took pains to instruct his neighbors, it would take a dozen sanitariums to hold the people who would throng our doors, seeking relief from maladies from which tens of thousands are annually dying who might be saved by the employment of right methods.

The Mrs. Gotzian bed.
The Mrs. E. G. White bed.
The Mr. and Mrs. Tyszkiewicz bed.
The Mrs. E. E. Kellogg bed.
The Dr. Lindsay and Mrs. Hall bed.
The Michigan bed.
The Battle Creek bed.
The Nebraska bed No. 1.
The Nebraska bed No. 2.
The Minnesota bed.
The Iowa bed.
The Memorial Home bed.
The Wisconsin bed.
The Indiana bed.
The Illinois bed.
The New England bed.

Cure means dosing in the minds of the majority of people, even S. D. A. are not free from this error. ~~the~~ Even the majority of S. D. A. who ought by this time to be enlightened, still believe in the superstition that there is a certain magic in pill-swallowing by which disease may be exorcised and the consequence of bad habits antidoted.

CHARITY WORK.

Estimated cost in the last two years , \$52,000.

Number of charity patients treated, over 500, or more than one-fourth of the entire number treated in the institution.

SEVERAL BRANCHES OF THE WORK.

First. Endowed beds. We had five two years ago, eleven additions during the last two years, present number sixteen.

State conditions of the endowed beds and who are proper subjects for endowed beds--no insane patients, incurable chronic invalids, people who can treat themselves at home if so disposed, nor those who simply need a home.

The managers of the Sanitarium must decide who are proper subjects. None will be received without sufficient means to pay their way home in cases which are found incurable or otherwise unsuitable. A Great number of S. D. A. who ought to be receiving the benefit of these beds

Read what Sr. White's testimony says on the subject.

Mention some cases of endowed bed patients.

Second. Free beds. Conditions \$4 a week, \$1.00 a day for nursing. No charge for operation, attendance, or treatment. Charge for clothing or other supplies furnished.

Number of this class of cases nearly 300 in the last two years.

A large number of worthy poor Sabbath-keepers who could avail themselves of this opportunity.

Must be recommended by president of conference. The same will be true with reference to endowed beds.

Third. Free dispensary at the Sanitarium--not free to those who may be able to pay.

In door department, Sundays, Tuesdays, Thursdays.

Out door department, any time.

MEMORANDA FOR SUPERINTENDENT'S REPORT.

Review of Treasurer's report.

Debt really \$5000 less than shown in the report.

Receipts from board and treatment of patients \$~~18000~~. greater than previous two years.

\$15000 greater last year than previous year.

Gain due to increased economy in management.

Note items.

Still greater economy might be secured, probably to the extent of saving ten or fifteen thousand dollars annually with a greater number of competent workers.

EDUCATIONAL DEPARTMENT.

Sanitarium Medical Missionary School. The purpose of the school, to educate,

1. Missionary physicians
2. Missionary nurses
3. Health missionaries

Work first begun about ten years ago with a short course of three months for the education of nurses. Then a one year's course was organized, increased to two years, now five years.

Explain what is taught and the purposes.

Missionary physicians three or four years in medical schools, vacations at the Sanitarium.

Health missionaries taught healthful dress, physical culture, general hygiene, cookery, etc. Number of students in the several classes, 225.

Junior class	43
Senior class	36
Taking advanced studies	56
Medical students	20
Health missionary class	70

Patients are to some extent allowed to participate in the educational advantages of the institution--special lectures for them, lectures before health missionary class and patients; school of cookery.

More than one hundred students at the present time.

Missionary mothers' school just organized. Purposes, etc.



MEDICAL STAFF.

J. H. KELLOGG, M. D.	H. M. DUNLAP, M. D.	RUTH O. BRYANT, M. D.
W. H. RILEY, M. D.	A. J. HOENES, M. D.	LILLIS A. WOOD, M. D.
KATE LINDSAY, M. D.	ADDIE C. JOHNSON, M. D.	

Battle Creek, Mich.,

"ITEMS OF INTEREST TO STOCKHOLDERS"

Milk for 1891--

320.000 Quarts.--80.000 Gals.---2500 Barrels.

1892. 306.074 Quarts--76.539 " 2400 " OR

*5,000 bbls
of milk*

Two hundred barrels a month. Six and two ³/_{barrels} a day. Eggs used during the past year. Two hundred and twenty two thousand four hundred and twenty. or 18535 Dozen. Cost &2917.42.

We use annually ^{2,000} 1900 bush. potatoes. 1000 barrels of apples. We used during the past year about one half million pounds of flour;

We baked seventy five thousand four hundred and sixty loaves of bread; We manufactured Eighty eight thousand pounds of "Granola" We canned during the past season twenty five thousand quarts of fruit in glass.

We put up 1500 tons of Ice.
We used last year as follows.

- 500 bunches Bananas.
- 200 boxes Oranges.
- 125 " Lemons.
- 175 " Huckleberries.
- 300 " Strawberrées.
- 150 " Raspberries
- 100 " Blackberries.
- 325 " Peaches.
- 500 " Tomatoes.
- ~~500 bunches B~~

50 x 100

610.6

OFFICE OF THE

S. D. A. Medical Missionary and
Benevolent Association.

TRUSTEES:

O. A. OLSEN,
J. N. LOUGHBOROUGH,
W. C. WHITE,
S. N. HASKELL,
J. FARGO,
G. TYSKIEWICZ,
J. H. KELLOGG,
L. MCCOY,
A. R. HENRY.

J. H. KELLOGG, M. D., Pres.
L. MCCOY, Sec. and Treas.

Battle Creek, Mich.,

Dear Brother:--

Will you be so kind as to publish in a conspicuous place, and prominently display, the enclosed notice in each number of your paper issued between now and the date designated.

The funds of the Haskell Home are greatly in need of replenishment at the present time. The Home is entirely dependent for its support upon these semi-yearly collections which have been appointed by the General Conference as the sole means for raising funds for the Home. Our children must be fed and warmed during the coming winter. If this matter is properly set before our people a sufficient amount of means will be raised, but otherwise it may be necessary to take up a second collection, which would be undesirable if it can be avoided.

I enclose a little article which will appear in the next number of the Medical Missionary. Please publish the article or make any use of it which you may deem proper.

Thanking you in advance for anything you may do to help us in this work for the unfortunate, I remain,

Yours in the work,

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I enclose a copy of an article which will appear in an early number of the Medical Missionary. If you are interested in this work I shall be glad if you will publish the article, or such an extract from it, or notice of it, as may seem best to you, in an early issue of your state paper.

Thanking you in advance for any interest you may take in this work,
I remain,

Yours in behalf of suffering humanity,

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THE SEMI-ANNUAL COLLECTION FOR THE HASKELL ORPHANS' HOME.

October 5, the first Sabbath in the month, has been designated by the General Conference as the time when a general collection shall be made in all the Seventh-day Adventist churches for the benefit of the Haskell Home for Orphans, located at Battle Creek. Most of the readers of this journal are acquainted with the remarkable and providential circumstances which led to the establishment of this Home.

A wealthy widow lady, a perfect stranger, calling at the Sanitarium, was moved by the impressions she received of the philanthropic work carried on at this institution and in institutions connected with it, to make a gift of \$30,000 for the erection of a building for the accommodation of orphans, so that there might be afforded an opportunity to rear and train children in accordance with the principles which are promulgated by the institution, and which, by several years of successful experience have been shown to be of such great value, not only as a means of curing the sick, but of developing sound minds in vigorous, healthy bodies.

This gift was entirely unsolicited. Mrs. Haskell afterwards said to the writer that she was very strongly impressed with the thought that God had sent her to the Sanitarium for the express purpose of making the gift which she had made, and has since many times expressed her great satisfaction that she had done so. In view of this providential circumstance and the fact that the burden of raising money for the establishment of such a home was thus unexpectedly lifted, it is certainly evident that Seventh-day Adventists should take a special interest in this enterprise, and should contribute liberally to its support.

The Home, at the present time, including the James White Memorial Home and the Widows' and Orphans' Home, which are under the same management and supervision, contains 110 inmates. All of these persons are most worthy cases; not one case has been received without the most careful

scrutiny and inquiry. Several hundred applications have been made, on which the committee in charge of admissions did not, after careful investigation, feel justified in taking favorable action, as the funds available for the maintenance of the Home have always been scanty. The greatest economy has been required to make ends meet and to provide even the common necessaries of life for the dependent ones who have been brought into the Home.

The Haskell Home represents not simply a place of shelter for homeless ones, but an educational center. It is the heart and center of our Christian Help Work, and represents the philanthropic work of the denomination. An earnest effort is being made to make this Home a model of its kind, and as much superior to every other institution of the sort in the manner in which the children are trained and educated as our Sanitarium is superior to other medical establishments.

The teachers employed for the children are persons who have had superior training, yet they work for very small salaries, less than half of what some equally well prepared teachers are able to command elsewhere. Superior women give their time to serve in the capacity of mothers for the numerous little families into which the children are divided.

A Mothers' School, carried on in connection with the Home, is preparing women to go out into all parts of the land to labor in behalf of children. Thus noble educational work, and one which will soon begin to make itself felt in a most effective way, is being carried forward in addition to the philanthropic work by which the little ones are furnished a home and kind care and treatment. There is certainly no enterprise which has been undertaken by the denomination in which the providence of God has been so specially manifested as in connection with this enterprise, and none in which Seventh-day Adventists should feel a greater interest or more tender sympathy.

The maintainance fund is empty, and here are more than a hundred hungry mouths to be fed. The children are doing all they can to help themselves. They are putting into practical use the instruction which they have received. Little girls of twelve to fourteen years help about the cooking. The children do most of the house work, and they also assist in washing and cooking. During the summer the boys of ten to twelve years of age have rendered valuable service on the farm in hoeing and cultivating potatoes and corn, helping to care for the cows, and in every way endeavoring to lighten the burden of their support. The girls also, as well as the boys, even including the smallest child, have helped in the berry picking, in the preparation of fruit for canning, etc. The aged inmates of the James White Home have most of them shown a commendable willingness to help as far as their strength would admit. For a number of weeks many of the children have been devoting every moment of their spare time to the making of little baskets and other articles of use, for sale, in the making of which they have been instructed in their manual training. Some of these will be offered for sale at the Michigan Camp Meeting, and it is hoped that they will realize something toward the providing of clothing for the little ones during the coming winter. The children are exceedingly ambitious and self-sustaining as far as possible, and in a few years, when a considerable number of them will be old enough to engage in lucrative employment, the present expense will be very greatly lessened,--unless, of course, the number of children is increased,--which is quite likely to be the case, as applications for admission of worthy cases are received almost daily.

We hope the friends of the cause everywhere will remember the Haskell Home in the donations October 5. Don't forget to take your pocket-books to church with you, or at least some of the contents of the pocket-book, as the contribution for the Homes'. Out of 50,000 Seventh-day Adventists there must be at least 10,000 who could, without any great sacrifice, spare \$1.00 for the little ones, and there are many who could spare \$10.00 to \$25.00 without missing it. Any sum will be very much appreciated, but \$1.00 and \$10.00 bills are very much needed in the work just now.

"Blessed is he that considereth the poor."

We hope every reader of the paper will keep this matter in mind, and bring it before friends who are likely to be interested in the cause, and see that the matter is not forgotten on the date appointed for the special collection for the Haskell Home.

T H E M O T H E R S ' S C H O O L .

The Mothers' School connected with the Haskell Orphans' Home, has just finished its first year and is about starting upon its second year. A considerable number of most excellent and intelligent young women have been pursuing the several courses of study afforded by the school during the last year, with great interest and practical success.

Missionary mothers are needed everywhere,--women young and old, who can go into communities and gather the neglected little ones together and teach them what their untaught and untrained mothers at home are unable to teach them. The wholesale moral slaughter of the innocents to be seen in our great cities is something awful to contemplate. Turned out upon the streets to mingle indiscriminately together, innocent little ones are corrupted by vicious children who have themselves once been innocent but have been corrupted by others who are older or less innocent, and mothers do not awake to the danger to which their little ones are exposed until the mischief has already been done, and it is perhaps everlastingly too late. Our prisons and reformatories are rapidly filling with criminals who are the natural product of this street education.

The present generation of mothers know but little about child-training. Old-fashioned family discipline and government is out of date and rarely to be seen in the modern home. The brothels and slums of our great cities are peopled by young women who have never been taught the homely arts of housekeeping, and whose ideas of domesticity may be even more vague and meager than their notions of philosophy and metaphysics. The young men who people the gutters and slums of the metropolis are the sons of parents who have neglected to teach their children habits of usefulness and industry and proper ideas relative to the dignity of labor.

It is the duty of all Christians to do what they can to stem this terrible tide of moral degeneration and degradation which is setting downward towards perdition in every city, great and small. Missionary mothers can do more than any others in this direction. The best work, the most hopeful work, is that which can be done for the little ones who have not yet become thoroughly corrupted by their surroundings. Children from four to ten years of age are the most hopeful of all subjects of missionary effort. Ideas strongly impressed upon the minds of such children are likely to prove, in many instances at least, beacon lights which will lead them to escape many of the pitfalls which are so thickly set about their feet in every city, and, in fact, in every civilized community.

The Mothers' School affords an unexampled opportunity for instruction in many different lines of work, which can be utilized in behalf of this great and needy class. The course includes not only instruction in the moral and physical care of children, but in scientific cookery, hygienic dressmaking, in the varieties of sloyd,--paper, pasteboard, and basket,--in sewing, kitchen garden work, kindergarten work, and, recently, a normal department for instruction in nature-teaching has been added. The lady in charge of this department is a graduate of the Cook County Normal School, which, under the masterly leadership of Col. Parker, has achieved world-wide fame as an institution for instruction in normal methods.

The medical missionary work which has begun in the Southern States will require a considerable number of teachers. These teachers must have far more than the ordinary equipment required for teaching a common or district school; they need to know, in fact, all that is taught in the Mothers' School. This school affords just the opportunity which those who wish to engage in the work as missionary teachers should enjoy. The class of instruction afforded by this school is exactly what is needed. The work will soon call for a number of missionary teachers, and several have sent in their names for this work.

The work will not be lucrative; it will be barely self-sustaining, not more; but it offers a grand opportunity for those who have the true missionary spirit to engage in the blessed cause of the Master, and that without traveling thousands of miles to reach some distant land. Right here in our own country we have 10,000,000 or 12,000,000 poor whites and negroes who are among the most needy subjects for missionary labor to be found on the earth, and more hopeful than the natives of most foreign lands. We should be glad to receive, within a week, letters from a score or more of consecrated young men and women, offering their services for this work. Those who are interested will please address the editor at once.

THE SEMI-ANNUAL COLLECTION FOR THE HASKELL ORPHANS' HOME.

October 5, the first Sabbath in the month, has been designated by the General Conference as the time when a general collection shall be made in all the Seventh-day Adventist churches for the benefit of the Haskell Home for Orphans, located at Battle Creek. Most of the readers of this journal are acquainted with the remarkable and providential circumstances which led to the establishment of this Home.

A wealthy widow lady, a perfect stranger, calling at the Sanitarium, was moved by the impressions she received of the philanthropic work carried on at this institution and in institutions connected with it, to make a gift of \$30,000 for the erection of a building for the accommodation of orphans, so that there might be afforded an opportunity to rear and train children in accordance with the principles which are promulgated by the institution, and which, by several years of successful experience have been shown to be of such great value, not only as a means of curing the sick, but of developing sound minds in vigorous, healthy bodies.

This gift was entirely unsolicited. Mrs. Haskell afterwards said to the writer that she was very strongly impressed with the thought that God had sent her to the Sanitarium for the express purpose of making the gift which she had made, and has since many times expressed her great satisfaction that she had done so. In view of this providential circumstance and the fact that the burden of raising money for the establishment of such a home was thus unexpectedly lifted, it is certainly evident that Seventh-day Adventists should take a special interest in this enterprise, and should contribute liberally to its support.

The Home, at the present time, including the James White Memorial Home and the Widows' and Orphans' Home, which are under the same management and supervision, contains 110 inmates. All of these persons are most worthy cases; not one case has been received without the most careful

scrutiny and inquiry. Several hundred applications have been made, on which the committee in charge of admissions did not, after careful investigation, feel justified in taking favorable action, as the funds available for the maintenance of the Home have always been scanty. The greatest economy has been required to make ends meet and to provide even the common necessities of life for the dependent ones who have been brought into the Home.

The Haskell Home represents not simply a place of shelter for homeless ones, but an educational center. It is the heart and center of our Christian Help Work, and represents the philanthropic work of the denomination. An earnest effort is being made to make this Home a model of its kind, and as much superior to every other institution of the sort in the manner in which the children are trained and educated as our Sanitarium is superior to other medical establishments.

The teachers employed for the children are persons who have had superior training, yet they work for very small salaries, less than half of what some equally well prepared teachers are able to command elsewhere. Superior women give their time to serve in the capacity of mothers for the numerous little families into which the children are divided.

A Mothers' School, carried on in connection with the Home, is preparing women to go out into all parts of the land to labor in behalf of children. Thus noble educational work, and one which will soon begin to make itself felt in a most effective way, is being carried forward in addition to the philanthropic work by which the little ones are furnished a home and kind care and treatment. There is certainly no enterprise which has been undertaken by the denomination in which the providence of God has been so specially manifested as in connection with this enterprise, and none in which Seventh-day Adventists should feel a greater interest or more tender sympathy.

The maintainance fund is empty, and here are more than a hundred hungry mouths to be fed. The children are doing all they can to help themselves. They are putting into practical use the instruction which they have received. Little girls of twelve to fourteen years help about the cooking. The children do most of the house work, and they also assist in washing and cooking. During the summer the boys of ten to twelve years of age have rendered valuable service on the farm in hoeing and cultivating potatoes and corn, helping to care for the cows, and in every way endeavoring to lighten the burden of their support. The girls also, as well as the boys, even including the smallest child, have helped in the berry picking, in the preparation of fruit for canning, etc. The aged inmates of the James White Home have most of them shown a commendable willingness to help as far as their strength would admit. For a number of weeks many of the children have been devoting every moment of their spare time to the making of little baskets and other articles of use, for sale, in the making of which they have been instructed in their manual training. Some of these will be offered for sale at the Michigan Camp Meeting, and it is hoped that they will realize something toward the providing of clothing for the little ones during the coming winter. The children are exceedingly ambitious and self-sustaining as far as possible, and in a few years, when a considerable number of them will be old enough to engage in lucrative employment, the present expense will be very greatly lessened,--unless, of course, the number of children is increased,--which is quite likely to be the case, as applications for admission of worthy cases are received almost daily.

We hope the friends of the cause everywhere will remember the Haskell Home in the donations October 5. Don't forget to take your pocket-books to church with you, or at least some of the contents of the pocket-book, as the contribution for the Homes'. Out of 50,000 Seventh-day Adventists there must be at least 10,000 who could, without any great sacrifice, spare \$1.00 for the little ones, and there are many who could spare \$10.00 to \$25.00 without missing it. Any sum will be very much appreciated, but \$1.00 and \$10.00 bills are very much needed in the work just now.

"Blessed is he that considereth the poor."

We hope every reader of the will keep this matter in mind, and bring it before friends who are likely to be interested in the cause, and see that the matter is not forgotten on the date appointed for the special collection for the Haskell Home.

THE MOTHERS' SCHOOL.

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

PROF. PRESCOTT: I would like to know what would be considered the practical way of taking up mission work in cities,-- the practical way of beginning such work.

DR. KELLOGG: Perhaps I might make a remark or two upon this point. When Eld. Olsen and myself first talked over the matter of starting a mission in Chicago we went to the city and looked it over; and I made several visits to Chicago for the express purpose of studying the other missions in the city, and I found at once that there was a prejudice against there being any more missions there. I found that each mission thought it was doing the very thing that ought to be done and was entirely filling the bill and that there was no need of any more missions and no room for any more missions and that it was doing the only thing that was worth doing in that line. There seemed to be a sort of spirit of jealousy and envy among the missions; I do not say that this is true of all missions, but it was true of all that I came across in Chicago. I said something to some of the leading men about the missions in Chicago and they said "I don't take any stock in them; I do not believe in their methods," and I saw at once that if we undertook to start a mission in Chicago we would draw the fire of criticism,--that we would have the criticism of all the missions of the city and of the prominent citizens of the city focused

right upon us and that we would be in a very unhappy situation if we did not do something that nobody else had done instead of duplicating the work that some one else was doing,-- unless we did something that needed to be done and that nobody else was doing and something that nobody else was preparing to do. So I went to the chief of police and I said to him. "Now I would like to have you point out to me the dirtiest and the wickedest spot in all Chicago." I told him we had some men and women in Battle Creek that wanted to do mission work in Chicago and at the same time not be in anybody's way--that wanted to do something that nobody else wanted to do and so I wanted to find the dirtiest spot and the worst spot in the city. He said "All right,--Harrison St. police station is the place --right around that region." Well, I think the Lord guided us to the very spot where we needed to go.

I walked up and down the streets several times and made several visits to the city, and walked all through that region in the vicinity of the Harrison St. police station, but I could not find a single place for rent; every thing had been taken up for restaurants saloons and other purposes, so there was no place vacant at all. Finally I went to Harry Monroe who had charge of the City Garden Mission and told him what I wanted, and he said, "We do not need anything of that kind; when a man gets converted he gets clean quick enough", and he said he had no

room to spare. I had several real estate agents looking after a place for us. Finally there was a man told me he thought we might find a place on Van Buren St. I inquired, but the rent was too high. I exhausted every resource that I could think of and was just about giving up in despair; it was nearly time for me to take the train for home and this was about my fifth trip to the city on this errand, and I had not succeeded, and I was nearly disheartened. As I stood looking down into the gutter I asked the Lord to guide me to the right place, if there was a place for us in the city,--I had done that before. When I raised my eyes I found myself directly opposite the City Garden Mission, and across the door was the sign "ROOMS FOR RENT." Three weeks before that they had had "No room to spare." So I went over and found Mr. Monroe and he was in a very different state of mind from what he was when I saw him before. I asked him if he had rooms that we could rent, and he said, "Why yes; we would be glad to have you in here with us," and he showed us the basement in Custom House Place; I engaged it and it was fixed up for us. The rental had been increased; between my first and second visits it had been doubled. They were willing to confine themselves to small quarters and they were glad to rent a portion of their room. We had the whole hall at fifteen dollars a month, and they only used it evenings; then we had the basement behind,--we rented for thirty dollars a month so that

so that it was within our means. Now I know that the Lord sent me there just at the right time.

Now on being connected with this Garden Mission and undertaking different work, we still worked in harmony with them, simply introducing our laundry; we did what we could until we learned how city missionary work should be done, for we felt that we were novices in this work. Drs. Kress and Pand went to work there in the basement, and they worked in the slums for weeks in the hot season of the year. This was the only place that we had in the city for work, and we became acquainted with these men, lived with them, ate with them and slept with them for months, until they became our friends. our work has not been so prosperous in all its history until last year since which time we have been able to eat and sleep with them as at first.

My thought in reference to the city missions is, that the first principle of our work is to do something that nobody else is doing, and something that needs to be done, and not to duplicate the work of others because it is successful. I think the Lord has given us a different work from others. Well we began in a simple way and our work has gradually grown up until it is now recognized by the Board of Charities as being the only work of this kind that they could endorse. Mr. Moody endorses it, although not of our faith. The gamblers of the city come

there and buy tickets and contribute money for the support of our work; they endorse it. Political demagogues recommend our work and support it and donate money to it. The Board of Trade men sometimes give us from fifty to seventy dollars at a time for the work because they believe in it; they see that it is curative; they see that it cures up the tramp and makes a Christian of him; it cures him.

In order to succeed in what you might call the gross part of the city work is, first of all, to get the confidence of the people. Our settlement work is an illustration of that; we started this work down near the post office,--the Working Men's Home--which was only the entering wedge of getting into the work in the city and learning how to do the work which was before us. But we found a great many women and children in the slums that we could not reach in the slums, but we found a place in the stock yards where there was a great number of tenement houses and a very large population--three or four square miles of people who were chiefly engaged in the stock yards, and we rented a small house at about fifty dollars a month, with a large room below which had been used for a store; it was a wooden building with two stories. We began work there and started a kindergarten, gymnastic clubs and other classes. That is in the largest Roman Catholic parish in the world; there are nine or ten priests constantly at work among the people who are

intensely Catholic--so intensely Catholic that all other missions in the city have utterly abandoned it, and no other mission in the entire city has taken hold of it, and no other religious effort of any sort in the entire city has been made in that region, for that region is all Catholic, and so intensely Catholic and so bitter that it seemed to be of no use to commence any effort of that kind in that locality. When we first began our work there we were beset with hoodlums opening the doors and yelling. At the first meeting there were only about three or four grown people to carry on the meeting and the hall was filled with hoodlums. I stood there and addressed them, and I confess that I was perplexed to know whether I was going to get through or not; first one would give a regular whoop and then another would give a regular Comanche yell--just as I was about ready to culminate some remark one big fellow would let out a war-whoop, and in this way he made things look very dismal to me, but I paid no attention to him,--I knew if I noticed him the whole house would immediately break into a yell. But I went on and the audience became interested and this big fellow kept yelling and the audience would look at him and then look at me to see what I was going to do. About every two minutes he would let out a big yell. After a time he made a great effort, and they looked at him and then looked at me, and I said, "Never mind that poor fellow,--he can't help it,--that was a new idea to him, and he

immediately subsided. Now resistance would have swamped us completely, but by simply presenting the fact that the poor fellow was helpless--that he had to yell and could not help himself it was a new idea to him and we were permitted to go on. We had to conquer that inebriate in that way,--by simple shrewdness and tact in dealing with him; that was the only way we could do anything with such persons or get along with them at all. Why, sometimes they had ten or fifteen big burly boys at the meeting and one of them would ring the door bell and when the door was opened the whole pack would rush in and take possession of everything.

By degrees this hoodlum element has been tamed so that our workers there are treated with the greatest respect. Whenever there has been the exercise of arbitrary authority on our part we have had trouble; but by management we have never had to ask for protection from the police or anyone else. But it has been a struggle, as I have said, but this element has been subdued so that now we have a woman's club of sixty women who meet in that place to study dress reform, mother's work and other things helpful to the home, and they have interesting meetings. We have a kindergarten with fifty or sixty children; we also have kitchen gardens with boys and girls all under religious influence.

The power of the priest is beginning to break, and now, as the result of the work of this mission and the work of the settle

ment, our visiting nurses are going among the people all the time, and the right time seems to have come for it. About four weeks ago we started cottage meetings among these Catholic people, and we find that day before yesterday there were sixty-eight cottage meetings in operation there, fifty of which are Gospel meetings and eighteen are health meetings. The ~~fifty~~ cottage meetings are regular meetings, and the people go out and bring their neighbors in and fifty or sixty of them gather into the meetings. There have been many conversions, some occurring every week and yet the work has only just started. From this patient endurance and perseverance there an impression has been made upon that community and they have acquired ~~the~~ respect for the mission, for the settlement and for every body connected with it, so that when the cottage meetings were started, everybody is interested in them.

FLD. WAGGONER: Tell us about these cottage meetings.

DR. KELLOGG: We have a class of thirty five medical students at work there.--

Q. How many of them attend each meeting,--and how frequently do they meet?

A. There would be one person in charge of the meeting,--two persons assisting; these are students. The nurses go out among the patients and say, "Would you like to have a Bible

reading or Bible study to-night or a Gospel meeting?" If they say "Yes", they tell them to invite some of their neighbors in and they will have a meeting. A nurse will ask a patient who is sick and unable to go out if she wishes to have a Bible reading, and if so the neighbors are invited in. A nurse started out day before yesterday to see about a meeting and while on her way she went into a house and found a poor woman who was sick and she put in her time working for that sick person. In the mean time, while she was there, a friend called who came from a wealthy family--a lady who knew the woman--called and said, "Now I want you to come up to my house," and she went up there and talked with the lady, and the result was that this lady who was the wife of one of the wealthiest people of Chicago--worth hundreds of thousands of dollars--this lady said, "Now I want a Gospel meeting at my house." An appointment was made and she went and got her neighbors collected in and there was a Gospel meeting started right away in one of the wealthiest houses in Chicago; about half of our Gospel meetings are among the wealthy, and about half are among the poor. So this nurse established a gospel meeting by stopping to take care of this poor sick woman. Now if she had gone by her, like the priest or the Levite she would have missed her opportunity. This illustrates the way in which this work is done.

Before our students went down to Chicago, three or four

days ago we had some forty of these cottage meetings started, and since they arrived there twenty-eight have been started, and I presume in a couple of weeks more there will be a hundred of these meetings in operation in Chicago. These meetings are held twice a week. ("There is one every evening.")

I mention these things so you can see that you must begin this work by doing something that needs to be done, by doing something that nobody else is doing, and something that nobody else has done, in order to get the confidence of the community and to show them that you are not proselyting. Just as soon as that proselyting idea gets to the front people lose confidence in you. The world at large has no confidence in denominationalism, or in sectarianism or in the propaganda of a religious creed; nobody is in favor of that, but Gospel work is welcomed by everybody and the Gospel is welcomed by everybody. A gambler said that he believed in this kind of preaching although he did not believe in the Gospel; but he had not heard the Gospel so he was in no condition to judge of its merits.

PROF. PRESCOTT: In starting this work in Chicago money has been available for backing up the settlement work; now if you go out into cities under ordinary circumstances where there is no such backing, how is this work to be started?

DR. KELLOGG: Our work in Chicago had to be started in an

abnormal way. Until very recently the work has not had any cooperation from a Chicago church; the work ought to have started in a Chicago church, but we had to reach over there all the way from Battle Creek and start the system in an abnormal way. Now the natural way for starting sanitariums, orphan homes, old people's homes, etc.,--the natural way for starting all these institutions is by Christian Help work; it should begin with individual men, each man building over against his own house. Suppose you wanted to start a mission in the city of Philadelphia for instance: Now there is a church in Philadelphia and the way to start the mission is to get every single member of that church to do what God demands of him--and that is just to give service; the most important thing which a person can do in Christian work is to give himself; that is better than anything else--it is to give himself. Now, if you could get the members of the church at work in any large city--every single one of them to give their service, and at the same time live out these health principles that the Lord has given us--for it is work is largely the practice of health principles--suppose we had a soup kitchen in Chicago, and with our soup we had pig's feet, Boston baked beans, etc., I do not imagine the Lord would give us prosperity. People sometimes give us meats for our soup and we take it; we do not refuse it because we do not want to make enemies, but we dispose of it in some other way. However, one butcher offered to furnish us with meat for our soup,

but we told him we did not use it. "Well," said he, "I want to help some in this work, any how.," and he handed me a five dollar bill. Most persons would have said, "Well if you won't take meat you do not need any help from me; but this butcher wanted to help and so he gave us a five dollar bill. Now, if we were carrying on something in connection with our work that was not in harmony with the principles which the Lord has shown us, I do not believe we would be successful; but from the very first moment we started in there we adopted a vegetarian diet, and our work for the sick poor has been carried on by the use of water and other simple hygienic principles; it is by bringing in operation the principles which the Lord has given us that we have been successful,--for instance when Dr. Rand first began-- tell us about it, Dr. Rand.

DR. RAND: When I first went down to Chicago, the place, as you all know, was in the Pacific Garden Mission on the corner of Van Buren and Custom House Place; it was a basement,--a small place about forty feet long by twenty feet wide and we had to floor it over as the mire was very deep. It was first arranged for going in at the back door and out upon the street, and nobody came there at first because they did not know where the place was; it was down underneath and they had to go through the back door from the Pacific mission, and then go out on the street.. I found some cases and brought them into the basement and gave them a bath, and in that way we found out where they were. In

three weeks we had from seventy five to a hundred cases to treat a day, in that basement, and the kind of cases, of course any of you that have been among that kind of people that there are in those slums know the class of cases that we treated. In treating their sores we used the simple means with which God has blessed us and there was a cure, otherwise there was not. I remember a case where a man had broken his limb and there were ulcers that covered two-thirds of the leg, and it was not three months before they were all healed up. In hot weather they had lain in the streets and the sores were all flyblown--it was terrible.

Now those men who were treated in that way came to our meetings and they would go forward for prayer, and this man who had been treated in the mission would take a stand first; and there was hardly a day after the man was cured, but what, when we went out on the streets some one would touch us on the shoulder and ask us if we remembered that case. We told them "No", and they would relate the circumstances under which we had treated that case in the basement there. Those who were converted were changed in their appearance and quit all their bad habits and began living lives of usefulness and their appearance was changed altogether.

I remember one case especially where there was a man whose father had died in the south and who was a leading merchant; his

mother and sister were living in the city and he had been there ten years and she knew nothing of him and supposed he was dead, and he came in there one night just as we were closing the meeting and asked if we did not have something that would take his life, he said he had something that would do it, if we hadn't. We put him in a bath-tub. He had been having the delirium tremens. In three months from that time that man came into the mission again, and I don't think I ever saw a more different man than he was; and his mother and sister came with him,--and they brought us clothes and money both for the support of the work there. That man had made a complete change in his life and he was living a straight forward life; we used to have this kind of cases repeatedly.

But one of the first things we learned was that we would have to get people to helping themselves or help someone else,--we always used to have them do that; whenever we would help them we told them they must help others in turn, as far as possible, and when they did that there was a chance for them to be so occupied that they would not have time about his old habits; such a person would not only be helping himself but helping others at the same time.

DR. KELLOGG: I will never forget one poor old man who came in there and listened to the experience of others; he had a terrible sore on his leg,--it was about half an inch deep, but under treatment it began to heal up in two or three days and

in three or four weeks I found that it was all healed up. In two or three days he started out to bring in others who had sores and in a couple of weeks we had thirty or forty patients with old sores. One poor fellow that I shall never forget came there, and he seemed to be very ill, and we took him in. We had a little garret up stairs and we took him up there and fixed up a cot for him. He seemed to be exceedingly grateful for this,-- and there he sought and found the Lord. After a while he was so bad that he was taken to the poorhouse. About three months afterward a telegram came from the overseer,--the most expressive telegram that I ever saw; it said: "Tim Jones is dead, and he gives his body to you." I saw what that meant: He knew I was a doctor who had given him treatment for which he couldn't pay a cent, and so he thought he would give me his body to pay me; that was ~~all~~ he had to give. Well, I didn't take his body; I telegraphed back to give him a decent burial; that I didn't want his body,--that we didn't do that sort of thing.

I tell you there was gratitude in those men. Br. Palmer told me when in College View, that away out in the mountains of Montana he had met four men who had been in the mission at Chicago and had been converted there, and that he had heard them ~~talking~~ talking on the streets about the mission in Chicago. I only mention this for the purpose of introducing another re-

mark,--that what has been done in Chicago needs to be done in other parts of the United States, and the fact that the S.D.A. Medical Missionary Association is capable of establishing a different mission and doing what has never been done before in Chicago; that fact is known everywhere,--if it is not known you can easily make it known--because you can present it in newspaper reports so that it can be read by the leading citizens of Chicago. You can get good recommendations for this work from such men as Lyman Gage, from the Chief of Police and from the leading ~~citizens~~ of Chicago ; and any of the leading people of Chicago ^{physicians} will give references for the good character of the work of the work,--the city Board of Charities will do the same; I might mention to you five hundred of the leading people of Chicago known all over the United States that will stand by our work and will recommend it anywhere. So that all that is necessary now, this work having been established, is, in any city where are Seventh Day Adventists, let each one become a thorough-going Health Reformer; let him learn all that he can be taught by our principles, and then let him go to work right where he is; as the natural result there will be a larger work developed. When a man begins work he gets experience in small work, and there will be a larger work, and there will be some who will seem to have superior ability in these lines, so that you wont have to say

to a man, "We will make you superintendent of the Christian Help Work, and we want you to learn all about that;" instead of that the Lord will make the selections Himself and you will very soon find whom the Lord has led to push on the work. In these missions you do not want preaching,--preaching don't amount to anything; talk to men just as you do to one another, and talk to the whole audience just as you would talk to one man; that is the most effective way of talking. A man came in one day and got a bowl of soup and it touched his heart and he made up his mind to seek the Lord. He was one of those whom Dr. Rand has just referred to,--he went in the Pacific Garden Mission the night the day before; he had tried to kill his brother; he had lived in the city three years, and he had tried to kill his wife,--he threw a hatchet at her and missed her or he would have killed her. That bowl of soup touched his heart and he reformed. He went to the mission that night and he was so wretched and filthy a vagabond that when the question was asked, "Who wants to start to serve God and live a new life",--when he held up his hand his clothing was so poor and rotten that it fell down off his arm and he held up a naked arm. Some of the others said, "See Curly,--he is holding up his hand for a bed." But some one else said, "Curly is in earnest; you watch him." And he was in earnest; he has now established five missions and is doing the most successful work in Chicago. Hundreds have been converted in this way. There was Bro. Pope,--did you not notice a man with an intelligent face, quite a strong thickset man,--you would take that man to be a gentleman; we picked him up out of the gutter. Did you meet Bro. Morse" We picked him up out of the gutter, (Prof. Prescott: Is it possible!) Yes; there are dozens of renovated men there, and out of that work some will come to be

mission workers that will go out to establish missions in other cities, I tell you there is no man so successful in mission work as the man that has been down in the gutter and come up.

Dr. Paulson: I have labored with people who would say "Were you ever a drunkard like me?" I would say "No," and he would reply "Then you can't do anything with me." Then I would introduce such men to reformed drunkards and in ten minutes they could lead them to Christ. In all these missions these reformed men are doing the most good; they are doing just that kind of work.

Dr. Kellogg: When Uncle Joe came out of the gutter himself, he had been in the gutter forty years--when he stands up in meeting and tells how God saved him from drink and the appetite for drink--when he stands up and tells his story there is a heavenly light in his face and it looks as if there was a halo around his head--it is a wonderful sight. You would see these men who had come forward for prayers with their lips moving, bowing their heads and tears running down their faces, because, as they say to themselves, "God had done something for these men," and you would hear them say, "May be God will help me." Sometimes there would be more than twenty forward at a time. But you say, "They don't all become Christians." No, they don't; but some of them do. What would have become of some of us if the Lord had not given us the second chance--there is more than one chance; the Lord forgives more than seventy times--more than seventy times seventy. ("Amen.") Now these men have found the way, you see, and if they fall ever so low again, they have found the way to get back--they have found that God helps a man when in trouble. ("Amen.") And is ready to help him back when he has backslidden; and in the last moment of a man's life if he really turns to God, God will save him; he has found the way and

it will go with him; he has got the truth and it will remain with him, so we can't see now all the good results of our work.

I am sure that at the present moment the work of the Chicago mission is known on the other side of the earth. There are a great many sailors at the mission. One night we had a dozen of them there, and six of them started to serve the Lord. I read to them from the 107th Psalm, "They that go down to the sea in ships, that do business in great waters; these see the works of the Lord, and his wonders in the deep," etc., and they knew that God had saved their lives, and the fact that He had saved their lives was a demonstration of the fact that he was willing to save their souls, and they started to serve the Lord that very night.

The foundation of this work is Christian Help Work. If you can get Seventh Day Adventists converted to the use of simple means,-- applying fomentations, hot water bags, and other simple things,--if you can get our people all educated to the work and each one begins it in his own neighborhood, by and by the work will develop,--here is Bro. Bicknell,--I would like to have him tell his experience.

(Eld. Bicknell,--copied.)

Dr. Kellogg : That is the way to start a Christian mission .
These brethren began with Christian help work; they did not try to start an elaborate establishment; each one tried to do what he found to do, and then the thing grew of itself,--that is the way to do. That is the way with all our enterprises; the way to begin is to begin,--to go to work--that is the way to start a city mission; let each one begin work and do what he knows how to do, and when this is done, the first thing you know, you will have some work on your hands.

Another thing which is very important: This is a kind of work in which everybody will join us. In Br. Bicknall's experience it was not the people that opposed the work; it was the five preachers. The people in the churches will help us,--and there will be people outside of the churches, and who have no faith in the churches whose hearts are susceptible to the influence of the Spirit of God who will join us, while there will be others who are so hardhearted that there is no use in talking with them. And now Br. Bicknall has joined hands with all the congregations of the city--or rather they have joined hands with him, and you cannot imagine that these people are going to turn round and persecute Br. Bicknall; they will say, "This must be a good people, because they are doing this good work."

There is still another point in Br. Bicknall's experience which is very important,--and that is, that the thing for us to do is something that nobody else is doing. As I before remarked, the thing for us to do is work that nobody else is doing and that nobody else cares to do. Now the thing that Br. Bicknall did was something that the city were opposed to having done; he didn't find any one in the

city in favor of it. I had not been at work in the City Mission more than four or five days before I got a telegram from the chairman of the city board of charities, that he wanted to see me at once. Upon calling, I found Prof. Henderson, (?) and several other prominent men who said; "We understand that you have down in Custom House Place an institution where you feed tramps, and it is not the right thing to do it will draw tramps from everywhere and we think we ought to look into this matter, because we are endeavoring to get tramps out of the city, and you have a great many people who are not worthy, and you keep them over night and supply clothing to them, and they do not deserve it; we have asked the Bureau to investigate every case of charity and see that the person is worthy, and if we find a person who is not worthy we refuse to help him," and they wanted us to join them in their machine. I said, "Gentlemen, I will simply explain our work to you; You have the impression that we have a sort of tramp's nest, but that is not the situation; we have a tramp's hospital; our place is not for the purpose of giving tramps a good time; we make it hard for them. You go down there and you will see tramps weeping,"--and I went on and told him what we did; that we washed them up and put a suit of clothes on them, and then they go into the Gospel meetings and get converted,--and when a man is converted he is not a tramp any longer. So I gave them live experiences; tears came in their eyes and they all said, "You need not say any more; this is a good thing," and they have all spoken highly of our work and have been cooperating with us, and they are also using their influence to get everybody in the city to cooperate with us because they see it is a good thing. Pretty soon the churches began to come in, and I had invitations at one time from eight

leading churches in Chicago to come and speak to them concerning the Workingmen's Home. I spoke in several churches and had large audiences telling them what we were doing down there, and the pastors in every case heartily endorsed the work. Now, Br. Bicknell, how much money has your conference paid you in this work? (Eld. B. Not a cent.)

Dr. Paulson: There was a lady in Topeka, Kansas, that was interested in our work and has told me something about the work of one of the sisters. I met her again last year at the Kansas campmeeting and she told me some more about that sister's work, and at the general conference she told me a great deal more,--that during last winter she was personally seeing and caring for fifty four families in Topeka--and she was only a frail lone girl; she was constantly working, singlehanded and alone, and this lady told me that the brethren did not endorse the work,--that they discouraged her in every way. She asked me "Ought I to stop when the Lord is putting such a thing in my heart?" We did not dare to take the responsibility of stopping her. But my point is, that this sister had been working in the line that Bro. Bicknell has spoken of. Various societies are looking to her as representing the highest form of charity work and called on her to do this and that and the Lord opened the way for her to work for a certain lady at very good wages, and then she hired another young lady with the same spirit with a part of her earnings to help carry on the work. Then the hearts of the people commenced to open to her and at the present time that one girl is doing more is doing more in this line of work than all the charities/ organizations of the city put together. You can't talk with her ten minutes without finding that she has the spirit of the Master; it is the Master working in her and actuating her, and I know that if she keeps on working as

at the present time she will reap a rich reward by and by.

DR. KELLOGG: Everybody is willing to work in this kind of work. For the last six weeks we have had contributions from the citizens of Chicago to the amount of more than a thousand dollars. Last week we received a whole carload of wheat from Minneapolis; week before that half a carload of corn meal, etc.

The doctor was speaking to me about New York city and the number of charities there, and so I was surprised when Br. Jayne told me what he saw this very winter. He said that only a few weeks ago when the temperature was down near zero, there was a bakery in one part of the city who gave two slices of bread about so large (half the size of your hand) every night at midnight. He said that he could go down on the street at night on any night, and that he did so on one very cold night when there was a terribly cold wind blowing in from the bay and he found a line of men a quarter of a mile long, standing there at midnight for three hours without overcoats or gloves, with their hands in their pockets, and they stood there rocking back and forth in the wind hour after hour--waiting three hours for two little slices of bread; they were moving to keep themselves from freezing to death. Just think how much sorrow and suffering this means.

Now all we need to do is to prepare ourselves to receive what others have to give and see that it is honestly distributed. These men are disgusted with city charities because so many of them are mere institutions carried on that some one may get a salary, and the people understand this--that it is hypocrisy in these so-called Christian Charities--and they are tired and disgusted with it. The Salvation Army get all the money they need, because they are assisting the poor. Mrs. Haskeall

when she gave me thirty thousand dollars for the Orphan's Home and I thanked her for it,--"Why," said she,"You need not consider it a favor,- it is a favor to me. I want to place this money for God before I die and don't you think I esteem it a favor to put it into the hands of people that I know will administer it honestly and effeciently so it can be used for the Lrd after I am dead and gone--it is a favor to me; you need not talk about its being a favor to you,--you will have the hardest of it because you have got to take care of the money and use it right, and it is a favor to me." The fact is the Lord has got all the money you want for this work if you will use it right and in the right spirit.

Last year we took some of our students down to Chicago and they went to the Workingmen's Home. Next week when I went back there I asked them what they found they needed more than anything else, and they said, "We need a farm where we can put these poor men into the pure air, where they can be surrounded with wholesome influences and have a chance for their lives. They all spoke up with one accord that that was what they needed. I have talked with Dr. Rand about how much we needed a farm for these men, and the thought came to me,--why the Lord owns all the farms and why not ask Him for one? We asked the Lord for a farm,--I believe every one of the students prayed earnestly for a farm and we agreed to pray every day for one,--and it was not a week before we had a farm. The week was almost up when a man gave me a deed for a splendid farm in Southern Illinois, worth a hundred dollars an acre. I have a deed of that farm; the relatives do not know whether they are going to let us have the farm without objections or not, but the Lord is ready to give it to us if we need it; He will give us

everything if we will use it right,--we do not need to be troubled about the money if we will just go to work and use it properly. I believe if we would do this we would be overwhelmed with goods and provisions to distribute and all the money we need. The way to start a city mission is, just to begin; let every man or woman begin to do the thing that he or she knows how to do and the whole thing will go; do the thing that needs to be done most and the work will gradually develop itself and you will find that every body is ready to cooperate with you.

ELDER BICKNELL:--There is a point that may help some of you,-- and that is, that in our work about the first thing we met this winter when the ministers formed a sort of combine against us, was, that they sent a challenge for a debate on the Sabbath. I used to think that was the very first opening in the work, and they sent us this challenge. Well we did not act as though we had heard of it. There was a gentleman who had charge of a mission room that was being run for the poor in that part of the city and he became interested in our work, especially as we were interested in a poor family that he was interested in, and he came to our meeting; he said the ministers talked with him about how foolish he was, but he came up to our repository and bought some tracts. He said they told him that they had sent us a challenge and we had not dared to meet them and he told us what they had said about our people--the most ridiculous things. Said I, "I guess they are mistaken; they probably think so;" We did not rail about it a particle, and a day or two after that they sent up another challenge for a debate but I did not refer to it but kept on with our work and this gentleman kept coming to our meetings. Finally the minister sending the challenge said to this man "Don't you see that pastor up there is a coward,-- he dare not meet us." "Well," said he, "You come up to their Thursday

evening meetings,--" but he said no, he couldn't come. "Well," said the gentleman, "I have been to these meetings and they have done me a good deal of good, and I think these people have got the truth." Said he, "The pastor has been sending you tracts etc.," "No", said he, "I have been reading my Bible, and I believe they are right, and I am going to keep the Sabbath." We had not heard of that until he came up and told us he had kept one Sabbath. That shows me that we had better keep on preaching the Gospel and let the debates alone.

DR. KRESS: Just a few verses of Scripture came to my mind while I was sitting here; you are all familiar with them,--it is where the Lord has predicted this very thing that we have been listening to this afternoon--that if we become the repairers of the breach we will see the same results which have been seen before; you will find it in the fifty eighth chapter of Isaiah where it says "Is not this the fast that I have chosen? To loose the bands of wickedness, to undo the heavy burdens and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? When thou seest the naked that thou cover him; and that thou hide not thyself from thine own flesh." Then further on it says "If thou draw out thy soul to the hungry and satisfy the afflicted soul, then shall thy light rise in obscurity and thy darkness be as the noonday." Now in the sixtieth chapter of Isaiah it says "And the Gentiles shall come to thy light and kings to the brightness of thy rising." Now by taking these passages together, "If thou draw out thy soul to the hungry and satisfy the afflicted soul.....then shall thy light rise and the Gentiles shall come to thy light," and this same chapter says, "Thou shall be called the repairer of the breach." The breach is so wide between

the poor and the rich ,--the poor are so neglected, that I really believe that all that is needed is simply repairs of the breach--for people to step in and become channels so that God can use the means which belongs to Him to communicate with and bless the poor and needy.

I have in my mind one little case that will illustrate this: The other evening, down in our city mission here, while speaking to the mission people who have been unfortunate and come there for a night's lodging (Dr. K. Tramps.) Yes, but I don't like to call them tramps, for many of them are perhaps just as anxious to do right as we are; I have found it so. While I was giving them a simple talk, at the close of the meeting I noticed an intelligent looking lady occupying one of the front seats. She asked me if she might have the privilege of saying a word. I told her she might. I noticed that she was very plainly dressed, and as she rose she said that for some time she had made up her mind to dress plainly; that she would deny herself of luxuries and save money that she had been squandering in this way and save it for the poor believing that the Lord would indicate the place to put the means which she had saved , that she had thought of attending the opera that night but happened to drop in there accidentally. She turned around and handed me a bill, and she said, "I have saved this and this is the place where God wants me to give the money," and she had only that five dollar bill at that time, but she said she was convinced right there that that was God's work,--and if she had had a thousand dollars it would have been precisely the same thing probably,--but it simply shows that if we do the right work and seek first the Kingdom of God and His righteousness, the means will be forthcoming and the work will be done. I am convinced of that from what I have already seen in the Chicago mission.

DR. KELLOGG: There was a striking illustration of this in the Chicago mission a number of years ago. One Sunday when I was there looking after the difficult cases one of the nurses had brought in a poor colored girl from the street; she had been abused and thrust out into the street; she had an internal abscess and I saw it was going to be a desperate case and that she must have an operation in the hospital. Then I said to myself, "We must try and do something for her;" I thought perhaps we had better take her to the hospital there, and then I thought perhaps she would not get the proper care at the hospital, as she required the greatest care and proper nursing and might die in the hospital there I put my hand in my pocket and found that I had ~~only~~ only five dollars and this was necessary to take me home. Finally I said to myself, "I haven't the money," so I put the money back for my own use and told the nurse to take her to the hospital the next day. Then it seemed to me as if a voice spoke to me and said "Let her have the money and you will get it back," and I handed the nurse the money for the patient and told her to take her to Battle Creek. Before I got my overcoat off a boy came to me with an envelope which a lady had sent me with twenty five dollars in it. I saw by that that I had done right, and when I stood at the operating table I performed upon her the most terrible operation of my life--full of poison; it did not seem to me that the girl could survive the operation, it, but I felt that if God had sent her here she would certainly live. Two days after the operation the girl was left alone,--the case was a desperate one and we refused to give her water in the first twentyfour hours and very little in the next twenty four hours on account of the increased inflammation; the abdomen had been opened and a terrible ab-

cess had been taken out. The nurse stepped out and the girl lifted a great water pitcher and drank water. The nurse told me about it and I said "she will certainly die." I felt of her pulse and it was all right; the temperature was all right, she made a splendid recovery and went home. Now, I have never had a minutes doubt but that the Lord sent her to us. She was converted here and she went to her home in Virginia a Christian girl. If you had seen the grateful letters from her mother, (her father was dead,) the grateful letters that her mother sent to me,--it was ample compensation for all that I did for her; but I saw how clearly God cooperates with us when we are trying to do something for Him; when we are doing this, the Lord is on hand to help us wherever we go.

When in Chicago, Bro. Sadlier told me of an experience one of the nurses had the day before. She was so happy that tears ran down her face because she had met the Lord. She wanted to hold a Gospel meeting, and she heard a poor woman was sick and she went and treated her and asked her if she would like to have a Bible reading; she said she would; the nurse told her she would come to-morrow. "No, do it now; there is a Bible up there; I have been praying twenty four hours for some one to come and read the Bible with me." She had a Bible reading and the lady found the Savior, and the nurse was so happy because the Lord had been before her. Now this is so in this line of work; if we can get our people to take hold of it, it will be done,--but the trouble has been, to get this matter before them. The purpose of bringing this matter up here for discussion to-day is to see by what means we can present this work to our people and get them interested in it.

(March 12, 1897.)

MRS. HENRY: Mr. Chairman and Brethren.-- I feel very highly honored by being permitted to speak to you at this time on the subject of my experience in mission work. In the beginning of my work, which was at the commencement of the W.C.T.U work in Chicago in 1874; at that time I saw mission work,--I saw no other work except mission work, and did no other work with the exception that I had a hand in the organization of other departments of our work. It seemed to me that everything must center in mission work, because mission work was designed to do that which nothing else seemed capable of doing in order to alleviate the conditions of men and quench sin. In this way the methods which we employed grew and developed out of our experiments, and I have many times thought since I have been here that if we could only have had the training which these helpers are having, what a record would have been made in our work; but at the start we were ignorant of everything concerning what should be done for the class who were to be helped by us, and we had to learn everything at the very hardest.

I will name a few ideas which developed into principles with us, because I have never seen any occasion to change them. One of these principles was, that any man who came into our mission had a right to express himself just as he chose; we were to help the man inside first, and we could not help him within, unless we knew what he was thinking about, and how could we know what he was thinking about if we should suppress him by look or sign when he began to express himself. He might be vile, and his language would be tinctured with this vileness, and if we did not know that he was so, and just what peculiar phase of iniquity was within him, how could we know how to help him? So we laid it down as a principle that we would never be shocked by any-

thing that a man or woman said who came into our meetings; that they should have the utmost liberty of expression; that no person should enter into controversy with them,--that we would have no controversy--but when a man had arisen in our meeting and gone to berating everything that was good and saying everything that was bad, as they did sometimes in those early days of our mission,--when he had finished we would say "Well, the Lord bless you, brother," and we would call upon some one to pray for him, and this sort of treatment succeeded, for after a man found that he was going to be followed by a prayer offered directly for him, he would subside. I knew of one such case in which the man was converted as the result of simply saying at the close of his tirade, "The Lord bless you." He came to understand by this means that we had no controversy with him and no sort of quarrel with him whatever, and that all we desired to do was to help him, and he submitted at last to be helped without quarreling with the helping power and is today a good Christian man. We felt that there must be some place in our Gospel work from which a man could not be expelled; that the foundation which is in Christ must be laid in such a way as to have no trap door in it through which a man could be pushed outward, and so we started in on that principle,--that a man could not behave so badly as to be taken out of one of our meetings--that it could not be done

We have been put to the test very severely on this point, as I will tell you,--I think I will tell you about the results in our meetings in Chicago as well as a few principles which we laid down, one of which was that we must not expect an audience of hungry men to receive the Gospel very greedily; that we must satisfy the physical nature first,--that if a man was hungry, he must have food; but we did not wish to make a pauper of him. We had that thought before us, for we had

been warned that we were in danger of making paupers, so in our mission work we started in with this idea that the food which we gave a man was the bread of life,--in other words, it was a sacrament of Christ; that it was given as a sacrament--it was given in remembrance of the Lord Jesus Christ, and we told the men so,--we said to them, "Now this is sacramental bread,--that is, it is the bread of life; it has been bought by love, and it is given in that spirit, and you owe it to Christ; it is not a gift only as it is the gift of Christ in the Gospel," and we always served it in connection with our Gospel service. The man had his cup of soup and his slice of bread during the Gospel service if he was hungry, and he had it upon this principle,--as the gift of Christ with the Gospel.

Eighteen years ago the W.C.T.U. of Chicago and the Central Union--the Creesh--went down into the Levee District, 406-8, South Clark St., and started a mission, there having been no Gospel effort made in that part of the city at that time. This mission was known as the Bethesda Mission, was located at 408 South Clark St., On the first floor was a free dispensary. The two upper stories were lodging rooms for men, known as the Bethesda Inn. At 406, on the first floor, was an audience room, and in the two upper stories were a day nursery and a home for unfortunate mothers. This has been the beginning of this mission; it was always in charge of a woman until five years ago. This was a portion of the city where, at that time, it was not considered safe for a well dressed man or woman to go, as there was danger of being robbed; it was known as the Levee District,--the center of a slum district and a very bad neighborhood indeed. We opened about six blocks from there on Plymouth Court, a Rescue Home for Girls. Since that time there came the Pacific Mission work in that neighborhood,

conducted by Col. Clark. The Salvation Army opened barracks in the same block. There is an Italian mission there now which is conducted by the Methodist church; The Central Baptist church has a mission in that neighborhood, and the Workingmen's Home has come in during the last three or four years, so that there is now a very great change in this community,--and yet it is bad enough. But no one can imagine, who has not had some experience in this sort of work what that region was when we first took hold of it. Three years ago, the superintendent of our mission, who was a man, resigned; it did not seem to work well under the management of a man for some reason,--we hardly know why. I was then, on the average, stronger than I am now, so far as my ability to speak was concerned,--I could get about, and could walk, but I was not very strong. I was on this Bethesda Committee, and when he resigned the question came before us as to what we should do. I said to the ladies, "Let us not hasten off for some one to take charge of this work. I will take it and look after it for a short time, until we can find some else to do ~~it~~ that had been in the mission work and loved it," although I had been obliged for some time to go about from state to state, and this gave me an opportunity to again take up the mission work; so I asked the privilege of doing so and went down to the Bethesda Mission. This was the beginning of the terrible winter of suffering that followed the World's Fair.

On the 15th of October there gathered at the Mission a crowd of starving men,--it was something that cannot be described,--the men who came about that mission were so hungry that it was impossible to be endured longer, and I felt that something ought to be done. I said to the few helpers whom I had on hand, "We must furnish these men with something to eat before the service to-night." We looked into our pockets to see

how much money we had and found that we could buy some bread and something to go with it,--I hardly knew what; but finally we concluded we would get some milk and have hot milk and water with the bread.

When the crowd came to the service in the evening, as they did when we began our service, we passed around in tin cups the hot water and milk with two thick slices of bread on top of each cup, and it was a beautiful sight to see these men,--some of whom were fairly well-dressed and who had been stranded in the city and had lost all their resources and were actually starving. That was the beginning of the work of that winter. From that time, every day, all through the winter, we fed, on an average, three hundred men in connection with our Gospel service every evening.

You can understand very well that twenty years of work in this line and among that class of people would give a very great resource of incident. I could spend hours in relating incidents, but I know that I must take only a little of your time, so I will give you only a few incidents. I will say for fear that I may forget it, that in the Spring this mission was closed. The Creesh and the Home for Mothers was moved into a more favorable neighborhood, and because of these other missions,--the Workingmen's Home, etc,--it was thought that it was not necessary to go in connection with those, but that we would put our energies in another direction; so this part of the work has been closed from that time. The policy of the mission for the last year had been,--it seems that the place must be kept quiet if possible, even by police force, if necessary; but that is one of the things which we could not approve of, and this led to the resignation of the man who had it in charge.

On the first evening, (Monday evening,) of our Gospel meetings,

there was drunken crowd back by the door and they began to make disturbance. The janitor started toward them to take them out. He had opened the door, and I saw what he was going to do; I made an effort to get his eye, but I could not, so I had to speak to him, and I said, "Brother White, never mind those men; let them be,--I will attend to them." He stopped and looked at me as if he thought I did not know what I was saying so I repeated what I had said telling him to take his seat and never mind them. He went and sat down and they began to make more disturbance, and he got up and started toward them again. Then I said, "Now I may as well announce right here the principle upon which we run missions,--and I say it for the benefit of the janitor and every man who comes in here--it makes no difference what he is or who he is--and I want you to pass the word a round--that no man can behave so badly in our mission that he can be put out by any man; no policeman can take him out unless it is his duty to do so as an officer; under no other condition can a man be taken out of this mission. Now", I said, "that man back by the door--it is not that man, but whisky that is making so much trouble and if you make so much noise that we can't talk, we can sing; now don't talk; we only want to have you comfortable in this place and forget all about that there has been any disturbance at all, and we will have our meeting." They seemed to be impressed by this and became quiet. After a little while we came near the close of the meeting and I gave the invitation for any one who would like to have our prayers and who had made up their minds that they would like to lead better lives and who would like to find Christ, to manifest it by lifting the hand,--and the hands of those in that corner--every one of those men who had been making disturbance raised their hands. Then I said, "You are too far away for us to pray for you real well; I ask you to come up into this corner; we will make this the salvation

corner ,--right up here to the right of the platform--I would like to have you come right up here where we can pray for you." They did so, and five men were converted there that night, and when the time came for them to give testimony, one of them, who afterwards developed into a very handsome and splendid Christian man, making one of our best workers; he is a good member of the church and is working in missions in the city he arose and gave his testimony, saying, " I was never so struck in my life as I was with the thought that I had come to a place that I could not be dragged out of; and that is what has led me here--the idea that I could not behave so badly that anybody would drag me out,--and I thank God for that,--God bless you women for that." From that time the word spread all through that locality that nobody could behave so badly at the Basinda Mission that anybody could put them out. Then the saloon keepers made an effort--as the boys say, "They put up a job on us," and they sent fellows to our meeting to see if they couldn't compel me to depart from that rule, and for a week we had trouble with them, and two or three times my friends would say to me, "You can't stand it." Some of the young men from Moody's institute and from the McCormick seminary and some of the deaconesses from the Deaconesses Home assisted us on the platform, and they would say, "I can't stand this;" one young man said he couldn't stand it; and I said, "I can". "Now," I said, "If there is anything going on that rattles any young man or woman in giving your experiences etc, don't consider that I am finding fault with you when I tell you to be seated; I have had years of experience with this sort of people, and they can't disturb me,-- this is a point to which I have determined to come," for one of the things that I saw that we had to have was a place where the Gospel must be preached in a way that it could not be broken in upon and that

a crying baby could not disturb us; that was one thing that we announced, that women could bring their babies and I would take a vote of the congregation, if a baby cried--I would say, "Here is another who has come here with her baby because there is no place for her in the church with a baby, and this is the place for folks who for some reason can not get the Gospel in any other way, and shall we keep this woman or not--we will take a vote upon it." We never had a congregation who would vote a woman with her baby out. Sometimes a lady would walk with her babe to quiet it; at first she would be afraid to do so, but I said, "If that will keep the baby quiet, you walk!" and she did so. In one instance a rough looking fellow came to a lady who was trying to keep her babe quiet in this way and took the babe out of her arms and let her sit down. That was one of our principles,--that nothing could disturb a meeting--we would not be disturbed. ("Amen.") That there must be a place where the truth with all its Gospel force should be proclaimed in spite of anything that might oppose it,--in spite of the world, the devil incarnate and the saloon keepers; that it could not be disturbed,--and the place was provided. We had a weeks conflict with these men who were sent in by the saloon keepers, but we followed this rule and finally they surrendered, saying, "You can't break up that meeting; it will go on in some way. If they can't talk they can sing,--and they can sing loud enough to drown any noise that we can make, and they are not frightened by anything that we can say," and so it went on. We would gather at the door in the evenings just inside the hall and sing for the first half hour, and young men who were passing would join our company and then go into the service. I want to tell you of one young man that came in: Our company of helpers had an organ by the door and a piano upon the platform, and the young man came with three or

four others and we gave them books and they stood there and began to sing. When the time for opening the meeting came, we went back onto the platform; this young man came in and took his place among the singers and seemed to be very much interested. But the next evening he was not there. The next evening he came to the front and staid all through the meeting, and when the time came for testimony he arose and said he had a testimony to give. He was a Scotchman and an expert druggist; he had fallen into the habit of drink, as he said, and had become very profligate. He started off on a spree on the night that he first came in there; he had gone out the night before with a company of very dissolute companions and had spent an awful night;-- during the first part of it; then he remembered that he was in danger of losing his position, --he had lost one position before and he was afraid of losing his position again unless he went home. So he broke away and went to his room; he then began to realize what he was coming to again--that he was going rapidly down in the course which leads to death and the despair of the situation came upon him in such a way that he was tempted to take his own life--in fact he did raise his revolver with that intention when he said that it suddenly seemed to him as though the ~~face~~ face of his mother living in Scotland floated before him, and he thought, "I cannot bring such a grief upon my mother as that would be," and then he said, "The only thing for me to do is to do what they tell me at the Bethesda mission; that is my last chance; if I dare not take my life, I must resort to the method they told us about at the Bethesda mission." So he fell upon his knees and wrestled with God until morning, and he was converted. And he came to us that evening and gave us his testimony. At the close of the meeting he

said to me, "Now, Mrs. Henry, I am a cornetist, and would you like me to help in your meeting? If I could get a cornet I would help you." Said I, "I will see that you get one. I went to Mr. Post and told him the story and that I would like to buy a cornet for the man on easy terms. He said, "You can have it at your own terms." I took it and had it charged to my account and the young man paid me a dollar that evening on it; that was his first instalment. He paid the balance of the instalments, and he was our cornetist; he was also cornetist in street meetings held over on Post Office Square, and he is doing work as a cornetist in the missions all over the city now; and that is the way he came to find his work.

I can hardly express to you the feelings which have come to me since I came to this Sanitarium and have seen this work spread out before me and have realized that there were hundreds and hundreds in training for just this work where I did not know there was one. I think I have felt very much as the Prophet Elijah did when he thought he was alone,--when suddenly his eyes were opened and he looked up and saw the Lord's post. When I had seen this company of helpers here being prepared for this work, I lost no time in communicating to my sisterhood of the W.C.T.U. what was in store for the poor, the lost, and the hopeless, through the work of this institution.

We have been feeling out after the very hygienic principles that are being taught here; we have such a department in our W.C.T.U., and we have felt that we must understand and practice bodily religion,--that we must teach the truth, concerning the human body as the temple of the Holy Spirit--that was the foundation principle--the foundation truth which we taught,--just as you are doing.

So I feel that we are kindred in this work and as you and the brethren of this conference go out to promulgate these principles and to

DR. KELLOGG: We have all been interested in these remarks and we can see what can be done by our forty or fifty thousand people. Opportunities are open everywhere,--not simply in the larger cities but in the smaller ones. We have, in our own city here an illustration of what can be done in this line in a small town. You might think there was no opportunity in Battle Creek for such work, and yet there seems to have been a providential opening here for it. Mr. Arnold was a man who for many years was known to keep a den of thieves,--he built a house on purpose to harbor wicked people; he also had a saloon. He was a man who was opposed to all the good interests of humanity, while his wife was a member of the W.C.T.U. and was trying to counteract his bad influence. This man became involved in trouble; he was convicted of murder,--and he may have been guilty of having committed several murders; but he was so shrewd as to escape the law; he was involved in many thefts, robberies, burglaries, etc, and had his house full of stolen goods, but he managed to evade the law until finally he was convicted of murdering his own son. He died a few days ago. When he was finally arrested and put in jail, in order to get out on bail, he gave his property as security. There was no prospect of his ever paying the legal penalty of his crimes, so he willed this property to the W.C.T.U. as a sort of atonement for his sins. But, in the meantime, it was standing idle; it had such a terrible history that no one would use it. It occurred to Bro. Butler who had been visiting the work in Chicago, that something might be done in the same line in Battle Creek, so he obtained the building; he got the free use of it, and many assisted in establishing a mission there who were not Seventh Day Adventists. Some of our workers helped those who were in charge, and they began taking in and caring for, poor tramps who had been taken into the jail.

In a very short time the building contained forty or fifty poor people, and the work is now running along prosperously; Drs. Kress and Rand have been actively engaged in it and there have been quite a number of conversions--Dr. Kress; How many conversions have there been? ("Fifty or sixty.")

The Doctor stated yesterday that there are ten men that he knows to have been thorough tramps and vagabonds and who have been restored, and are now fine respectable men. The fact is, the difference in humanity is not so very great,--the man that is down is not so very different from the man that is up--only in his exterior; inside he is about like others, whether his skin is black or white, dirty or clean, whether he is wearing broadcloth or plain clothes--we are all about alike and need a good chance to be saved.

And now the question is, what are we going to do about it? We come here and talk about it and shed tears over it, but that amounts to nothing unless it leads to some definite plan by which we can set a number of people at work, and by which we ourselves can work.

DR. KRESS:--To show you how the Gospel has taken hold of the people there at the mission,--we provided work for each man, six hours labor each day,--and they were willing to do it; on going to their work in the woods they have taken their Bibles with them, and each morning they have a recess and read the Bible and sing hymns which they have become familiar with at the mission. This shows how the Gospel has taken hold of some of these people. They do this voluntarily, and as I have said, some of the most wonderful transformations of character has taken place in some of these people. I had a letter from one of them who left here about five or six weeks ago; we secured a place for him in a Sabbath-keeping family,--he is keeping the Sabbath; I had a very encouraging letter from him, which was full of thanks and praise to the

Lord for rescuing him, for he was a very wild man when he came there.

Q. Do you make your work self-sustaining by the methods you use?

A. As has been stated by Dr. Kellogg, when we first started we simply secured the buildings and we were then at no expense whatever. We occupy now the basement and the first floor, the second floor and the fourth floor, the beds being located on the fourth floor. We pay no rent whatever for the building, and when tramps come there they all find a place,--we have thirty to forty every night. After the meeting each evening they sit around the ~~table~~ stove, and then have family worship; this was for all of them, everyone taking part. When new ones come in we give them a bath before giving them a bed, and we take care of their clothing; in the morning it is expected that they will go to work. The first day we only ask them to work three hours; after that six hours. That is a rule we have,--it is understood that every one is to work six hours during the day.

Q. What do they do?

A. We have a woodyard,--the Sanitarium has given us a little piece of woods some two miles from the Sanitarium, and we simply march them out there each morning and they cut down the timber; they saw the wood and split it up. Of course there is no money in it for us, but we have not paid any money out. We have had sufficient means to carry on the work. Just a few days ago I took a gentleman down there and had a few minutes talk with him and showed him our work; he at once handed me some money to help support it. In that way the work is carried on; I think but little has been paid out by those who started the work,--It has been sufficient to carry on the work and to keep the people who have come there for help.

There are a good many ways in which the men might be furnished work; if we had a farm it would be a good thing, but some work is being secured for these people. A few weeks ago I advertised in a paper for those who are in need of men,--in need of help during the winter; that all such might call at our meeting and let us know, and we would supply them with men whom we could recommend as good workers. There are some men who have been there for some three months and we know them to be good workers; some of them get up in the morning at five o'clock and work all day long and take a real interest in everything they do. We have organized those who have been converted into classes who labor for those who come in; they all take an interest in the tramps who come in and try to help them over their difficulties.

ELD. McCOY: I would like to add a word to what the doctor has said about the Arnold building: That building is worth twenty thousand dollars; it is a four story building complete in every respect. It was run as a saloon by Mr. Arnold and as a badhouse for twenty years. But he finally got into trouble and the building was sold by the bank. But you can imagine the condition it was in; it had been run as a low-down house so long and had become so dirty and filthy that you would dread to enter it. After his arrest it was abandoned and became a home for the owls and bats for a year,--it was simply uninhabitable. The boys took it in that condition; they scrubbed the floors and dug the dirt away; they scrubbed the walls and repainted the woodwork of the building. The materials for refitting the building were furnished gratis by the merchants druggists and hardware men of the city; there was hardly a man who refused anything necessary for this purpose so they put in the electric lights and an arc light and they went to keepinghouse at once. The whole building is fitted up with steam pipes put in by the Sanitarium steam fitters and with water furnished by the city. They workmen volunteered the work and men who made no profession of religion

assisted. It was supposed at the time that this was to be an Adventist mission, and when we started it Bro. Butler asked me to take charge of the opening exercises, and I told him it was proper to invite the ministers of the city and the W.C.T.U., and we did so. They asked me what literature we were going to put in. I said "Good literature,--any literature, if it is elevating;--magazines and papers and everything of that kind, and we would like to have you appoint men from your society to manage it." They said, "We do not need it; we have got a Y.M.C.A. now." But I said, "We are doing work that you don't do; we are not running opposition to you; we are working ~~for~~ a class of people that you are not working for;--we are taking men right out of the slums and caring for them." Finally they persisted in opposing it, and the police said to us, "You are drawing in all the tramps out of the country," and the boys said, "Let them come; we are in that business,--we want all the tramps we can get." But that difficulty is gotten over with now, and the work is having a good interest, largely among rich people,--but some think there is some trap down below it. I think, however, the time will come when it will be demonstrated that this institution is for the interest of humanity,--and when people will really see the animus of the institution it drives away all prejudice; it disarms people so they cannot oppose it, and they won't oppose it, and the better class of people to-day think it is a good institution. It is rather remarkable how we obtained the building; it was a monument of evil which has been converted into a bright and beautiful instrumentality for good. Just imagine if you please a dirty dissipated hole where the owls themselves would fear to enter,--and now it is converted into a Christian mission--a place for Bible readings and worship.

There is not a place in all this city which it seems to me is such a bright representation of true Christianity as is the Arnold mission which was once the darkest place in the city.

DR. KELLOGG: There was a man who was prominent in the Methodist church, who thought he would look into the work at Chicago; he went to Chicago and the tears ran down his face while looking over our work there. When he got home to St. Paul, he wanted to have some of the same kind of work started there. He called the attention of the authorities and of others to the work we were doing for the poor, and they said they could not raise the money for a mission there. So he went to the mayor about it and the mayor's eyes filled with tears-- he said the tears ran down his face as he was talking with him about it. The mayor called a meeting of the leading citizens and the result was that six thousand dollars were given and this enabled them to commence work in the old Court House, as the court officials had moved into the new Court House, and very soon the old building was filled with hundreds of poor men. This shows us that where there is a will there is a way. So down here in this city there was this old building which was unoccupied, and the thought came into Bro. Butler's mind to convert it into a mission, and the means were provided for carrying it on, as has been stated. So it will be found everywhere,--that where God has a work to be done He has a way to do it, and if anybody is willing to work for God, He will show him the way and will give him the means; there is no doubt about that.

Now the question is, What are we going to do? . Now I will read a few paragraphs, giving an outline of the work,--first the objects.
(Reading page 106 Yr. Bk.)

PROF. PRESCOTT: There are many things that might be said about this work; I do not know but what a brief statement of what I have

found in reference to this work in South Africa might be of interest. While in South Africa I took a trip to the southern portion of the country and visited different churches and companies also investigating new fields, at Kimberly and at other places, and there were phases about the work which interested me very much. In the first place it was not done by anyone who had had experience in the general work. They were practically left alone in the work, some who had been assisting having been called to other fields; there were only left in Kimberly those who were in the church there, and they were in rather straitened circumstances, but they felt deeply interested in this work, and they wanted to do what they could.

There were some special incidents which interested me. There came into the town at one time a family consisting of a man, his wife and I think two or three children. The man himself was sick when they reached the town, and one of our families who were so poor that they did not have a single spare room or spare bed, took that family in, and the man and his wife gave up their bed to this sick man,--and I don't know how they did provide for the rest--they were all in a little bit of a house, but they took care of this man until he died, and then they collected sufficient means to give him a Christian burial and provide his widow with sufficient money to pay her fare to friends living in the Orange Free State some two hundred miles away. Well that attracted the attention of the people of the town and impressed them deeply, and it happened a few weeks afterward that one of our brethren living at some distance learned of the case and found upon investigation that this man was a relative of his whom they had for some time lost track of; so it turned out that they were doing this kindly act to one of their own brethren.

Another case that attracted the attention of the people and interest

ed them in the work was this,--they had had a wind storm which came and tore off one of the corrugated iron roofs of the home of one of the poor sisters,--one who was in poor circumstances and had to work for a living. One of our brethren who had been interested in this line of work and some one stopped him in the street that day and asked him if he had heard that the roof had blown off from such a house. He told him he had not and said he would look after it. Upon examination he found that the wind had torn the iron roof in such a way that it was practically useless and corrugated iron was expensive. But he had promised to put the roof on that house and upon talking with an iron man about it, he was told to come around to his place and get the iron; so, the material was volunteered and he got the material and it was put on. These things were talked of all through the town, and during the first year of their work there they collected some six hundred pounds--nearly three thousand dollars--and they got no money from any church except what they got from their own conference, but they had regular subscribers who were to pay so much a quarter. They got a piece of land with a building on it for which they paid one hundred and fifty pounds,--and the property could be easily sold now for three hundred pounds. They have added to the building and have established a Benevolent Home and when Dr. Kress was speaking of supplying work and situations to the poor of this city it reminded me of their work,--they go around among the industrious people of the town and say "If you want help, let us know and we will try to provide such help; and they take in stranded persons and care for them and find them situations.

There are several such instances which I might mention. One physician,--I think he was a graduate from a Scottish university,--and he had just got to the verge of delirium tremens, and one of the physicians had been trying to help him and could not attend to him and

he brought him around to the brethren and asked them to take care of him, and one of the brethren agreed to take him; he did so, but could not do anything with him in connection with others, so he took away a considerable portion of his clothing and went into a room with him and locked the door and staid with him there that night. During the night he said the man begged and prayed and raved and did everything possible to get him to open that door and let him out, but he told him quietly that he couldn't do so; that it would not be for his good but that he would stay with him,--and he did stay with him and kept him from getting any more liquor, as the doctor had said that if he had another particle of whisky he would have the delirium tremens. When I got there the man had recovered, and before I left he had received a government appointment,--and I understand that he has not gone back on it. This shows that the Gospel method is the same in every country. Now a word in reference to my personal relation to this work: As you know it has not been my privilege to be actively connected with the work, but I am glad the way has opened for a change and that the Lord has indicated that I shall have the privilege of being connected with the field work and I am especially interested in these missionary enterprises. I believe that this same work can be taken up by our own people in other fields the same as has been done in America, and I believe that with the light we have had upon this subject and the experience and benefit we have been receiving from others, the Lord will open the way for us to work in these fields. And I am sure there is a meaning in these openings,--and I am sure there is a meaning to the experiences we are receiving, and I believe it will be a means of bringing to our assistance all those who are interested in Gospel work and that they will unite their forces with ours. And I believe that this work that has now been entered upon will have a wonderful influence upon this message which is to go

to all the world,--I am sincerely convinced of that. I believe this work will have a tendency to oppose the mob spirit that has arisen -- the spirit which would take away property from those who hold it. I believe that God will use this work with the ulterior purpose of helping a poor man right where he is now and that in spite of this spirit which is in the world,--I believe that doing things in this way will be of very great value in the years to come in the shape given to our work.

ELD. BICKNELL: I was speaking to you about that physician who offered his services in this work proposing to have a little blessing in it. He now comes forward and states that one wealthy lady has handed him \$75.00 to aid in paying the expenses of doctoring the sick, telling him that that was all she had in her purse, but to remember that whenever he wanted any money for this purpose to draw on her. He says he don't know what to do with this money,--and I don't know what to do with it,--but there is one thought in this that I can see more and more the beauty of what is written in Isaiah about the "Wealth of the Gentiles",-- that we are to have the wealth of the Gentiles; and when you speak of the openings of the providences of God I am sure we need not trouble ourselves about the means for carrying on the work.

Another thing about how we are going about this work: I firmly believe that we don't want to keep waiting (I am speaking of our conferences,) to send a certain class of workers until we have so much money to start the matter. If we will go to work and do the best we can in the work He gives us,--I don't care much where we are,--just as quick as we commence it there is plenty of money all about us, and plenty of people with just as tender hearts as we have and waiting to invest means in this kind of work. This has been our experience;

there were some who did not know anything about the Third Angel's Message, but when we commenced the work they saw the kind of work that we were doing and furnished means to do it,--and thus this truth has been demonstrated.

Now along this line is, I believe, the very work that the master would have us do,--the line of work in Chicago, etc., We have been going out and commence preaching and telling them about "The mark of the beast," and working upon that line and trying to drive home these shafts of doctrine, and we have been dwelling a long time upon that line, but I tell you I just believe we should preach the Gospel and when the time comes for those who come in to receive these things we can then present the whole Gospel of the Third Angel's Message. I think we should commence this work at once where it needs to be done and not wait to get a thousand dollars to start a mission; I think we should begin and do what we can and the people will furnish the money. I believe we have commenced right; I believe that ^{instead of} a merely attending church services as formerly and that we are commencing to think seriously in regard to what is really Christian Help Work and what Gospel Work is and that we should commence at once and work upon this line, and all just put our shoulders right to this work and see what will develop between this and the next General Conference.

DR. KELLOGG: We will all succeed, I am sure, if we do the work in the right spirit; but if our purpose is to advertise our creed and get people into our church we shall have no success. We must remember that the Lord has other sheep which are not of this fold.

ELD. MOON: During my early stay in Washington some of our best ministers were sent to Washington to act as pastors of the church there, and several times almost the entire city has been billed, advertising

our meetings, but as the result I don't know that there as a single instance of a genuine conversion or of a person having brought into the church. Several series of meetings and one tent meeting have been held but I don't know of a single conversion or addition to the church as the result. Some two years ago the General Conference took away the last minister that was there, and the members of the church got together and talked over the situation; they said, "Now we have got to do something,--we have no pastor--"and finally it was decided that we had better trust in the Lord; that we had better ask the Lord to help the church to do something. Some of us had been down to the General Conference here; had been to the Sanitarium and learned a few things, and finally it was decided to call for volunteers from our church for Christian Help Bands and a missionary society, and as a result four bands were organized with leaders. Some lines of work were laid out and these bands were set to work, and to introduce the work they introduced papers,--"Signs of the Times", "Sentinel," etc., and as the result of that work there has been some twelve or thirteen persons genuinely converted and added to the church as the result of work that has been done by the church, and our people are better known in the city as the result of this Christian Help Work than by all the advertising that has been done--billing the town several times to my certain knowledge and the people who visited us began to enquire "Who is your pastor?" "Well, we have no regular pastor," they would answer, "but Eld Moon is here occasionally." So, as the result one of the Episcopal ministers asked ^{for} ~~with~~ an interview with me. So I had a conversation with him upon the subject of religious labor etc.; and we had a conversation at the house of one of his members at the house of a Mrs.

Magill who was an officer in one of the missionary congresses recently held in Washington, a prominent lady and a member of the W.C.T.U.; she was acquainted with Mrs. Henry and her work here; she requested me to hold a Bible reading in her house with other lady friends who were members of the Episcopal church. So I gave Bible readings there for a week while in Washington, and as the result a prominent leader of the W.C.T.U., the week that I left Washington told me she had been keeping the Sabbath and that she would receive baptism as soon as I returned and would join the church. And there are other ladies among whom is a Mrs. Cameron, another member of the W.C.T.U. who will keep the Sabbath.

Now these ladies have made the proposition to furnish halls in the city for any worker who will come there and tell them about the work of our people,--the Christian Help Work--and read the Bible & the prophecies, etc.,) There is a demand all over the city for this kind of work. There is an organization there known as the Central Union Mission which has been known for several years, but of late they have lost confidence in their officers; they have so conducted themselves in connection with the work that people of means in the city have lost confidence in them. One of the prominent bankers in the city then desired an interview with us with a view of helping us in our work, and when I left Washington there was abundant evidence that the people who had been supporting the Central Union Mission were desirous of helping us in our work, and they recommended that we should open a place for it, but we did not have the courage to do so as we had all the work we could do,--our bands had all they could do during the winter. The King's Daughters have desired to cooperate with us and have been allowed to do so.

I have spent considerable time in relating incidents; I will not

take any more of your time except simply to say that I thought you would be interested in ~~the~~ the fact that the Christian Help work is resulting in more conversions and in bringing us before the people in a greater measure than all the work that has been done in Washington since I have been there.

DR. KRESS: I have found that the young people in the Washington church have a splendid band, but they have been greatly hindered in their work. Bro. Moon has had to labor disadvantages in the work there, for it seems that among the most prominent members of the church there is a feeling that the young people should not labor in just the way they want to, and they are not as well organized in their work as they might be. I do not believe in saying to people that they shall do just exactly as I want them to do; I believe in letting them "Work out their own salvation," and in that way they will sometimes do more than if we tried to bind them down too closely. In one family there are four or five splendid young girls who are drifting away from this work and they will get entirely out of the church unless they have something to do; and while I was there I talked with them a great many times in reference to the Christian Help work and other methods of working among the poor and the needy and also among the better class of people and they were so enthused with the idea that they wanted to start out in different lines of work that they could engage in. One lady that I might mention told me she had been engaged in chalk talk work with the W.C.T.U. and she is very much interested in our work with children and she wants to work with the W.C.T.U/ while engaged in work with our people for the children,--it was Sister Welch. There are many of our young people there who are just waiting to get an opportunity to engage in this work. I believe that these young people can be ~~all~~ organized into a good thorough-going band of

Christian workers and that this work in Washington will yet be increased to double what it has been in the past.

DR. KELLOGG: I wish to repeat here what I have said,--that if we get before our minds the idea that this work would be a good way to get our creeds before the people and a good way to advertise our proselyting work,--the presentation of our Sabbath truths and other truths--if this is the motive which impels us in our work, it will surely be a dismal failure. If we engage in this work it should be because we love God and our poor suffering fellow mortals; any other motive than that would be an unworthy one and I am very sure the Lord won't ^{bless} ~~help~~ it. We should not have denominational zeal as the motive in this work but simply the love of God and humanity. Now I want to hear a word from Judge Carter who is the county judge of Cook County--the leading judge of Chicago.

JUDGE CARTER: I came here for the purpose of listening, for I am deeply interested in this work. I fear our chairman has said what he did about proselyting so that I would not feel that I was not at home here.

DR. KELLOGG: No,--that was in reference to what had been said before.

JUDGE CARTER: I am deeply interested in mission work in Chicago. My court is such a court and so situated that it has to do with all the different ramifications of society as well as the poor and needy and unfortunate of that great city. I know something of the work that is being done at Custom House Place, and some of the work that is being done by other agencies in Chicago,--unfortunately I know more than I would like to know because of many things that come upon me to attend to.

Now this question of helping the poor and needy in Chicago has

been a problem with me for a long time. My wife writes me that she has given away my last pair of shoes; I have to keep the clothes with me that I want to wear, or else when I get home I won't have any as my wife is a member of the W.C.T.U. A short time ago we were discussing this question of the work at Custom House Place, and I have given considerable attention to this work since and purchased some of the books that are used there--(DR.K.--"Dinner Books.") --As I wanted an illustration of the good that was being done by that mission. There were some girls who worked out for a living; they had a poor unfortunate father who drank so much that they could not take care of ~~him~~ him, and they did not know what to do with him. That father had been away all over the world and had come home to his poor family a drunkard. They came to my wife and said, "What shall we do with father? We can not support him. If we give him money he will drink it up." My wife said, "Give him one of these books and send him down to Custom House Place ." They did so, and in a few days after that a nurse came up from the mission and wanted to know of us if we knew such a man. We said we did. Then she said, "He is lying dead at our place," and she wanted to know if we knew where his friends were. We told her we did, and we hunted them up. This is one of the things that shows that the work there is honest and genuine,--that person was taken up and cared for because he had one of their books which I gave him, and they hunted me up when he was dead. I am situated at the focus of all the trouble and want of Chicago; into my court comes all the insane people, and I tried a thousand cases last year. I sent to the industrial and training schools nearly one thousand children from my court last year. Into my court come all the paupers that have to be supported by poor relatives; I know the needs of the people of Chicago, from my experience.

A few years ago I was one of five men that had charge of two or

three thousand men in their work upon the streets,--and now I want to say that I heartily sanction and endorse what was said by the last speaker,--that if you are going to help people, you must teach them to help themselves. If you are going to help men and women, you must put them in a situation where they can help themselves.

Another thing that I want to endorse,--and endorse heartily,-- and that is, the idea that has been so well expressed here, that if you are going to carry this work out successfully, you must carry it out in the Gospel sense and work upon the Gospel line; I sanction that though and I believe in it. When you are situated as I am,--with all the troubles and crimes of a great city pressing upon you, you sometimes lose faith in things around you, but then I am comforted again when I come back to the idea so beautifully expressed by Lowell,--

- " Truth forever on the scaffold,
- " Wrong forever on the throne!
- " Yet that scaffold sways the future,
- " And behind the dim unknown
- " Standeth God within the shadow
- " Keeping watch above his own."

March 13, 1897.

CAPE. GRAHAM: (After reading and commenting upon several passages of Scripture, Capt. Graham said:) We cannot talk very long at this time so we will tell you something of the people of the New Hebrides Islands. On September last we left the Fiji Islands and proceeded Westward to the New Hebrides. The New Hebrides are over on the Southeast corner of this map. (Referring to map.) About three days after leaving the Fijis we came in sight of the New Hebrides. We passed about twenty five miles Northward of the island of Erromango, the island where the noted missionary John Williams and some of his companions were killed by the natives when they attempted to land and carry the Gospel to them. Since that day missionaries have been working upon that group of islands and it was our privilege to talk with a missionary who had been on the central island of the group for twenty six years; he had spent the greater part of his life there in trying to lift that people to a better physical condition and trying to Christianize them. He told us that his society, (The Presbyterian Mission Board,) had twenty two missions^{aries} on that group of islands; that the Southern part of the islands are somewhat evangelized, but the people are in a deplorable situation and the inhabitants in the northern part are still in their heathenism and wild condition.

We visited the island of Ambrym where we found Dr. Lamb and also a medical mission,--they had a medical mission stationed on the island of Ambrym, which is one of the Northern Islands of the New Hebrides. As we sailed along the North of that island in the night, we detected a very peculiar odor in the air and afterwards discovered that it was from the fumes of volcanoes on the island. The next day we landed. The island is very pretty but is of volcanic origin, the volcanoes sometimes make it appear like a light house. There are about eight thousand people on the island and only one Protestant mission station;

there is also a Catholic mission stationed at the East end.

We visited Dr. Lamb at his medical mission station and he told us something about his experience there with the natives. He said when they first landed there about four year ago they were not permitted, at first, to go far back from the shore, so they ~~were~~ were obliged to camp upon the beach where they remained several weeks. After gaining the confidence of the natives to some degree they were permitted to go farther inland, and finally they secured a plot of ground and built a house; they built a dwelling house and also a hospital building. It was not long before a hurricane swept over the island and destroyed their buildings. They built again, and a fire broke out and burned their buildings down. They became somewhat discouraged by the losses that they had sustained, and so, for a time, gave up the mission work there and left the island. They returned about a year and a half ago and when we were there they had built two comfortable dwelling houses and a hospital building. .

The soil of the island is a black volcanic dust, and it looks as ~~th~~ though it was a rich soil,--and I think it is, by the way vegetation grows there; they had sown grass seed upon their premises and the grass, trees and other vegetation were very inviting, affording a shade; there were cocoanut trees and cocoanuts on the trees, and taking it altogether it was quite a pretty place. I went with the doctor to visit the native village. We passed over a little fence and just as we did so we came into the native village. We found that the natives had little houses about five to seven feet high and six to seven or eight feet wide with a little framework and the eaves running right down to the ground. The roof was composed of a kind of grass. The length of the house seemed to be in proportion to the size of the family; if the family was quite large the house was long, if not, it was short. The houses of the common people were very rude; they

were not permitted to have a very nicely arranged house. But the chiefs and the leading men of the village had a right to have better houses and sometimes a little shrubbery; but most of the people have no shrubbery and nothing in the shape of grass--nothing but black volcanic dust. The chief's house was a little larger than the others and around it there was a fence of stone about six feet high and the top of the fence was decorated with hog's tusks; they raise many hogs there and use their tusks for decorations, making a complete circle with them,--they also decorate themselves with them making themselves look as if they had a large hog's head and making a very fierce appearance.

As we passed along through the village we noted the way the people were dressed. The children between five and six and eight years of age had no clothing on whatever, and the women wore just a little bit of a grass dress about seven or eight inches long and braided around the top, and a necklace of shells about the neck, and the men did not wear so much clothing as that. And that tells us the condition to which the children of the people who serve Satan will be brought; and these poor people have been in bondage to the enemy of man for generations. When the missionaries landed there the natives were at first fierce and hostile, but under kind treatment and good influences they learned that there is something better for them than the life they have been living and they are willing to receive that which is brought to them.

Dr. Lamb told us something about his experiences in starting their medical work there. I asked him how the medical work took with the natives. He said that it was quite hard to teach them that doctors were their friends, because they stand very much in fear of their medicine men. If the natives become sick and afflicted they attribute the affliction to the workings of some evil spirit within them, and so

they make a great noise with their drums to drive off the evil spirit that induces the sickness, and if that does not afford relief they will perhaps apply hot stones or something of that kind to the individual and as a general thing the patient dies, as the natives believe by the evil spirit, so of course the natives stand very much in fear of doctors. While the medicine men have a very strong influence over the people, they fear their treatment. It is not so with the white missionary doctor, because if a native dies under their treatment they attribute the death of the native to the influence of the missionary and so they sometimes try to punish the missionary.

Dr. Lamb told us of a native that they had had at their mission building or hospital whom they had treated for some fever, and that he had so fully recovered that they felt quite safe in sending him away and so they let him go to his home, and because of his own carelessness he had a relapse and died, and the natives of the village from which he came came and surrounded the premises and were about to kill some of the missionaries, but Dr. Lamb's helper told them if they molested any of their missionaries he would report them to the commander of their man-of-war; they feared the man-of-war and left the missionaries to themselves. He told us of a native who was sick,-- he said there was a native child sick in one of the villages, and for some reason they desired to carry the child into another village. In order to do so they had to pass through the mission premises, or in front of them, and just as they did so the child died. The natives of course attributed this death to an evil influence going from the missionaries and they had quite a serious time defending themselves..

I asked the doctor if the natives had more than one wife, and he said it was their custom to have as many wives as they had hogs,

for a hog would buy a wife . He mentioned one circumstance that was very touching; he said that in their mission home they had a native girl who was very pretty and became very much attached to them. She gave promise of conversion and they desired very much to keep her; but they learned one day that the parents of the girl had sold her to an old chief in another village who already had a number of native wives, and the doctor felt so badly about it that he concluded to go up there and see the chief about the girl. So he went up there and talked with the chief about the moral effects of such a course of life and tried to influence the chief. Finally he offered him about twenty dollars worth of hogs which was promptly accepted; so he bought the girl from the chieftain and returned rejoicing that he had rescued the girl. When he got down to the village of the people who had sold the girl and they learned what had been done , they were incensed with the missionary for interfering with their arrangements; but he had bought the girl from the chief and so he took her away from them into the mission station where they needed her assistance. .

We noticed quite a number of native children going from their village to the mission school,;-and they appeared quite bright although their people had been in heathenism for centuries; they were all capable of being instructed. I asked the doctor how many they could have in their school and he said they could have just as many children as they could provide clothing for; that they could have all the children of the villages around there if they could provide clothing for them. The women of the villages in the vicinity came to the mission station to be instructed and taught how to live; they are anxious to be taught; they had not known a better way of living than they had, but when they see a better way they are desirous of living in that way.

From this place we went over to another island near by, called Malli-cotto, and we visited the Catholic station. We then went to Vanikora Island where there are some mission stations. Mr. Hutton went with us up to the village on one of the small islands which is not more than half or three quarters of a mile long. There was five or six hundred people in that village but they have no mission station. The people are quite civil but they are not Christianized. On another little island at about half a mile distant there was a village with about a thousand native people in it and there there was a Catholic mission station. We saw Capt. Whitford, also Mr. Hutton and asked him if the Catholic mission on the other side of the island was successful, and he said "No," but he did not give us the reason. He said the Presbyterian mission there was doing something now; that the mission had been there six years before it could count one as a convert to Christianity; that the rest had none of them yet given evidence that they had accepted Christ. So it requires considerable patience for an individual to labor six years to get a convert, but brethren and sisters, if it is necessary we may well spend that time if a conversion is made. Mr. Whitford told us that one of the methods of the missionaries was to induce the natives to go to church by giving each one of them so many sticks of tobacco and on the Northern part of the island the only English word the natives could use was "Tobac" -- they wanted "tobad" in exchange for every article. . We don't believe that is the best way to Christianize people, -- to try to convert them by such stuff as that.

Whitford was telling us about the way that mission station was established, -- and that will show how some large tracts of land on some of these islands have been obtained: He says there was a vessel came

along there with one or two Catholic priests on board. They got a couple of young men on board the vessel, and, in exchange for some trinkets bought of them some pieces of land on the island but really the land did not belong to them. By and by a man-of-war came along, and they said they had come to take possession of the land that they had bought. The natives of the village protested that they had not sold the land to any one. The priests said they wanted to establish a mission there; the natives protested and the man-of-war began to show its authority and the priests were landed. They first built a grass hut and that was torn down by the natives and the priests lived with Mr. Whitford for sometime. Some time later they built a more substantial house, and established the mission and the natives have passed a kind of edict that no one shall interfere with it. But this was the idea that the people got of missionary work. The Catholics are there yet, as we are informed.

There are large sections in the Northern islands of that group where there are no mission stations. There are places where the people stand very much in need of help and I believe that if a ^{medical} mission could be established there on the right basis, that the sufferings of the people could be alleviated. White people go there and trade and gain money and some other missionaries go there and live, and I am sure there are opportunities for us, and with the spirit of Christ in our work I am sure we would see the fruit of such work in the Kingdom of God. I trust the time will not be very far distant when we shall have a medical mission station in those islands.

After visiting the New Hebrides Islands we visited the Santa Cruz Islands. The two Southern islands of this group are apparently quite fertile but not very populous. There are perhaps fifteen or twenty thousand people on them. The next day we sailed to another island of the group. We found the land east and west quite mountain-

ous and some very fine bays along the shore. The people some fifteen years ago were very fierce and a British Commodore was killed by the natives on one of the islands. We sailed toward ~~of~~ the west end of the island where Mr. Forrest, a retired missionary was living, and along the North side, keeping watch along the shore for native canoes and houses. Presently we saw some native huts in ~~the~~ shade of the trees, and we saw that the people were making preparations to go to the ship. About ten or twelve canoes paddled off and came in front of the vessel, and the men beckoned for them to come on board. Some of the natives came alongside and they could not speak any English but they held up some little articles, cocoanuts, etc., and they would say "'Bacco," "'Bacco",--they wanted tobacco. They had a little piece of cloth around their waists and their ears were ornamented in such a way that they were deformed and broked; besides that in their noses they had a little thing a bout the size of a dollar and which hangs down just above the upper lip; they also have an ornament about their necks about five or six inches across it also a string around the neck with ornaments which hang down upon the breadt. They also had a row of hog's tusks around their wrists. In this manner they ornament themselves, They have acquired the habit of using the Betel nut; it is a nut that they grind up into a kind of powder and put on their teeth and it makes their teeth almost a shiny, ^{coal} black,--it is a kind of a brownish-black, and it makes the lips quite red. But the natives of the Santa Cruz islands are far superior to the natives of the New Hebrides in intelligence. They weave a kind of cloth of their own invention; they use the same loom now that they used when first discovered.

There has been but little done for them. There is but one white man in that group of islands. Mr. Forrest has been there about nine years, and during that time has reduced the language to writing and has

translated the New Testament into that language and has established two or three schools upon the island. The natives have some diseases ; one disease is a kind of skin disease which must be very troublesome to them,--their skins become very rough. We asked the missionary there if there was any remedy for that affliction and he said he had a kind of remedy for it, but that it was expensive and they could not afford to use it and pay for it, and he could not afford to let them have it without paying for it.

There are opportunities there on those islands for medical missionary work. We might tell you about other islands further North and the way the natives received us. So far as we have gone the natives, while they have been sunken very low in degradation, yet have given evidence that by proper influences they may be brought up; there is power in the Gospel of the Lord Jesus to bring people out of heathenism where they have been in that condition for hundreds of years,--the Lord can convert them through the Gospel and by the power of the Holy Spirit and he can make them men and women in Christ Jesus and restore His image in them. When we see them now we find that the image of God is nearly effaced, but the Lord can restore that image. The Bible says, "The isles shall wait for His law," and that this Gospel shall go to the ends of the earth. The people of these darkened lands will yet receive salvation through our Lord Jesus Christ. May the Lord bless us and call us into some of these places. This requires consecration and devotion, but the Lord rewards consecration and devotion, and that is the reason why those who are engaged in the work are contented and happy; as they see the natives coming into a condition of Christianization and civilization they seem to feel that they are repaid for the efforts put forth. May the Lord bless us and make us faithful in any place where he may call us.

DR. KELLOGG: Since the time John Williams landed in the South Pacific Islands he had an experience in seeing men come to the Savior and become converted and come to the truths of the Gospel by his preaching so remarkable that Mr. Pearson has said of it that it might be called the fifth Gospel. Almost every foot of land has been occupied by missionaries,--although Capt. Graham has told us of two little islands where no missionaries have ever been and which are still in their primitive savagery.

John Williams introduced along with the Gospel, unfortunately, a big thing which did not belong to the Gospel at all and some of his successors or followers have also introduced tobacco. Now what a grand thing it would be if some missionaries well equipped with all the glorious truths of health reform,--with what we call our health principles, as well as the Gospel--could take possession of those islands and introduce the whole Gospel, and should set a good example by their manner of life of what can be done for those natives by presenting them the whole truth without any of the errors which have been propagated.

An interesting story is told of John Williams which shows his unhappy state of mind in reference to health principles: He said that when they had been ten years on the island they had a great feast to celebrate the anniversary of their arrival there,--the tenth anniversary--and in order to be well prepared for this celebration they sent home to England and two fat oxen sent to them. The oxen were sent alive. When it came time for their great feast they had one of these fat oxen killed and it was served up in various ways. And he said, "What was our disappointment when we gathered around the table and discovered that we had so lost our appetite for roast beef that it was absolutely disgusting to us; he said that Mrs. Williams even shed tears because she

had become such a savage that she could not eat English roast beef. It would be a blessed thing if we could send out a missionary to occupy some of these islands where no other missionaries have been, where they would not be in anybody's way, and where they would have the privilege of presenting the whole truth for the first time to those primitive ignorant people. We will now hear from Dr. Olsen on "The Needs of South America."

DR. OLSEN: I have in my hand a book entitled, "The neglected Continent," and you will see before I have finished speaking a few words about this continent that that title is a very appropriate one. This country has more than three and a quarter ^{millions} square miles and more than thirty seven million people. There are ten republics in South America, and in these republics very little work has been done for the people,-- and in some, nothing at all. I notice in this same book, which was published in 1895, that in Ecuador, with a population of a million and a quarter, there is at present, and never has been, any missionary there,--no missionary has ever been in the republic of Ecuador,--no Protestant missionary; and what is more, the Bible is not allowed to enter there under any circumstances whatsoever. A missionary told me that when a tourist, French or English, came to enter the republic of Ecuador, he is searched to see whether he has a Spanish Bible. They can carry an English Bible with them; if you were to enter the republic of Ecuador as a tourist you could carry with you your English Bible, but if you had a Spanish Bible, they would take it from you at the Custom House, because they fear it, and don't want the people to get hold of the Word of God. So much for Ecuador, where the Archbishop has more authority than the President of the republic who has been banished from the country for some time and during his absence the

government has been administered by the Archbishop. Recently, however, the president has been permitted to return, but practically his authority has but little weight.

In Bolivia, with a population of 1,450,000, there is not a single Protestant missionary. In the republic of Venezuela there are three missionaries to a population of 2,200,000. You have all heard of British, French, and Dutch Guiana, with its population of three hundred and ninety thousand where all the denominations are Protestant, having a hundred missionaries, making one missionary for every three thousand nine hundred of the people. Now do any of you think that country is too well supplied with missionaries? Well almost a third of all the missionaries working in South America, both men and women, are in that small country of Guiana with only three hundred and ninety thousand inhabitants. Thus you can see the demand for missionaries in South America.

I have here in my hand a little leaflet dated July, 1896,--the South American Messenger, and here I note that in speaking of Ecuador, it says that it is wholly unevangelized as yet, and that the same is true of Bolivia,--wholly unevangelized,--no missionary, and that there never has been a missionary in these countries.

Brazil has a population of sixteen million and of these sixteen million fourteen million are still unreached by missionary effort. By the way in Rio de Janeiro, the capital, there are over one thousand preachers, and yet a sermon or a prayer in the native language is an exceedingly rare thing. In the Christian Missionary, of Lyons, dated January 1892,, there is an interesting article on "Evangelization for the Next Four Years." It seems that a Swede by the name of Emilio Olsen has received a great burden for the work in South America. It is more than twenty years since he left his native country, Sweden.

He was a lawyer travelling about in various countries; I will read here from his own pen: "Twenty years ago I left Sweden with my mother and my sister praying for my salvation.....

and I began to work among the people."

This gives you a brief outline of the man. He has been working in South America for the past fifteen years, and he has received a great burden for the work there. This year he has returned to this country,--that was January 22, 1897. He is now on his way to Great Britain with the view of interesting the people of Great Britain as well as of the United States (he has been here for the same purpose,) in the South American people. It is his idea that South America can be evangelized and ought to be evangelized during the next four years. He says it will cost four hundred dollars to support an American missionary there, and \$150 to \$200 a year to support a native worker. There is a two-paged article by the editor of a paper in that country on this subject of evangelization of the country, besides Emilio Olsen the missionary himself, writes an article on the same subject in which he says: "I don't believe that the world will ever be evangelized by machinery. The Lord wants to use not only ordained men but men ordained by the Holy Spirit, and the Commission commands them to go to Jerusalem, Samaria, and the uttermost parts of the earth,--and I think South America is our Samaria, because it is as it were our next door neighbor."

I am glad to tell you, from recent observations, that the door is opened in Bolivia, Ecuador, and all the most difficult centers. God has permitted him during the last fifteen years to work in South America and to preach to a million of those people, and his great delight has been to give to the people the Word of God. "South America

is not going to be saved by fine experiments but by God's Word and Work. A missionary without the Bible is like a carpenter without his tools. I know that thousands have been saved by simply reading this book." Bro. Olson is not seen or by any denomination but is a Gospel worker in the strictest sense of the term. In conclusion he says, "I believe that a hundred thousand.....

and a hundred missionaries.....could reach forty millions of people in four years." It seemed to me when I read that article,--and I wish you could all read it, for it is full of the real missionary spirit,--it seemed to me that God has laid out a work in South America; God has a work to do there, and if we as a people are not willing and are not ready to step out and do that work, God can and will raise up laborers to do it. As I read that article, I could not help but feel that this missionary has the real Gospel to give to that people, and by reading this article I could not help but see that his method was the right method. The main object of his work has hitherto been to give the people the Word of God and let that do its work. As he says, thousands of people have received the Gospel just through the simple reading of the plain Word of God,--"The Book" as he calls it.

But you will say, "This is not medical missionary work, and the meeting for this evening is in reference to medical missionary work." Yes, that is true, but so far as I can ascertain, from the study that I have put into this field, there is scarcely any medical missionary work done there,--I cannot find any evidence of any medical missionary work being done in South America. On looking over the files of the Medical Missionary I find two doctors in South America and I don't know of any others,--one doctor being located in Rio Janeiro, and one located in Chili. These are the only medical men that I can find

located in South America, and so far medical missionaries are concerned, and medical missions, there is nothing of that kind there, that I can find out; possibly there is one or two medical missions there, but such are not mentioned in the medical missionary reports of the world and other sources of information that I have looked up.

Just a word about the need of medical missions there. In Chili, which is the foremode of all the republics in South America, in intelligence and enterprise, we have a population of three million three hundred thousand. She possesses 13,000 miles of telegraph lines and nearly a thousand elementary schools. The climate is one of the finest in the world; it is a beautiful country, and yet in that country 80% of the children die,--what does that mean? . This was told me by a missionary in Santiago, Chili, who had been there for a number of years, and she explained it by saying that they knew nothing whatsoever about healthful ways of living. If I had the time, I would read you extracts from one of these papers. They are full of all kinds of disease in consequence of their methods of living. The people know nothing about caring for their bodies at all, and have no means of knowing. A lady told me that even among the very best class where we might expect them to know something about healthful living, little or nothing is known; that the people of the highest classes live in luxury. She said that the program for the women was, rising at ten o'clock in the morning, and then a french novel, and then a breakfast, then another french novel, then a ride on the boulevard, and then the theatre till one, two, or three o'clock in the morning and thus the day is passed; that is among the highest classes, --the class that should be able to help the poorer class,--that ought to give them the Gospel of healthful living, the Gospel of health. So you can see from this brief statement

the condition of the people of South America so far as health is concerned.

But I am glad to say that medical missionary work has been started down there in South America,--in Trinidad. Not many months ago one of the nurses with whom you are acquainted, Sister Stella Colvin, was sent there to do missionary work. I have here in my hand numerous letters dated in July, August, September, November and December, 1896, but I have not time to read them; but I gather from them at first that Sister Colvin had trouble and hindrances so that it seemed as though there was no chance for her to do missionary work there at all. Now it is different; she has her hands full of work. She has gained the confidence of the people and they are glad to have her at work among them. And not only that, but the medical profession,--the doctors there, --are gaining confidence in her,--so much so, that they are furnishing her with medicines and treatments. She speaks here of the different doctors employing practically the same treatments that she has been giving. She tells us of some very interesting cases of typhus fevers. The first thing she did in such cases was to commence her treatment and send for the doctor. The doctor came and told her to go ahead with her treatment,--"Do what you are doing," he said, and the doctor stood by her all the time. In one of these letters she says that she was very much discouraged when she came there; that at first the work was all hedged up so that it seemed as though she could not do anything at all. Now note here, --she was better acclimated after that when there was work to do; but she writes that at this time if she had had much work she could not have done it for she would not have been able to stand the climate. But during this time the Lord led her to become acclimated and there was no work to do. The country is an

unhealthy country; there is a great deal of fever there, and she got accustomed to that, but she was very sick for a time, while getting acclimated, and during that time she had no opening for work. But now she is healthy, strong, and vigorous, and God has given her all the work she can do, and she calls for more help, and the Lord is opening up the way.

Here I have a very interesting letter from Bro. Towne, (?) saying "Here we are, located in Buenos Ayres,. Very few know how to live healthfully; they know how to eat great quantities of food and drink intoxicating drinks, and as a consequence ulcers and sores are the order of the day. But the matter I write to you particularly about, (the letter was addressed to Dr. Kellogg,) is to furnish us two or three good nurses. If we had three or four good nurses located in this city I am sure they would find all they could do," and I am sure that it will be by such indirect methods that we shall be able to get a foothold in these Catholic cities. You have heard from Elder Bicknell how they got hold of the Catholic element in Burlington; it was by doing Christian Help work, and I note the very same thing in this letter.

Another writer in speaking of South America says, "The most neglected continent," this book calls it, -"The Neglected Continent", and such it is indeed, for the workers there are but a drop in the bucket compared with the work that is to be done. (Reading extracts comparing the number of missionaries, etc.)

South America calls for help; will you give it? Will you send out help to them? Will you send medical missionaries there to open up this grand and noble work among the people and the natives there? There are five millions of native Indians there who have not hitherto been

reached and have not received the Gospel at all.

DR. KELLOGG: It is a very singular thing that we should be so thoughtless and heedless in relation to missionary work in countries which are so close at hand. The border line which divides between Mexico and the United States,--between that line and Cape Horn there are less than half a dozen medical missionaries. I am sorry Dr. Salmans who was the first medical missionary south of that line, is not here to speak to us. He started, some three or four years ago, at Silao, Mexico all alone. He is a presiding elder of the Methodist church; he asked for leave of absence from his work in Mexico, came home, obtained a medical education, went back and has carried on medical practice in connection with ~~his~~ his work as Presiding Elder, and by the earnings of his private practice he has been able to support two or three other missionaries. He has earned three or four thousand dollars a year in his private practice, his surgical operations and private medical cases, and thus he has been able to support the medical mission there all alone. But he has run behind \$1600 or \$1700 in the purchase of medicines etc, several thousand dollars worth of which he has on hand, and at present his church board at home will not make him an allowance to pay him for the money that he has borrowed to purchase medicines and drugs for his mission. His only hope of redress is to sell the medicines, and he is in great distress about it.

I mention this so as to show some of the needs of medical missionary work. Dr. Salmans is now on his way to New York to appear before his Board to beg for a little assistance for his mission. . So that our own mission at Guadalajara is really the only mission in the Southern field South of the United States on this great continent. Our

mission in Gaudalajara , where we have four missionaries, constitutes the only recognized medical mission on the whole continent of America South of the United States line. In the greater part of these countries is is difficult for physicians to work, but competent nurses can work there and can easily acquire the confidence of the people, as Sister Colvin has done. We would be glad to hear from Mrs. Whitney in reference to the Dark Continent and the mission fields over there.

(Here insert Mrs. Whitney's report.)

DR. KELLOGG: We have in this country a doctor for every seven hundred people,--and it seems to me that we have more doctors than are necessary . But in Africa there is only $\frac{1}{5}$ one doctor for five millions of people and there has been so great an appreciation of physicians there that a few years ago Dr. Carey worked his way into Central Africa and he paid his way as he went along by his medical skill. The natives were ready to pay him for his services; they were ready to support him, ready to carry him on his journey--ready to carry his luggage, and ready to do anything they could for him, so he remained in Central Africa and he died of malarial fever after laboring there three years.

Perhaps you would be interested in a letter which I have just received from Dr. Carmichael , so that you may see something of the dreadful condition of the people of South Africa, for whom help is so much needed. At the present time they are suffering from famine there; the government supplies food to those who were friendly to them during the late war, but allows those who were unfriendly to starve to death. Not long ago a woman called at the mission house while they were attending meeting and helped herself to food,--grain, beans and other things, and then she disappeared; she left one of her boys there. The following evening Bro. Henderson found a second child,--a girl about five years of age,--lying on a large rug in a dangerous condition,--its head was bruised, and on its right temple there was an ugly cut and it was suffering from concussion of the brain. The theory is that the poor woman in her desperation tried to kill her child and left it there supposing it to be dead. "The government sent down carloads of grain which was delivered in wagons drawn by sixteen mules to each wagon,--but their own food is nearly exhausted. We have an abundant supply; we are thankful that we have grain enough for a month, and we feel

very thankful to the Lord for the good garden supply which we have; we have a good supply of tomatoes etc., and a good prospect for more tomatoes. We eat potatoes, beans and corn, pumpkins and weeds. This is what the missionaries are living on at the present time. They have had to sell all their hogs and sheep because the natives are stealing them. The other day Bro. Henderson captured a boy who had been stealing, and he showed him where three children had been thrust into a hole dug by a bear and covered by some brush. On examination two were found to be dead and one was alive; he had been thrust in with his head down; when drawn out his nose and ears were found to be full of maggots; they had eaten holes through his face and head. To-day his head is discharging ~~pus~~ matters produced by poisons and worms; otherwise he is in a condition to recover; he is rational and can talk, (Reading letter.) In a subsequent letter he states that this child is rising from a living grave; that he is gaining and promises to make an excellent recovery.

DR. CARO: I am to speak for nine hundred millions of people in the next ten minutes. There are three factors in missionary work on the fulfillment or nonfulfillment of which depends the success or failure of missionary work,--the first of which is self-preservation, second, self-support, third the ability to spread our missions. Now it will take no time whatever for me to persuade anyone here that the medical missionary, of all others is able to fulfill the first requirement--that of self preservation. We have seen among our own missionaries as well as those of other missionary societies, a great expenditure of time and means in bringing missionaries back to obtain medical aid. While other societies are sending out medical men we can do something in the same line in sending out new groups of missionaries,--and this

should be done.

As regards the second requirement,--self-support,--I will give two or three short examples to show to what extent a medical missionary can support, not only himself, but other branches of medical work as well.

In Korea, at first, the greatest difficulty was experienced in obtaining an entrance for the Gospel; this could only be done after a physician was sent there,--it seemed as though nothing could be done until then. The nephew of the king received a wound in the back; he was bleeding profusely, and the doctor arrived in time to tie the artery and save his life. That physician was at once given full liberty to practice there. When his missionary society sent him out it cost them fifteen hundred dollars a year, but after this he earned and turned over to them five to eight thousand dollars yearly. This work is self-supporting and is also supporting other branches and is opening the way for the Gospel in Korea.

Right in the very center of China there was a large district in which it seemed almost impossible for any missionary to enter and succeed in doing much good until the wife of the Viceroy, Li Hung Chang became sick. After trying various methods without success, he sent in desperation for Dr. McKenzie and he turned over the case to a graduate of Ann Arbor, (Dr. Howard.) Fortunately the lady got well, and the Viceroy gave them a large tract of land and gave them a hospital where they commenced medical and Gospel missions. Dr. Howard was the means of introducing President Angell to the Viceroy of China, thus assisting in a national matter as well as in the spread of the Gospel. Li Hung Chang himself in speaking of their physicians said this, "We Chinese believe that we know how to take care of our souls, but we also believe that our doctors know nothing about our bodies; further more we believe that your doctors know all about our

bodies; therefore send us medical missionaries,--we~~n~~ want medical missionaries." So you see that Central China, through Dr. McKenzie assisted by Dr. Howard, has opened Central China to the medical missionary, and through the medical missionary, any branch of missionary work which we desire to take up. I will give you another instance: Persia is a country which has been difficult of access to any medical enterprise. Dr. Graf entered Persia, and while there he succeeded in saving the life of the wife of one of the governors of Persia. The governor was so pleased at this that he gave Dr. Graf a large territory, built him a hospital, and at the present time there are three or four good hospitals in operation in Persia with the assistance of other Gospel workers as the result.

Now in the city of Bangkok, in Siam, there was a strange experience; Dr. Pentecost, a Baptist minister tried to do some missionary work but did not succeed. Finally through his success in the practice of medicine the king and some of the leading people of the city became interested and they gave him \$275,000 and a place for him to carry on his work, and I believe that there is plenty of money to carry on this work if you go at it in the right way,--and this seems to have been the right way.

As regards the opening of the work: Just East of China there is the country of Burmah; there is a great deal of work being done there. Let me tell you how the work started. Some evangelists tried to start Gospel work but were driven away. Dr. Judson was driven away from India and went to Burmah; he was the first missionary who was able to make an entrance,--and I presume his influence has spread so widely that Burmah is now very thickly studded with mission stations, as well as the surrounding countries,--Assam, Siam, etc.

Now China needs help more than any other nation,--four hundred millions of inhabitants to one hundred and forty doctors so one doctor has a constituency of three millions of people. Is it not a wonder that a native physician is allowed to have such a constituency? Here is a prescription that I will read,--"2 parts of dried snake; 1 part scorpion 1 of centipede, 1 of wasps. Mix. (Reading prescription.) Is there any wonder at the present state of things? It is simply because we do not send them enough physicians. At the present day they ask for three hundred thousand physicians. Right up in the North you find among the provinces of Mantchooria and in the great central province of Thibet, practically not a medical missionary,--nor any other sort of a missionary,--and yet many people suffering not knowing that there is a God who is willing to relieve their sufferings.. Thibet, I believe has not yet been entered by medical missionaries but I believe the way will soon be opened for them.

India is about the same,-- 82 medical missionaries to three hundred millions of people. There are great openings for ~~any~~ any line of missionary work in Central Northwestern China, Mongolia and Manchuria, and the regions North. In India we find missionary stations situated along the coast line almost entirely, while in the Central portion,--the Bengal Presidency, etc., there are hardly any. Surely the field there is wide open,--and what can be done?

I will give you an instance in the experience of Dr. Kerr who is located in the Southern part of China at the seaport of Canton, (larger than Chicago.) During thirty eight years he relieved 38,000 practically incurable people,--a thousand a year. He restored sight to the blind almost as Christ did and is supposed to have received and treated 700,000 people during that time. Now that is enormous, is it not?

One man did that! Down in the Swatow hospital, a little North of there a man did almost as much. So we find that medical missionaries can do almost anything.

A medical missionary while passing through one of the large thoroughfares in one of the large cities of China met a poor leper and said; "Are you a leper?" "Alas, alas, I am!" "Can't you cure yourself?" "Cure myself,--no; the more I do the worse I am." "You see that you are helpless?" "Yes, no one cares for me, and no one knows what I suffer; I have no friends; I am hungry and no one feeds me; I am sad but they only laugh." "But some one cries." "Who is he?" "Let me tell you,--it is Jesus; Jesus loves you." "Will he bless me and help me?" "Yes, just trust Him." "Where can I find Him?" "Come with me and I will show you." "Come where? I am a leper and I have to beg." "Jesus will provide for you; just come with me."

The Christian physician eased her pain. He has had his head shaved and he looks contented and happy. He is teaching a little mission school and urging the children to come to Christ. The scene changes, to the western portion of the country where there is a mission graveyard. A group of sorrowful missionaries stand around an open grave; Chinese converts are there weeping quietly. This leprous person accompanied the missionaries to the far interior praying only to be able to testify to the salvation of Jesus Christ. His prayer was granted, and around his grave wept many whom he had brought to the Savior. Leprousy had finally done its work, and the Chinese missionary waits his coming Savior,--he is clean.

Way off in Farther India, Dr. Parmelee (?) found a poor man praying and said to him, "Who are you praying to?" "Nobody." "Why do

you pray?" "I don't know." That was the condition at that end of the line. At this end of the line there was a gathering of a missionary society; they were praying. One prayed to the Lord that he might be justified; another that he might be sanctified; another prayed, "Lord may we not only be justified and sanctified, but let us all be missionaries. Now God has given us the means to carry out all these requirements which I have stated. He has given us a mission, and he has given us principles,--if we will carry them out--not only to support ourselves, but to go out as a denomination supporting ourselves in this and other lines of Gospel work, and also to open other lines. He has also fulfilled the third requirement,-- to open other lines for the spread of the Gospel. There is one thing left, and I judge we are getting to it,--to become thoroughly educated medical missionaries.

ELDER JAYNE: I bring to you news to-night concerning a mission field of great importance, although not so far from home as some of those of which you have heard. I speak to you of our great cities upon the Atlantic seaboard. If I had more time I would gladly enter into details with reference to the needs of these fields, but shall simply tell you something about the conditions of society and let you draw your own conclusions with reference to their needs. As far as the work of the men is concerned, you may imagine Chicago, (you have heard much about that city in its worst features,) and then you have Baltimore and other cities and can realize, also, if possible, that in New York the conditions are still worse. I have stood upon Broadway at ten o'clock in the evening, and seen a line of men reaching for many blocks, standing in single file, waiting for the sound of the midnight stroke, that they might pass before a bakery where they gave away the remains of their bread at the hour of midnight. They would pass by in single file, each man being desirous to get his bread, -- it was but a few slices--only a small piece, but they stood there in the cold midnight air when I had my overcoat and wraps tightly drawn around me, standing as I am now, and stepping from side to side through one, two, three hours, waiting to pass before that place and get the bread. In regard to the women of the city,--if the condition of the poor men is thus, , what would you think of the condition of women who cannot provide for themselves nearly so well? There are said to be 28,000 women in the city of New York who support their own husbands.

Think of children in those cities under such conditions; I wish I might enter more fully into that matter. ; I will give you a few simple illustrations of what happens quite frequently: At one time two little boys were taken into the station house and from thence to the

hospital; they were nearly frozen to death. They had laid down upon the irons to warm themselves by the heat of the furnace below; but the fire was extinguished that night, the irons cooled, and they were nearly frozen to death. But while such is the condition of the poor throughout our cities, if they do not pay their rent and the person has not the wherewith to do so, and although they may be starving, they must go upon the street. In short there is the terrible degradation and want in these cities of which you have heard so much as existing in Chicago.

But I am going to speak to you a little about our own daughters,-- just such as I see before me to-night. You can scarcely imagine the peril to which poor girls in these cities are continually exposed. I have, from good authority,-- one of the workers in the Florence Crittendon mission,--the story of a girl which will illustrate what happens to many: One man supposed to be a man of repute, and yet frequenting places men ought never to visit, tired of everything there was there, and so they concluded that they must procure for him a young and beautiful woman. They saw a schoolgirl, one morning, going by their place to her school. They made up their minds that she should supply that want; so as she was passing by on returning from her school, one evening, a colored woman was washing the steps, but she quickly seized the girl's arm, under pretense that something needed her attention, enticed her within that door and it was closed. Willing hands carried her into this room. Word was sent to this man that she was at his disposal. He came about the hour of six, and when he went through the room, as had been his custom, the poor girl rushed up to him, threw her arms about his neck and said, "Oh, papa! papa! How did you ever find me here?" Now suppose it had not been his own daughter,--in many instances it is not his own daughter. In the city of Baltimore, in

which I live, an incident occurred which is brought forcibly to my mind. It was only a little while ago when one of our own brethren,--I will not tell you his name, or state,--had a daughter that he has not heard from since the occurrence which I am about to relate. She was visiting a married sister in Baltimore; she was to take a certain train, and the conductor of that train was to take her home to her sister; but she missed her train which was an hour late. She got to the depot and she walked down to the news stand, purchased a little paper, and wrote back to her mother saying that she had arrived and that there was no one to meet her and take her to her sister's. She sent a messenger to her sister to come and meet her, and in a little while a lady finely dressed and a gentleman came in and entered into conversation with her. They went out together and this girl went out of her parents' lives and out of the knowledge of her friends. As I walked up and down those stairs which she had trod, I realized that my own daughters dwelt in that city and I wondered when the time would come when Christian men and women would rise up and in the name of Christ deliver us from such danger.

I would like to talk much longer about this,--but you ask us, "What are you doing?" I have been much impressed with the idea of doing something. Brethren, it is time for the people of God, in the name of Jesus to go to work. Now the very first thing that I am going to tell you is, what we are not doing. We are not trying to be professional men in our conference; we don't want to undertake the work of the doctor. We believe that the great body of Christ's church must work, but we cannot supervise the work of a physician,--unless doctors are very much unlike other men. They find it about all they can do to manage themselves, and we would hate to undertake to manage the medical work. But there is a great field of medical work which is not professional

in which God wants these people to enter. One of the churches of our conference has recently been divided into fourteen classes, and to-day they are being taught Christian Help work. Another church has been divided into bands, the territory has been districted, and they are attending to the wants of the people; we are doing the same thing in some other churches.

And how do we work? I will tell you something about that. It is not everybody, as we have learned from our experience, who is well calculated to do this kind of work. We find that God has given men varying talents, and He requires of each of us the exercise of those talents which He has given us. Some are well adapted to tract and missionary work; others are well adapted to other branches of the work. Some may make excellent helpers in this kind of work, while others succeed in other departments, and as our workers have gone forth they have tried to adapt themselves to that work for which they are best suited,-- for instance we go forth with our tracts and the Signs,--I will tell you how some of these workers do: A man goes forth with the Signs in the morning where he cannot sell a copy, and he may sell a small book in another place; but he goes to a house and finds a family without fuel. Can he sell the Signs in that family? No, they can't buy fuel. Can he sell them a little book? No. Suppose he goes to them with the Signs,--does that warm and feed them? No. I will tell you what some of our workers do in such cases,--they put their hands right down in their pockets and go out and purchase a bucket of coal and some bread and they bring in the bread and coal and supply the hungry, and when they return they report this case and the condition of those who are engaged in the medical missionary work and they take hold of the case and relieve it.

Even our children are doing that kind of work. I have in mind one little girl who went out to sell the Times, and as she went, she found a family in a destitute condition. When she came back she said to her mother, "Mamma, there is a family in such a place, and the children are crying for something to eat." The mother investigated the matter, and found that it was true. Back to her house she went, and filled her basket with food,--health foods, and took along a pitcher of caramel cereal coffee and a few apples, all of which could be easily carried, and the little girl did not wait to do any more canvassing, but hurried to that place with the food and supplied the hungry children. When she came back she said to her mother, "Mamma, you ought to have seen those children when I gave them the food; they just snatched those apples and crackers from my hands,--they ate it just as I have seen dogs eat bones.

We find this as we go forth to our work,--that the associated charities of one of those cities are so numerous that it requires a book larger than that old book we used to print, "The United States in Prophecy",--to simply make a catalogue of them--and yet that is the very city in which this case was discovered which I have just referred you to. As soon as they found out what we were doing they came to us and made suggestions and entered right into the work. When we found these cases we would simply go to some of their physicians and they would administer treatment free of charge; and when we have nothing more that we can provide, they send their agents around and see that these poor families have food and clothing and fuel. Since I came into this house I have received a letter from one of these cities,--from a nurse who has become acquainted with our Medical Missionary and Benevolent Association, and

she is working in one of the leading hospitals of that city, having given her life to hospital work; it is her plea in this letter to me that arrangements may be made for her to come to this place and become more familiar with our methods of work,--that she may engage in the work under the direction of the Medical Missionary and Benevolent Association. And there are still more coming. Three trained nurses in one of our cities accepted the truth this last summer besides this one of whom I have just been speaking, and God is leading us by this means to an acquaintance of methods of work in days to come.

One thing is absolutely essential, and that is, that we must continually do this work for Christ,--for the love of humanity,--and not for the advancement of our particular ideas. As quick as people get the idea that you are doing this work for them for the purpose of indoctrinating them those who would otherwise help us, and have a different spirit are turned away; but while we do it with another object in view,--with the love of Christ and the love of souls in view;--it is not so, and there are great results, because as soon as people see this spirit and these methods, they begin to enquire concerning it; they soon inquire as to what we believe and they soon find out what we think, and their mind once opened, we can easily implant the truth. But if we endeavor to put the truth into a mind already closed, or that have no eyes opened, we make very little headway. So in acting upon the principle upon which our Savior labored --that of love for humanity, we find that the Lord gives us the greater success, and I hope and pray that every one here may keep this thought in mind that it is the love of God and the love of souls that is to constrain men to this great and arduous task which is before this people and upon our church. People often sit in their homes and say, "I wish I had a little better sofa, or furniture," and complain of their lot in life, but as soon as you get

where they will go out and find children without bread, or a wife and mother sick and without proper clothing, and where they see the misery of the world, their hearts will be touched, and in a little while the Lord opens their minds to the blessings they already possess, and in their intense effort to help others, they feel that they would rather part with some of the luxuries of their own homes instead of acquiring more, and so, the love of Christ constraining them to do this work, they become better Christians, their hope of eternal life is in God and as they water others, their won souls are watered. When I see these nurses with their white caps, I contrast them with the white-caps down in Maryland, and I believe that their work will have a tendency to stop the tearing down of our tents and the tarring and feathering of our ministers there. May the love of God and the Spirit of God, brighten them and ripen them, for the Eternal Day.

DR. KELLOGG: Before we go away, let us take a glance at the picture presented here to-night. Here is all this great field,--the great continents of Asia and Europe and all Africa, covered with their teeming millions, and thousands and thousands of people in our country, but no one gives them relief; God has given us special means for the relief of the suffering. Here we live in comfort and luxury. Now let us think what all this means as to what may be done for all these millions of suffering ones. I hope that God will open our ears so that we can hear the great wail of woe of all this suffering and anguish. As we go to our homes let us remember that every groan of anguish from every suffering man or woman,--that every thrill of anguish,--is an appeal from the Savior in behalf of suffering humanity saying "Come and help us."

March 14-97.

DR. KELLOGG: I will read to you from the Year Book, a short definition of Christian Help work. (Page 106.)

I was walking along Custom House Place at one time and I called the attention of a nurse to the fact that the sidewalk was dirty. It is our rule to keep our doorsteps and sidewalks clean so that the men who walked on the sidewalk would be struck with the fact that ours is a clean sidewalk; we wish this to become a conspicuous place in that respect, also to have the sidewalk clean and the doorknob clean. As I happened to be passing a poor man while I was remarking upon the dirty sidewalk he turned to me with the greatest violence of language; he swore a terrible oath at me and said "I am tired of these croakers," and he railed on the "Hypocrites." He thought I was talking about his being dirty, and that I was commenting upon his dirty appearance. But I apologized, and explained to him the truth of the matter for I did not want him to carry this feeling against me in his heart, so I told him I was not commenting upon his dirtiness. There is a feeling of this kind among some people which we desire to avoid by showing them that we are simply Christian helpers. (Reading from Year Book as to the motive of the work etc.)

The question which I was very anxious to see brought before this meeting was, What shall we do? How can forward this work? How can we get the largest number of people engaged in this work? I am sure that the discussion of the subject which has been had here, and the interesting incidents which have been related by Sister Henry and others must certainly have brought before us very fully the need of this kind of work and the vast opportunities which are presented for work of this sort. The matter is now before you for such disposition as you

consider best.

Perhaps it might be well to bring before the meeting some resolutions passed at College View. I was there a short time, and there was a state of haste and confusion, but in order to bring something forward for consideration a few propositions were prepared,--but we might as well keep these in the back ground unless called for and let every one present speak what is in his mind.

MRS. Henry: I see such an infinite resource in your hands for this work that I can hardly help speaking of it and giving you what seems to me a practical point at which to apply principles and begin work,-- that is, with the mother and the baby in the cradle. Now the difficulty which you see before you is, how to approach the people without making them think you are after something that they don't want to give. The question is how to begin work without being considered intrusive,-- how to be able to preach this Gospel so that it will be received. You know you can say anything in the world to anybody if you talk about a baby,--especially if it is their baby,--and if they haven't got one you can borrow one and talk about it. That is the point then at which we must begin in our work; as I have said, if you talk about a baby, to anyone, you can say anything you please so long as it concerns the life of that child. In this way you can start any proposition you please and you will never be accused of promulgate your own ideas and selfish interests so long as you keep right close by that cradle. If you begin with the baby you will very soon reach the mother and her needs and can soon begin to search into how to supply their needs, whatever they maybe, and it may be a wealthy mother,--or it may be a wealthy woman who sent you there.

My plan is to district a city and to have just as many districts

as we have workers and a book which shall contain the name of every helper, and visit everybody, wealthy and poor, good and bad, interested and indifferent; we visit some people for the purpose of doing them good and we visit other people for the purpose of getting them interested in helping us do good. I would keep right close by the baby in the cradle all the time. We will say to a wealthy woman, for instance, "Here is a family of little children down here whom we would like to have you help us assist," and that will lead out--it requires tact, of course for all the lines of thought and question which will spring up, but we can follow up the work in this way, and with the disposition to do it, the ability will always come to meet the needs of the people whether they be rich or poor. In these days of awakening concerning Child-study and child-culture, everybody is ready to listen when we are speaking of children, and you, with your cooking schools and your health foods and your health reform dress and everything which underlies your work,--why it does not seem to me that there ought to be a shadow of a difficulty in your way. Just get the women of your church, and the women of the community,--get all the women of the community to unite in helping in this district work and visit everybody and find out just how they are related to the needs of the growing children of the community, and then follow it out just as the Spirit of the Lord leads and the truth directs and the work will develop in your hands; and I believe you will find if you just keep close to that thought that everything concerns the child you will succeed, for if you pick out of the world everything that has reference to children, you would not have much left. If you will just unravel the thread that is woven in a baby's stocking out of the web of this world, it will all fall to pieces. I just give you this as a suggestion.

ELD. JAYNE: I am very glad the doctor (Waggoner) has spoken (upon the subject of the church and the club,") because I am intensely interested in this work. If you will give me a moment I will state a few things which I have learned from my own experience. I believe from what we have seen to-night that we now see that this is the work (health work,) of the church of Christ. And I want to call attention to another thought, and that is that when Christ delivered to His servants his goods, he gave to each man according to his several ability; we meet that in our experience to-day. We find that one is able to speak well; another is a good canvasser; another handles books and papers well; another is just fit for another line of work,--health foods, etc.

One of the speakers has said that we must educate the church to see that this health work is the work of Christ; I want to call attention to that thought,--it is true,--this work is the work of Christ. And now as that work is before us, how shall we go about this matter of education? That is a very important matter. Shall we let John and Mary "Grow up?" or shall we train and develop them? Now if you are going to educate your youth in other things, you select as their teacher individuals who are well adapted to that work,--men and women who understand those things which we wish them to teach. Now according to my experience I have found that while instructing the church and educating them in this matter, it has been exceedingly profitable to permit those-whom God has been leading out during these recent years to impart instruction to those who are endeavoring to learn how to do this work, giving them their own experiences, and we have found therefore, that our connection with the secretary of the Medical Missionary and Benevolent Association has been most profitable and that we have received suggestions,--that he has given suggestions to our workers --

not dictations; these brethren tell them their experiences and we are able to learn of them and thus we are assisted in applying these principles.

Eld. Evans spoke of his experience in one of his churches,--he went to the church and he labored the very best he knew how in the fear of God, but he was unable to accomplish the work needed for that church. Later, one of our brethren went to that church and simply introduced the Christian Help work and let other matters almost entirely alone and their hearts became softened while working for the good of others and they are one of the most active of our churches to-day. Now that church could not and would not have succeeded in that work had it not been that others in our conference had received and education from the Medical Missionary and Benevolent Association and were ready to educate that church. Another speaker has said that Christ must get into the individual in order to do this work. How are you going to get Christ in there? I will tell you one way that Christ has gotten into the hearts of a great many individuals that is, by telling them of the work that is being accomplished in Chicago; it has started a train of thought in their minds that God has used in bringing them to a place where they will labor for Him. How would they know of that work in Chicago unless they had been told? And what are our reports but telling others of our work that they may emulate our example. It seems to me that our success depends very largely upon the principle of bearing testimony. It is said of some that they "Overcame him by the blood of the Lamb, and the testimony that they bore." We bear testimony, not simply that God may hear it,--but that it may be a source of encouragement; that it may edify others.

I will not take any more of your time, but you can see what I think about it very clearly. I would like to see the spirit maintained

which will bring about unity and coöperation,--giving and receiving assistance in the lines that I have indicated.

DR. KELLOGG: It is said that when one ministers to the needy angels are drawing very near. The way to find the Lord is not by simply striving and laboring for ones self, but going where the Lord is in helping the suffering and the needy. When a man has got this thought in his heart he has received it from the Lord,--the Lord has put it into his heart to help the poor and the needy and when he does this, he is obeying the Lord and he will find the Lord.

Joint Meeting.

DECLARATION OF PRINCIPLES AND POLICY.

Whereas, The Stockholders of the Rural Health Retreat have voluntarily placed this institution under the financial control of the General Conference Association and the medical supervision of the Medical Missionary Board; and

Whereas, It is eminently essential to the success and harmonious development of our Medical Missionary institutions and work connected with them, that unity of plan and of principles should prevail,

Resolved, That the faculty, managers, and ^{Local} advisory board who are by us placed in charge of the St. Helena Sanitarium, or Rural Health Retreat, to conduct it under the supervision and direction of the General Conference Association and the Medical Missionary Board, are hereby advised and instructed respecting the principles and policy which should be maintained, as follows:

1. It is expected that the St. Helena Sanitarium, as the Sanitarium at Battle Creek, and other institutions which are established under the same auspices in different parts of the world, will represent in theory and practice the principles of the reform movement, of which these institutions are an outgrowth. Without particularizing in detail, the following principles may be mentioned as of leading importance:

(1) The moral obligation to observe the laws of health and to cultivate the highest bodily health as one means of the highest moral attainment.

(2) Rational dress reform and simplicity in dress, discarding jewelry and superfluities of dress and adornment.

(3) Diet reform, especially the discarding of tea and coffee, condiments, cheese, fried, pickled and highly seasoned foods, and to discourage the use of flesh foods so far as is consistent with the well being of patients, maintaining vegetarian principles and representing them in practice ~~as~~ as circumstances justify in individual cases.

(4) Temperance reform--total abstinence as regards tobacco, and alcoholic beverages.

2. The general policy of the management should include the following:

(1) The institution should be made educational as well as curative, ~~by continuing to issue its monthly journal and active efforts to sustain its circulation by weekly or more frequent lectures by the Drs. Maxson and Dr. Sanderson,~~ in the institution; by lectures among our own people at camp-meetings, in their home churches, as opportunity may offer; by addresses before Christian Temperance Unions and other philanthropic and reform bodies; by papers before Medical Societies and in Medical journals; also by maintaining a Training School for Nurses on the same basis as at Battle Creek, so far as facilities will allow.

(2) The institution should be a missionary and philanthropic one, the missionary spirit being maintained as the dominant influence in the institution, both in respect to home and foreign missionary fields. Practical missionary work should be done ~~by the institution~~ in the treatment of the sick poor so far as its finances will allow or as may be authorized by the General Conference Association, an effort being made to interest the California Conference, and other Conferences tributary to the institution, in the endowment of beds for the treatment of the sick poor.

(3) An organized missionary effort in Christian Help lines should be carried on in the State, and a Medical Mission maintained in Oakland

and San Francisco, the institution to contribute the medical help but not financial aid.

(4) Persons who are received as medical students and nurses shall first be required to sign a Declaration of their allegiance to the Medical Missionary Board.

(5) Flesh foods should be excluded from the helpers' tables. Two principal meals should be provided for helpers and patients. If other meals are required, they should be served in private rooms rather than in the dining-room, except in case of early meals for trains.

(6) Nurses are expected to wear uniform dress and to observe the recognized principles of health.

(7) The same ^{general} rules respecting the general government of nurses and employees shall be maintained as at Battle Creek.

(8) Care should be taken to recognize the Sabbath by the laying aside of ordinary work so far as possible between sundown Friday night and sundown night after the Sabbath.

(9) A proselyting spirit ^{shall} not be encouraged in the institution, but rather a Gospel and evangelical spirit, which should be made the dominant influence in the institution, its real purpose being the spiritual elevation and moral advancement of those who become acquainted with it either as patients or helpers.

3. The medical policy of the institution shall be in harmony ~~with~~ rational medicine, special prominence being given to the use of natural or hygienic agencies, the use of drugs being so far as possible dispensed with, the general principle being recognized that Nature cures, and that those means are only truly curative which aid nature in the removal of causes, while such palliatives as medicinal tonics, stimulants, anodynes and allied drugs are not only rarely curative but usually impede progress toward permanent recovery when relied upon as curative means. The use of

staphylococci^{4.}

to be discarded

such drugs as mercury, opiates and alcohol are specially regarded as so likely to produce mischief that as curative means they may be dispensed with without detriment to the welfare of the patient.

patients should be required to properly relate themselves to the laws of health as an aid to recovery under treatment.

Duties and Relations of the Superintendent, Faculty, Business
Manager, Matron, and the ^{Local Managing} Advisory Board to the Insti-
tution, to Each Other, and to the Medical
Missionary Board and the General
Conference.

1. It shall be the duty of the Superintendent to study the needs of the institution, to promote its interests, and to see that the recognized principles of the institution are carefully and faithfully carried out by all employed in connection with the institution, and so far as it can be reasonably asked and expected, by patients.

The Physicians shall constitute a Medical Board, or Faculty, whose duty it shall be to carefully supervise the sanitary conditions of the institution, the general dietaries of patients and helpers, and to see that they conform to the principles and requirements of the institution.

It shall be the duty of the Faculty to study and devise means for promoting the medical and missionary interests of the institution, and to report from time to time to the ^{Local Managing} Advisory Board or the Medical Missionary Board, such plans and methods as may seem to them to be likely to promote these interests in connection with the institution.

The Faculty shall also constitute an Advisory Medical Board whose duty it shall be to consider and decide mooted questions which may arise in relation to the treatment and management of cases, and to constitute with such other persons as may be named by the Medical Missionary Board from time to time, an Editorial Committee to take charge of the Pacific Health Journal.

The Faculty shall hold regular weekly meetings for the consideration of questions which may come before it. All cases of death which occur

HELP NEEDED FOR A WORTHY CAUSE.

Something more than a year ago the friends of reform in Australia, after advising with Mrs. E. S. White and others, began the erection of a large building to be used as a Sanitarium in New South Wales. The site for the building was located after several weeks of earnest search by Bro. John Wessels and others, in a beautiful suburb of Sydney, in a place admirably adapted to the purpose, and the work was ~~opened~~ ^{opened} by a committee consisting chiefly of Australian brethren, assisted by Br. W. C. Kelloe, Eld. Barnsworth, and others more or less familiar with the work in this country. The Bro. Kress from Little Creek, and Eld. Burden, from California later went from this country and joined hands with those already at work in Australia, and altogether have been laboring most perseveringly amid great difficulties to bring their work to completion. The Australian brethren have shown a remarkable degree of interest in this new and important enterprise and have manifested their faith by liberal contributions and by substantial loans. The American brethren who have joined the work have labored heroically to overcome the very great difficulties which necessarily attend the launching of such an enterprise in a country where the principles which it represents are little known, and hence little appreciated.

By recent letters from Br. Kress and Eld. Burden, we learn that a few thousand dollars more would make it possible to complete the building to such a degree that work can be begun within a few weeks from the present time. The building itself is nearly completed, but money is needed for equipment,

furnishing medical appliances etc. Ten thousand dollars would give this young enterprise a wonderful lift just now. There is certainly no enterprise on earth more worthy of support than this. The present year is very prosperous in most parts of the Great West, and there must be many farmers who could spare a few hundred dollars to help in this good work as well as not. The gift of a few thousand dollars to the institution just now would enable those who have toiled so long and faithfully to see their efforts crowned with success, and we might all have the satisfaction of knowing that another life-saving station had been established in a far away corner of the earth where multitudes might be rescued from the jaws of death, and restored to useful activity, and from which a life-saving and soul-saving influence might go out among millions who have not enjoyed the exceptional opportunities for becoming acquainted with the light and truth which we in this country enjoy.

Loans without interest or at a low rate of interest would also be greatly appreciated, as it would facilitate the completion of the building and thus set in operation this much needed enterprise. The accompanying ~~card~~ ^{recent} was prepared from a photograph ~~taken some months ago~~ ^{showing} the Sanitarium ~~was not so near completion as at the present time~~. Those who would like to help in this enterprise may address the undersigned, or Eld. J. A. Burden, Wahroonga, N. S. W., Aus.

J. H. Kellogg,

Battle Creek, Mich.