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GOOD HEALTH PUB. CO.,
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ISAIAH FIFTY-FIVE.

O God, my thoughts are not thy thoughts,
My feet have strayed far from thy ways;
The thorns and briers pierce my feet;
I'm lost; I'm lost in this dark maze.
I labor, but I gain no bread,
My hungry soul, unsatisfied,
Cries out for thee, the living God,
I need the peace thou dost provide.

"Ho, every one that thirsteth, come,
Come to the waters free, O come;
No price; find peace, and rest, and home.
Incline your ear, and come to me,
Hear, and your soul shall live, and I
Your God, a covenant will make
As fixed as David's throne on high.

"My word goes forth; as snow or rain
Softens the soil for bud and seed,
So it falls gently on thy heart,
And thence springs forth in word and deed.
It shall not fail to do its work,
It shall not come to me again
Void and inane, an empty sound,
It shall not, can not, be in vain.

"Let wicked men forsake their way;
Unrighteous men, your thoughts forsake;
Return to God, and mercy find,
And pardon in abundance take.
My thoughts are high, and, far above
Your ways, my ways to heaven lead.
Your thoughts and ways lead down to death;
Mine lead to life, to life indeed.

"And when that word shall work within
Thy heart, ye shall go out with joy
With inward peace, to tread the earth.
The mountains, hills, and trees employ
Their powers to sing, and praise the Lord;
All nature is transformed, the thorns
And briers are gone, the maze, once dark,
The fir and myrtle tree adorns."

And, Lord, this has been done for me.
'Twas I was lost, starved, and undone.
I cried for help, I heard that voice;
I came, thou wert my shield and sun.
And this for evermore shall be
To thee, to me, a name, a sign
That thou, O Christ, my Saviour art,
That I am thine, that thou art mine.

G. C. T.
"OUR FATHER."

"And it came to pass, that, as he was praying in a certain place, when he ceased, one of his disciples said unto him, Lord, teach us to pray, as John also taught his disciples." Luke 11:1.

The same request is as pertinent now as it was then, "for we know not how to pray as we ought;" and therefore "the Spirit also helpeth our infirmities," not only by making intercession for us, but also by creating desires in our hearts, and putting right words into our mouths. Men who have never had any verbal instruction, instinctively give expression to their wants to God, especially if they are in deep trouble, because the Spirit teaches all; but the most complete instruction that the Spirit has ever given concerning prayer is found in the model prayer which Jesus by the Spirit gave to his disciples. While we are not confined to the exact form of words which Jesus uttered in response to the request of the disciples, we need to study them much; for they are so comprehensive that they cover the needs of every person in the world, in all conceivable circumstances; and no prayer is complete that does not in effect contain the petitions expressed in the Lord's prayer.

First of all we have —

"our father.

No heathen worshiper could ever address these words to a god of wood or stone. Only he can use them who recognizes a God so great that all created beings are his offspring, and whose relationship as Father is so close and constant that "in him we live, and move, and have our being."

It is to a Father, not a king nor a judge, that we approach in prayer. Even though we know that we are coming to a "throne of grace," the only thing that does or can draw us, and cause us to "come boldly," is the all-absorbing thought that our Father sits upon it. Afterward, when a sense of his tenderness as a Father has led us to confide in him, and to pour out our hearts before him, we exultingly proclaim him king, because that is our assurance that to him belongs power to do for us all that his love designs for us. When we with understanding hearts say "our Father," we feel the confidence and rest and comfort of the "everlasting arms" that are underneath us, clasping us to his bosom.

But there is nothing selfish in true prayer. God is "our" Father. There are crises in our lives, as when Jesus was in the garden, when the urgency of the case, and our extreme danger or need, shut out the consciousness of everything except our individual self and God. Then we can say only "my Father." But on all ordinary occasions we are to remember that we are only one of many, all of whom have equal rights to claim God as their Father. The one "God over all," is the "Father of all, who is over all, and through all, and in all." This thought is the basis of all real missionary effort; for any work done for heathen, either at home or abroad, is effective only as it is prompted by the loving consciousness that they are our brothers. When "the only begotten Son" came "to seek and to save that which was lost," it was with these words to the Father: "I will declare thy name unto my brethren." All who are "partakers of flesh and blood" are acknowledged by Christ as his brothers; instead of feeling that his unsullied goodness gives him superior claims on the Father's love, he gladly makes known that the Father loves us even as he loves him. If at any time we feel that the wickedness of any fallen men makes them inferior to us, we put ourselves above the Lord, and really separate ourselves from God's family, in that we can not then unreservedly say "our Father." There is in the first two words of the Lord's prayer a world of instruction and of admonition. If we always followed this teaching of the Spirit in our prayers, every prayer would be a consecration to missionary work. In all this there is no denial of the fact that the great majority of the world do not know God as their Father, and do not acknowledge him as such; and that by our acceptance of this truth we are drawn nearer to him; but those who are nearest to him, instead
of boasting of it, or feeling that there is a great gulf between them and those who have not an acquaintance with God, are, like Christ, most conscious that the prodigal sons are their brethren.

"WHO ARE IN HEAVEN."

"Our God is in the heavens; he hath done whatsoever he hath pleased." Ps. 115:3. The fact that our Father is in heaven is the assurance that he has all power, and can do whatsoever he will. "Blessed be thou, Lord God of Israel, our Father, for ever and ever. Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty; for all that is in the heaven and in the earth is thine." 1 Chron. 29:10, 11.

Note that the Scriptures will not let us lose sight of the fact that this mighty God in the heavens, who inhabits eternity, is our Father; and thus far in our prayer, although we know that he is King, that view of God is swallowed up in the one that he is our Father.

The thought that our Father is in heaven is not designed, however, to cause us to feel that he is far from any one of us. He who dwells "in the high and holy place" dwells "with him also that is of a contrite and humble spirit." He is "not far from every one of us," because "in him we live, and move, and are." "Can any hide himself in secret places that I shall not see him? saith the Lord. Do not I fill the heaven and earth? saith the Lord." So whether we ascend into heaven, or lie in the depths of the earth, or fly on the wings of the morning to the uttermost parts of the sea, even there the Father's hand leads us, and his right hand holds us.

"In life, in death, in dark and light,
All are in God's care;
Sound the black abyss, pierce the deep of night,
And he is there."

This thought is enough for us to meditate upon, and to mold our prayers for a month, when we can learn more of how to pray.

E. J. W.

THE SCIENTIFIC BASIS FOR FAITH.

Abstract of a Sabbath afternoon address to patients by Dr. J. H. Kellogg, Sept. 30, 1905.

Sick people, of all people, need to have faith, and yet as a class they are peculiarly subject to misgivings and doubt. It is easy to have faith when we can realize that it rests upon a solid foundation. But frequently the question urges itself upon the mind, Is there, within the range of human understanding, a sound basis for faith? There seem to be in recent times many influences at work tearing away opinions and traditions that have long been cherished. Methods of thought are changing, and ideas are being revolutionized, new paths of thought and investigation are opening up. One result of this activity has been to bring in upon the world a flood of unbelief of every grade, from rank infidelity to the milder shades of skepticism and doubt. But at the same time it may be truthfully asserted that never before has so broad and firm a basis for faith been presented to the world as we now have before us.

What is faith? Let us read an inspired definition: "Faith is the substance of things hoped for, the evidence of things not seen." There is, then, a substance, a tangibility to faith; and there are evidences to support it. It in turn bears witness to the reality of unseen things, and it is that power by which the things we hope for have real substance to us.

There are many who regard faith as a blind belief. These conclude that in order to have faith one must needs close his eyes, and accept that which comes to him under the garb of religious teaching. And the one who is able to receive such things most blindly is celebrated for his faith. This supposition concerning the nature of faith is one of the most effectual causes of unbelief. The man who in his skepticism cries, "I believe; help thou mine unbelief," is the man who has not faith. The faith that will stand the trial of fire must have a better basis than a blind, unintelligent assent of the mind. There are those so blind as to
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say, "I never reason about religious matters." And the fact is that their ideas are so befogged that there is no reason in them. The most scientific thing in the world is faith. The objects upon which faith rests are not always within the range of human reason, but the faith that embraces those objects must rest upon the strongest possible reasons.

There are three things which our faith must embrace. The first and greatest of these is faith in God. "He that cometh to God must believe that he is." The point upon which infidels center their greatest efforts is to destroy faith in God. Mr. Ingersoll was supposed by many to have said some smart things, and one of them that he often repeated was to the effect that had he been present at the time when creation took place, he should have offered a suggestion that health be made contagious instead of disease. He thus intimated that since the arrangement was malevolent rather than benevolent, there could have been no God; for had there been such an one, he would have made a different arrangement of things.

But this specious kind of reasoning need disconcert no one, for had Mr. Ingersoll looked a little deeper into the situation he would have discovered that God established health and not disease as the normal condition. Health is the natural state of mankind, and sickness is unnatural. When God made man, there was no disease, but health was everywhere; and in order to get sick, it was necessary for man to violate God's laws. And so it is now; health is still the normal condition, and in order to be sick one must deviate from natural ways, and indulge in unnatural habits for a long time. He must abuse his stomach for many years before it gives out. If he wants to take smallpox he must take pains to put himself in the way of it. He must, as it were, seek association with disease in order to have it.

God is not responsible for the sickness and disease which prevail. They are brought upon us by our unnatural methods of living and acting. After a long course of disobedience the system will give way.

To contract consumption, one must shut himself up and breathe bad air for years and years. He must deprive himself of the blessings of life in order to contract disease. If we want health, all we have to do is to open our windows and let it in.

If one wants trichinae, he must slay a beast and gnaw his bones. But if he wants health, he only has to reach up his hands to the boughs that are hanging low with beautiful and luscious fruits. Health is the thing that is really abundant everywhere. In nature we find it abounding, and it is only when we labor in opposition to God's great provisions that we get sick. Disease is costly, and health is free. It costs much more to shut one's self away from the air, and to clothe the body with costly clothing which interferes with health, than it does not to do those things.

And so, as we look abroad at the manifold phenomena of life all about us, we are impressed with a sense of the presence of a beneficent power often alluded to by scientists as the "Power behind." The reasoning man must recognize the presence and existence of this power, and that power is God. Men have not been unconscious of this overruling and omnipresent power, but they have in the past denominated it law, and have talked a great deal about "natural law"; and back of natural law they have impersonated nature itself, and placed nature upon the throne of deity. But the Christian does not acknowledge any such power or intelligence inherent in nature; it is only in the power which moves all things, the power which creates, and that is God.

Haeckel and Bastian in the past generation labored to prove that the world in some way evolved itself; that life originated in some natural process. Perhaps a shock of electricity went through water, acting upon some substance, and the shock produced a low form of life. And from this beginning, in some way, higher and still higher forms of life evolved, until in the course of untold ages man was the result. This theory of evolution was accepted by nearly all educated people as the dictum.
of science. The theory was elaborated by Darwin and others, but at the present time it is practically abandoned; and it is perceived by leading scientists everywhere that life can only come from previous existing life, that only life can produce life, and that without pre-existing life there can be no life.

Thus this great universe of life to which we belong, both of animals and plants, did not originate itself, did not spring from some accident, but from one great Source of life, which Professor Tyndall recognized, but which he denominated as the "Unknowable." Professor Bunge, of Basle, speaks of this great Source of life as "that thing which exists of itself." The great men of science of the present day are in accord in this view, that life owes its existence to a great Life Giver.

In an attempt to account for life in some other way it has been suggested that life was brought to this planet in some meteor, because in meteoric stones have been found the remains of shells or other forms as evidence of previous life. But how life could pass unharmed through the red-hot experience of meteors has never been made sufficiently clear to render this hypothesis of any account.

Reason as you may, you will finally come back to this great First Cause, because we can not explain anything without God. He is the one great fact of creation; and the only explanation that can be made of creation is in the acknowledgment of Him. As Paul wrote long ago, "In Him we live and move and have our being."

Scientists are now freely acknowledging this same thing. The ordinary events of life can not be explained on any other ground. For instance, how shall we explain the fact that the stomach, which is strongly alkaline, secretes a gastric juice which is acid. All around us we have positive evidence of the existence of God. As the apostle says, "The invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and divinity." And the investigations of science only go to establish more firmly the foundation of our faith in God.

Another question that faith must settle is, Does this great Power, this source of energy and life, care for us? I remember some time ago talking with a lady patient who had a great anxiety to know that God really cared for her. "God is so great, so occupied with universal interests and cares, is it possible that he cares for me?" she inquired. "Has he any special interest in me individually? I should be so happy if you could convince me that he has." I replied, "Permit me to count your pulse." And counting about seventy a minute, I told her the result, and asked her to make her heart beat faster. "I can not make it beat faster," she replied. "Then will you cause it to beat slower," I said. But she replied, "I can not do so; I have no control over my heart." But I said, "Your heart is a muscle, and will not act in this way of itself. There is nothing in the muscle to cause it to act seventy times a minute. Your heart is ordered to beat each time that it beats. It is subject to some will power, and can only act in obedience to that will. Now if you can not control your heart, if, as you confess, you have no will in the matter, then whose will is it that causes your heart to beat?" And she could only say, "God's will."

Every beat of the heart is in response to that will, and so it is with breathing and with every vital function of our bodies. They are controlled by a will that is not our will. The woman went out of my office greatly comforted, and that night prayed for the first time in many years.

I once knew of a man who had the power, by some disarrangement of his nervous system, to control his heart beats. He could even suspend his heart beating, and for money gave exhibitions of his power in that direction. But he did it once too often, and on a certain occasion his heart failed to resume its activity, and his life went out.

By many this mysterious power working within us is attributed to what they are pleased to call the subconsciousness, which
manifests itself in the involuntary actions and impulses of body and mind. Sometimes one starts to do a certain thing, but at once changes his mind, and can give no explanation why this change should suggest itself. He is impressed that some power has intervened between him and his purpose, and has taken control of the matter contrary to his own will and decision.

We all know that we have been kept back from many missteps in this manner. Danger has been averted and calamities avoided by this power which is exerted in our lives. People may call it subconsciousness, but how is it that our subconsciousness is wiser than our consciousness? The fact is, that it is not subconsciousness but superconsciousness. Christians call it providence, and providence is another name for God. This power controls us with a wisdom that is not our own. It is the same power that we see manifested in the natural world around us, working everything in us according to the counsel of His own supreme will.

We sometimes say, "An idea struck me," or, "A thought suddenly came to me," "A truth dawned upon me," and similar expressions. These thoughts and ideas and truths come to us suddenly like a flash of light, even when we are engaged in other matters foreign to them.

I have to say that good ideas that have come to me in my work have not been the result of study. They have not come to me gradually, but they have come like a meteor flashing through the sky. Perhaps I have been looking and searching for them, and suddenly they burst into view like a lightning flash, and all I have to do is to catch them as they come. I mention my experience because it is your experience. You have observed the same thing. And all these things teach us that there is an overruling Power caring for us, and directing and guiding our lives. As a great judge once said, "There is a power, not ourselves, that works for righteousness." It is working for spiritual righteousness and for physical righteousness. God cares for the ravens, clothes the lilies, paints the flowers; and the same God is our Father, and cares for us.

A terrible heresy is prevalent in the world, which clothes nature with all these beneficent powers, and enthrones nature in the place of God. And the phenomena of life are explained on the ground that they are the work of nature, and the result of the operation of natural laws. But there is no such thing as natural law. What men call natural law is simply God's habit. When he first performed any work, he did it in the very best possible way, and since then has been doing it in the same way; and as men discover these methods, they denominate them natural law, and attribute their origin to nature. The operations of natural law, so called, are simply God at work in his great laboratory. This truth is of the greatest importance to us, as the realization of it brings us into closer relations with our Heavenly Father.

I love to read the story of Hagar and her son, after their banishment from the home of Abraham. The water in the bottle is gone, the bread is eaten up, the lad is fasting, and the mother in her anguish is in the extremity of starvation, and she separates herself from her child, that she may not witness its death struggles. And we read, "God heard the voice of the child." It does not say that he heard the mother's voice in prayer, but the cry of the little boy came to the ears of his Heavenly Father. He is the same to-day, and our extremity becomes his opportunity. He always hears our cries for help.

Prayer does not change his mind, but the object of prayer is to teach us that God is, to teach us what he is going to do for us, and to help us to realize what he is doing for us. Prayer brings us into the place and attitude to perceive the blessings of God and to receive them. And when we come to the place where we can realize that this great Power is caring for us, we can then cast all our burdens upon him, knowing that he careth for us. Let us then settle in our minds this great truth, that God cares for us.

Another question remains to be consid-
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ered, which, if I shall be able to settle satisfactorily, I shall do you a great service. The question often forces itself upon our minds: Is there a future life? Is there anything beyond this life? I might call upon the Scriptures for proof upon this point, and we should find it abundant. But to-day, we are looking for a basis for faith from reasons which appeal to scientific thought, outside of direct revelation.

I ask, What is the significance of hunger? you may reply that "one needs food"; but hunger proves more, it proves the existence of food. If there were no food with which to supply hunger, there would be no demand for it. So if there were no water there would be no thirst. But he who has ordained the demand for the blessings of life has provided for the supply of those demands; otherwise creation would be a failure. The same is true of the desire for life, and this is the greatest desire that men have. It has been truly said, "All that a man hath will he give for his life." God has created in us this desire for life, because he has life for us; and Christ has come that we might have life, and have it more abundantly.

The very fact that this desire is so prominent in us, that it so overshadows every other consideration, is positive proof that life exists for us. This poor short life does not satisfy us. We long for a life beyond. Our hearts yearn for a place where the ideals of life will be more fully met than here. We may safely rest upon the assurance that God would never have put such an instinct within us had he not made provision for satisfying the longing, so that the hope of a future life rests upon a basis that is thoroughly rational and scientific. And our faith may grasp that fact, and rest upon it as being forever fixed.

The only thing that is necessary, then, for us to have faith, is to open our hearts to the things which God has done and is doing all about us. Those who are sick need especially to take hold of their Father's hand. He who is working for all his creatures is able and willing to work for you; and I wish that every one here this afternoon might enjoy the great privilege of trusting fully in him who has said, "Fear thou not, for I am thy God. I will strengthen thee."

THE EVERYWHERE PRESENT GOD.

The goal of all knowledge and understanding is to know God. He is the one great fact and truth from which every truth of whatever character springs and radiates.

God has set forth his Son as the exponent of himself. The Son became flesh, lived and walked among men, "and we beheld his glory, the glory as of the only begotten of the Father." Or, as the apostle expresses it, "God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ."

Jesus said that the knowledge of God and of Jesus Christ whom God had sent, is eternal life. There is always life in the knowledge of truth, and death in the pursuit of error.

Nor has our Heavenly Father hedged up the way of knowledge and life by placing any screen between us and himself, nor has he hidden his glory in any mysterious place or way, so that no one can approach his presence. While it is true that sin has incapacitated us from seeing him with our natural eyes, and while it is true that finite minds can not compass infinite objects, and so we can not now know him fully, yet it is a truth made prominent in the Scriptures that God wishes us to become acquainted with him, to increase in the knowledge of him; and to aid us in this most essential pursuit he has sought by every means to reveal himself to us, and to bring himself and his character within the range of our understanding.

Reverential fear of God is the beginning and complement of wisdom. This embraces a sense of his infinite qualities of greatness, holiness, goodness, wisdom, with a sense of our own lack of these qualities, of our complete and helpless dependence upon him. Then, with a realization of these things, we must have an assurance of his relation
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to us as a faithful, loving, tender Father, whose love and mercy are as infinite as his other attributes. We are then prepared to enter upon the study of God and the science of godliness.

Everywhere around and within us are manifestations of God's handiwork. The wonderful mechanisms, the perfect adaptations, the beauty of harmony and symmetry, display a wisdom and goodness that are divine. "The heavens declare the glory of God, and the firmament showeth his handiwork." It is only necessary that our eyes should be anointed by the Holy Spirit, as were the eyes of the servant of the prophet, and we shall see all about us the wonderful working of God. Not only shall we see where his hand has wrought in ordering and establishing creation, but we shall see the abundant fulfilment of those words of the Saviour, "My Father worketh hitherto." He is still at work, restoring, upholding, and creating.

One man reads: "Thy way, O God, is in the sanctuary," and he sees "the Lord, sitting upon a throne, high and lifted up, and his train filled the temple." Another reads in the same Psalm, "Thy way is in the sea, and thy path in the great waters." And so the one localizes him in one place, upon the throne of power, while the other in his studies sees him at work in his great vineyard, exerting his power, and imparting life and breath to all creatures. An individual's course of study and thought may lead him to see God more distinctly in one place than in another. The devout astronomer sees his way in the heavens, and exclaims with rapture, as did Kepler when he had discovered the laws of planetary motion, which are simply the manifestation of the upholding power of God, "Almighty God, I am thinking thy thoughts after thee." The biologist, delving into the mysterious forms of life in the lower world, is awestruck with the sense that he, too, is in close communion with God. The study of the structure of primary substances and tissues reveals the operations of divine wisdom, and one may say, as he wanders through the wonderful labyrinths, "Surely, God is here." The botanist is impressed with the same thought, if he is one who recognizes God.

Theologians have been more or less jealous of scientists, lest they should steal God, as it used to happen many years ago when one could run away with an armful of teraphim or clay gods. And scientists have hesitated to announce that the "Power behind," the "Unseen Force," the "Unknowable," the "First Cause," etc., was really the God of the Bible, the Father of our Lord Jesus Christ, the One in whom we all live and move and have our being.

God has sought to reveal himself in all these characteristics,—

But the love of God is broader
Than the measure of man's mind.

And so it is difficult for us to compass the fact that wherever we may go, and whichever way we turn, there we may, if we will, see God. He who dwells "in the high and holy place, inhabiting eternity," dwells "with him also that is of a humble and a contrite spirit." And he whose mind is perfectly in harmony with the mind of God will feel in his soul the rapture of his presence wherever he may be. We could not, if we would, flee from his presence. We may, if we will, be joyful in that presence wherever we may be.

We have been much impressed with this grand truth while recently reading a volume by Mrs. E. G. White, entitled "The Ministry of Healing." The volume contains a chapter which is headed, "The Essential Knowledge a True Knowledge of God." From it we copy the following:—

"Nature testifies that One infinite in power, great in goodness, mercy, and love, created the earth, and filled it with life and gladness. Even in their blighted state, all things reveal the handiwork of the great Master Artist. Wherever we turn, we may hear the voice of God, and see evidences of his goodness.

"From the solemn roll of the deep-toned thunder and old ocean's ceaseless roar, to the glad songs that make the forests vocal with melody, nature's ten thousand voices speak his praise. In earth, and sea,
sky, with their marvelous tint and color, varying in gorgeous contrast or blended in harmony, we behold his glory. The everlasting hills tell us of his power. The trees that wave their green banners in the sunlight, and the flowers in their delicate beauty, point to their Creator. The living green that carpets the brown earth tells of God's care for the humblest of his creatures. The caves of the sea and the depths of the earth reveal his treasures. He who placed the pearls in the ocean and the amethyst and chrysolite among the rocks, is a lover of the beautiful. The sun rising in the heavens is a representative of him who is the light and life of all that he has made. All the brightness and beauty that adorn the earth and light up the heavens, speak of God.

"All things tell of his tender, fatherly care, and of his desire to make his children happy.

"The mighty power that works through all nature, and sustains all things, is not, as some men of science represent, merely an all-pervading principle, an actuating energy. God is a Spirit; yet he is a personal Being; for so he has revealed himself.

"God's handiwork in nature is not God himself in nature. The things of nature are an expression of God's character and power; but we are not to regard nature as God. The artistic skill of human beings produces very beautiful workmanship, things that delight the eye, and these things reveal to us something of the thought of the designer, but the thing made is not the maker. It is not the work, but the workman that is counted worthy of honor. So while nature is an expression of God's thought, it is not nature, but the God of nature, that is to be exalted.

"God is constantly employed in upholding and using as his servants the things that he has made. He works through the laws of nature, using them as his instruments. They are not self-acting. Nature in her work testifies of the intelligent presence and active energy of a Being who moves in all things according to his will.

"It is not by inherent power that year by year the earth yields its bounties, and continues its march around the sun. The hand of the infinite One is perpetually at work guiding this planet. It is God's power continually exercised that keeps the earth in position in its rotation. It is God who causes the sun to rise in the heavens. He opens the windows of heaven and gives rain.

"It is by his power that vegetation is caused to flourish, that every leaf appears, every flower blooms, every fruit develops.

"The mechanism of the human body can not be fully understood; it presents mysteries that baffle the most intelligent. It is not as the result of a mechanism which, once set in motion, continues its work, that the pulse beats, and breath follows breath. In God we live and move and have our being. The beating heart, the throbbing pulse, every nerve and muscle in the living organism, is kept in order and activity by the power of an ever-present God."

These excerpts state a great truth, to the realization of which it is necessary that the word of God should be an indwelling power in the heart; and when in our hearts that word shall have accomplished that which its Author pleases, when it shall in us prosper in the thing whereto He sent it, then shall ye "go out with joy, and be led forth with peace: the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands. Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree."

This scripture and similar ones will in a measure at least be fulfilled in this life in those who come to the place where they can think the thoughts of God and be in harmony with the divine mind. They will see God.

The Medical Missionary repudiates the vagaries of pantheism or pantheistic philosophy. Our faith in God has nothing in common with the thought that deifies the creature rather than the Creator. But, as the heavens declare the glory of God, so do all created things unite in voicing his praises; and as we listen we are charmed...
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with the harmony, and through this uni-
versal hymn we learn also to speak the
praises of him who is the Maker of us all.
We believe in God as a personal being, and
in Jesus Christ as, the Son of God, the Son
of man, and the Saviour of the world. While
we can not understand or comprehend the
omnipresence of God, we fully believe it,
because his Word teaches it, and because we
see everywhere the working of his power,
we see the evidences of his constant care
for his creatures, we feel in our own hearts
the presence of his good Spirit, we realize
in our lives his guiding hand, his upholding
power, his compassionate long-suffering.
He has promised never to leave nor forsake
us, and so we learn to trust him. Infinitely
great, infinitely wise, infinitely good is our
Heavenly Father. With humble confidence
we may say with one of olden times: "I
have set the Lord always before me: be­
because he is at my right hand, I shall not
be moved. Therefore my heart is glad, and
my glory rejoiceth: my flesh also shall
dwell confidently."

A Great Missionary Banquet.

Such was the occasion of the recent
meeting of the Women's Foreign Mission
Society for Michigan and several of the
bordering States, which took place at Battle
Creek, commencing on the 10th of October.
The first item in the program was a grand
rally at the Sanitarium, where about six
hundred of the visiting ladies and friends
were entertained at a vegetarian banquet.
Following the repast was an interesting
program of exercises, consisting of short
addresses by various persons. During the
session of the society quite a number of
the delegates were domiciled at the Sani­
tarium. Among these were Mrs. Lucy
Rider Meyer, superintendent of the Chicago
Deaconesses' Home, and for a long time a
friend of our institution. We had also Dr.
Lucy A. Gaynor, of Nanking, China; Mrs.
Dr. Stevens, of India; and Mrs. F. D. Game­
well, of Pekin, China. The ladies addressed
the Sanitarium family at different times,
and always with the greatest acceptance,
speaking of their various experiences, and
seeking to awaken an interest in mission­
ary work in distant, needy fields. Mrs.
Gamewell, with her husband, passed through
the siege of Pekin during the Boxer rising
some five years ago. Her descriptions of
those times and experiences were most
graphic and impressive, showing how the
hand of God warded off destruction when
their situation seemed hopeless. Mrs.
Meyer remained a few days after others
had gone, and spoke at different times and
places.

An Interesting Medical Meeting.

The Third Councillor District of the
Michigan Medical Association met at the
Sanitarium, October 20, for their annual
gathering. The Council convened in the
surgical ward at ten o'clock, and clinical
demonstrations in surgery occupied the
time for four hours, during which time
many instructive operations were performed
by different operators, Doctors Kellogg,
Byington, and Martin, of the Sanitarium
staff, taking part. At two o'clock luncheon
was had, and in the afternoon two hours
were devoted to the scientific discussion
of several interesting points in medical
practise. Time was then given to visiting
the various departments of the Sanitarium
and Medical College. The visitors were
conducted about by medical students. Some
of the visiting physicians remained over the
following day, and visited further the ex­
cercises of the College, and inspected the
methods of the institution. All departed
with a very appreciative sense of the priv­
ileges enjoyed, a hearty vote of thanks being
accorded to the Sanitarium and its man­
ger.

Medical Information Bureau.

The International Medical Alliance has
established an information bureau. All
medical missionary physicians, and all who
are working for the advancement of simple­
life and return-to-nature principles are in­
vited to avail themselves of the advantages
of this bureau.
Applications are received almost daily for physicians and nurses who have been trained in the Battle Creek Sanitarium system. Scores of valuable properties are offered for a fraction of their cost, to be used as sanitariums of the Battle Creek sort.

Physicians and nurses who are open to propositions, should send in their names and addresses, and keep in touch with the department. No Sanitarium trained nurse or physician should remain idle a day when able to work, and desirous of doing so. The world needs the help which these medical ministers alone are prepared to give.

The bureau has the names and addresses of several hundred sanitarium trained nurses and physicians, and will keep in close touch with the needs of institutions and localities which are calling for help. The bureau will cheerfully render any possible service in any line without charge.

The executive board of the International Medical Alliance has appointed as the secretary of this department, Miss Lena Stein, Battle Creek, Mich., to whom all letters should be addressed.

"I Want to Love Sister," is the title to the picture on the cover. Two little daughters of our friends, Mr. and Mrs. Frank Gage, of California, were to have their pictures taken in a standing posture. When brought before the camera, the smaller child was frightened, and, clinging to the other, said, "I want to love sister." The artist seized the moment and the self-assumed pose to take a beautiful little picture bespeaking fear and trust on the part of the little one, and a loving assurance on the part of the older child. There is a lesson as well as beauty in the picture.

The sophomore class of the A. M. M. C. is glad to welcome to its membership two promising young men from Washington, D. C., where they have spent one year in medical study. These young men express themselves as greatly pleased with the superior advantages which they find in the American Medical Missionary College, as well as with the Christian atmosphere of the school, which is in marked contrast to the conditions met in the average medical college.

The school work at the Sanitarium is now in full swing, with good interest in all classes. Quite a large number of the employees of the Sanitarium are availing themselves of the opportunity to improve their education. Prof. W. E. Cornell is conducting a large evening class in penmanship and commercial lines. The curriculum presented by the Sanitarium Schools is exceedingly broad, and adapts itself readily to the wants of any and all classes of students. And while they are pursuing their studies, they have an opportunity to earn their way and pay all their expenses.

A new catalogue of the schools, prepared with extraordinary pains, is just being issued, and will be sent free to all applicants. This gives full information in regard to the school and the terms of admission.

The new class in the Medical College, and the new nurses' class, organized October 1, are progressing well, and are composed of intelligent, earnest young men and women. The freshman class of medical students numbers twenty-one, and the nurses' class twenty-three.

We have received from the managers of the new Loma Linda Sanitarium a number of photographic views of the institution, which has recently been acquired and fitted up for sanitarium purposes. The place is situated about sixty miles from Los Angeles, on the main line of the Central Pacific Railway. The views indicate that the surroundings and appointments of the place are superb in every respect. The immediate surroundings are lovely with flowers and foliage, while in the near distance the San Bernardino Mountains raise their lofty snow-clad heads. Within the house the pic-
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tures show that comfort and even luxury were in the minds of the builders, for the place was intended for pleasure-seekers. But it has fallen into good hands, and its splendid facilities will now be put to a high and noble use. In our next number we hope to give considerable space to this enterprise, as the matter relating to it reached us a little too late for this number.

We are gratified to know that the medical missionary work has been introduced into Algeria. A note from Brother S. Jesperson, who has quite an extended experience in Palestine, says that he and his wife are already on the ground. In asking that the address of his paper be changed, he says, “Perhaps it will be the first time that the News Letter goes to Algeria. We are always so glad to get it, and we shall give it a hearty welcome.” We hope that the Lord will bless them, and make them a blessing to that land. Their present address is Rue Lasteur, Blida, Algeria.

Any of our medical workers from Western and Southern points, who are planning to attend the meeting of the International Medical Alliance to be held in Chicago, December 18-21, inclusive, may arrange for special rates by corresponding with A. G. Adams, Sanitarium, Battle Creek, Mich.

We have received from the Madison (Wis.) Sanitarium a very neat announcement of their graduating exercises. We will copy the text of the card, but can not reproduce the artistic features:—

“You are cordially invited to attend the Second Annual Commencement Exercises of the Madison Sanitarium Missionary Nurses’ Training-School, to be held in the Sanitarium parlors, at 7:45 p. m., Thursday, Oct. 19, 1905. Class motto: ‘Duty done is honor won.’ Members: Myrtle B. Smith, Alzaida B. Abbott, Emelia M. Jones, Anna L. Hayes, Mary A. Rathbun, Cora N. Waddell, Elizabeth S. Hoyt, Hattie F. Kathan, Edgar R. Brigham, Letty B. Courtney. Program: Instrumental music, Miss Clark; prayer, Elder J. B. Scott; song, male quartette; address, Elder Wm. Covert; solo, Mrs. Garthofner; class history, Marie Jones; song, quartette; class address, Edgar Brigham; music, duet; presentation of diplomas, Dr. C. P. Farnsworth; hymn, ‘I’ll Go Where You Want Me to Go,’ school; benediction.”

We are pleased to state that it has been mutually arranged that Elder C. L. Taylor, for several years chaplain of the Sanitarium at St. Helena, Cal., shall join the work here in Battle Creek. Elder Taylor has the purpose to take up such studies in medical lines as will be of assistance in his public labors, and fit him for greater usefulness. On our part we are anticipating much help from him in the religious interests of our work. We shall all join in giving him and his family a most cordial welcome to our midst.

Elder Daniel Nettleton, who has for some time filled the post of chaplain in the Sanitarium in College View, Nebr., has removed with his family to Mt. Tabor, Ore., where he is connected with the Sanitarium in the same capacity. The occasion of his change was his wife’s health, which he states is already much improved. Their daughter Bessie is taking the nurses’ course at the Mt. Tabor institution. Brother Nettleton is a faithful pastor, and his letter is full of brotherly greeting and love for the work and the workers here and elsewhere. We shall always be glad to hear from him of the progress of the good work and the experiences given them of God in dealing with the sick and suffering. We congratulate the Oregon institution on acquiring such good help in spiritual lines as Elder Nettleton will afford.

The management of the Battle Creek Sanitarium are now reorganizing the religious work of the institution somewhat, and arranging for more active work in missionary and religious lines than is consistent with the short evenings and busy rush of the summer season. The religious feature
of the work is placed in the charge of a pastoral committee, consisting of Elder A. T. Jones, Dr. E. J. Waggoner, Elder L. McCoy, Elder C. L. Taylor, and Elder G. C. Tenney. An active missionary campaign is being inaugurated, and efforts will be made to increase and extend the spiritual interest in our own circle, and around it as well. We sincerely hope that our friends everywhere will not forget to ask for the outpouring of God's blessing upon the Sanitarium and its work.

The Philadelphia Sanitarium is at last established in their beautiful new premises on Girard Avenue. We congratulate our friends on the change, and wish them every blessing in their new quarters. The new address is 1929 Girard Avenue, Philadelphia. We lately received a short visit from Brother William Quinn, one of the efficient workers from Philadelphia, who took the opportunity presented by the moving period to visit us and other friends in Battle Creek.

Since our last paper two more of our respected workers have entered the realm of matrimonial felicity. These are Dr. W. J. McCormick, of the class of '04, and Dr. Florence De Lhorbe, of the class of '03. The wedding was celebrated in the presence of a few friends, and the couple left at once for a visit with relatives in Canada. After that they will go to Edinburgh, Scotland, for the purpose of obtaining British recognition as physicians; and, we are informed, it is then their intention to engage in medical missionary work in Ontario, probably in the city of Toronto. They leave very many friends here — just as many, in fact, as there are people who know them, and all join in best wishes.

Among other welcome visitors at the Sanitarium during the past month have been Dr. W. W. Worster and wife, of the Fayette (Ind.) Sanitarium. They were both formerly members of our family, and we were all happy to greet them again. They report good prosperity in their work. They hope soon to be put into possession of a beautiful property containing sixty acres of land, adorned with lakes, groves, gardens, and all the elements of beauty and convenience for sanitarium purposes.

Last spring Mr. R. A. Lovell and wife, and a few other workers, started treatment-rooms in the city of Knoxville, Tenn., and from time to time we have been pleased to learn of the success attending the effort. Now an appeal comes from there for help. They require the services of a competent, earnest Christian physician who understands and practises the principles of physiological treatment. We feel assured that the opening is a most favorable one, and we shall be very glad to learn that the place has been filled by the right person. Any one who has a sense of a divine call to that field would do well to correspond with Brother Lovell. His address is Walnut Street, Knoxville, Tenn.

Our subscribers will note that their addresses are now printed and pasted on the wrappers of the papers, so that each month they will be reminded of the state of their subscription, and be prepared to renew so as to lose no papers. From nearly all sides we are in receipt of words of approval and encouragement for the Medical Missionary, and we are thankful for the appreciation thus shown. We are glad to report that the subscription lists are growing, even though it be somewhat slowly; but once having made the acquaintance of a reader, we are nearly sure to retain him.

We are glad to welcome Mr. George Hoxie, of the Melrose Sanitarium, to our family of workers. He has just been graduated at the above institution, and will be an acceptable addition to our forces.
THE DEDICATION OF THE HINSDALE SANITARIUM

DAVID PAULSON, M. D.
Superintendent Hinsdale (Ill.) Sanitarium.

SEPTEMBER 20, 1905, was a day long to be remembered by those who had labored for years in the heart of darkest Chicago. It was the day of the dedication of the splendidly equipped Hinsdale Sanitarium, located in a spot rendered charming by unusually rare natural beauty.

Half a dozen years ago Mr. Kimbell, one of Chicago's prosperous business men, invited us to visit him in his Hinsdale home. As we drove down Walnut Street, he pointed out to us the present sanitarium property, which was formerly the country home of the late Judge Beckwith, remarking that it would be an excellent place for a sanitarium. We little dreamed at that time how prophetic those words would prove to be. As the years went by it became more and more evident to us that we must have a suitable country headquarters for our Chicago medical missionary enterprises, and have with this a place where invalids could have the benefit of thoroughly up-to-date Battle Creek Sanitarium treatments.

Mr. Kimbell, who had personally experienced the benefit of these methods and principles in the lengthening of his own life, was so thoroughly convinced of the necessity for such an institution that about two years ago he purchased these grounds, and agreed to deed them for sanitarium work on the extremely liberal proposition that the purchase price could be paid in twenty yearly installments, without any interest.

A year ago last March Mrs. Paulson and myself came out from Chicago, and moved into one of the cottages on the grounds. As we had been engaged for six years in charitable and philanthropic work in Chicago, we consequently were without any financial resources. No sanitarium organization had yet been perfected, but we had that firm conviction in our heart that Providence sometimes gives to men before it leads them out into trying and difficult undertakings, that a sanitarium work would be developed upon this spot.

We knelt down and asked God for a hundred dollars, which we needed for immediate expenses. Two days later a Chicago business man whom I never met but twice, and whose name I did not then know, stepped into my brother's office in Chicago, and inquired if the doctor did not want some money. Upon being told that I did, he said, "Well, I will leave him a hundred dollars," which he did. The following week he came and left another hundred dollars. It was a small beginning, but we accepted it as an omen for good. In time a charitable organization was perfected and incorporated, with a provision in its charter insuring that this work shall be a perpetual charity; and no one connected with it, from the superintendent to the call-boy, can ever receive any financial gain whatever except their moderate salaries.

The ground was broken for the new building Nov. 30, 1904. Owing to the unusually severe winter, for a number of weeks the building operations had to be entirely suspended; but on May 29 heat
for the first time was turned on the main building, and on June 6, before there was a single room finished, our first patient came, and from that time on they virtually crowded the carpenters out of the rooms. June 12 the electric current was turned on in the building, but not until June 22 was the first meal served in the dining-room. The day when the building was completed it was nearly two-thirds filled with patients.

September 20 was a beautiful day, and seven hundred people gathered to bid this institution God-speed. Orrin N. Carter, the eminent Cook County judge who has earned an almost national reputation for his broad-minded and conscientious work, was the first speaker. Extracts of his address are given in another column. Dr. Kellogg followed, and his remarks on the Sanitarium Idea were deeply appreciated by the audience.
Hastings H. Hart, who was formerly secretary of the National Association for Charities and Correction, but who is now superintendent of the Illinois Children's Home and Aid Society, was the next speaker. He was followed by Dr. Homer M. Thomas, one of Chicago's leading physicians. Then Alonzo E. Wilson, who is representative to the State Legislature from this district, gave a clear-cut address, paying special tribute to the Life Boat work, and to the reformatory features connected with this work. He was followed by Dr. L. P. Haskell, one of Hinsdale's most respected citizens.

W. S. Sadler in a few words pointed out the connection between the Chicago medical missionary work and the Hinsdale Sanitarium, and the writer in a few words outlined the history of the institution and the principles upon which it was founded. Ex-Congressman Childs was chairman of the occasion.

At the conclusion a hygienic banquet was served to the speakers and to a number of visitors from abroad and other representative men and women.

The presence of the Lord was felt on this occasion, and a most excellent impression was left on all who attended it. Rarely has an institution had the opportunity of starting off with such a glad welcome as the Hinsdale Sanitarium.

At a recent meeting of the board of trustees it was voted to increase, at the earliest possible date, our facilities for caring for patients, as the institution has already practically reached the limit of its capacity.

The board recognizes that there are many worthy sick poor who require sanitarium methods and facilities in order to be restored to sufficient health to again support themselves and those depending upon them, therefore they propose to devise special means for caring for these. They believe it will be one of the most deserving charities that they can undertake, and in this effort they invite the co-operation of charitably inclined men and women.

We thoroughly believe that prevention is better than cure, and therefore shall aim to spend almost as much time in teaching the well how to remain well as in caring for the sick. This is one reason why there has been organized a thoroughgoing training course for missionary nurses, consisting of a three-years' course covering much more ground than that of the ordinary nurses' training course. No one will be employed in any responsible capacity who does not give evidence that his life has been touched by the transforming influence of genuine Christianity. If this ideal is maintained, it will render it certain that in this place the spark of vital godliness will be so kept alive that while the patients' diseased bodies have the best possible medical advantages, the nurses and physicians will not overlook Lord Kelvin's suggestion that the patients can not get well on drugs and splints, but that they need spiritual consolation.

JUDGE ORRIN N. CARTER: I believe that this institution is going to be one of the things that the people of this beautiful suburb will always be proud of. You have in your midst a man who has perhaps done more to let your name be known than anything else that pertains to Hinsdale. I speak of that great philanthropist, Dr. Pearsons, whom we hope to hear from this afternoon, but I want to say that I believe this institution in years to come will yet have as much to do with making Hinsdale known as has his name.

Many who read about such an institution as this suppose only those people go there who are full of "isms," who are the cranks, because they suppose that at such an institution they only treat by cranky methods. Those who have such a belief are rapidly lessening in number, if they are worthy of being considered; for intelligent people are coming to know that the institution at Battle Creek, and all institutions starting from the same inspiration, use all methods that human ingenuity and human understanding and human knowledge and human experience have laid at the use of the hand and brain of man. I know this from my own observation. I also know it from talking to some of our most noted Chicago physicians, who have visited it and observed the methods that are used at the Battle Creek Sanitarium.

One reason why I am so thoroughly
in favor of their treatment is because they use as their first principle the means which the great Giver of good has placed at the hands of all of us to use—sunlight, air, water, wholesome diet, etc.

I found when I went to Battle Creek* that they had there to assist us trained and skilled men and women, who, under the rules of the institution, and what was of greater importance, under the mandates of their own consciences, were not willing, were not permitted, to accept any tips for their good service. Go to any other private institution that I know anything about, and you can't get treatment worthy of the name from the attendants unless you pay them, and then you have to keep on paying them. I received as many suggestions that were beneficial to me from these nurses and attendants at Battle Creek as I did from the physicians.

But back of it all, and this is the central thought, the great fundamental principle of the work of this and its kindred institutions, the men and women were there and giving their lives to that work, because they believed in the work—there to serve you faithfully; there to give you their very life effort, because they believed in their work. And I am told by the leaders in this Hinsdale Sanitarium, and it is confirmed by what I know of them and their methods, that the same methods are in use here. I congratulate the people of Hinsdale that this is true; that you have men and women here who believe in this work, and who are giving the best of their thought and the best of their energies to it.

Tennyson wrote, a good while ago, about the slums of darkest London. I did not believe when first I read him that it was true about any other city, and I thought he was exaggerating it about London possibly; but it is true about Chicago, true about New York, it is true about some sections of every large city, in my judgment, the world over. He says:

"Is it well, that while we range with science-glorying time, City children soak and blacken soul and sense in city slime?"

This institution, and these people who are connected with it, are giving their lives to the work also of lifting up those who are dragged to the lowest depths. I know something about their work in Chicago in connection with saving the poor unfortunates that are drawn there into that maelstrom of wrong and evil. They not only maintain sanitarium work, but they extend a helping hand wherever they go; and this is one other thing that my experience has taught me in Chicago, that with the means at hand they accomplish as much good in helping humanity as any other organization that I know of.

Those who are connected with this institution, because of their love of it, are willing to go out and take each individual case and study it as you and I can not do. If they make anything out of you, they will put it into this same work. That is what they have done in the past, and I believe it is what they will do in the future.

To the people of Hinsdale I would say, do not think that this institution is an "ism;" visit it, and visit the one at Battle Creek, and you will find that all methods known to science and human knowledge are there in use. I have never yet recommended friends of mine to go there that didn’t come away and say they were benefited, every one of them.

I congratulate the people of Hinsdale upon this institution. I want you to test its methods; I want you to come up here, and by personal experience find out what they do.

HASTINGS H. HART: I count it a high privilege to be here to-day at the inauguration of this great work which is to be done here upon these grounds. I rejoice in it because this institution stands for unselfishness, for personal sacrifice and consecration, for the help of human beings who are the victims of misfortune; because this institution, while it stands for the blessing and help of the poor and helpless, also stands for the blessing and
help of those whose need consists not in poverty. There is a humanitarianism and charity which reaches out for those who have been blessed in some respects and yet have been unfortunate in others. This institution will stand for them.

I think there still permeates this institution the spirit of altruism, of consecration, of helpfulness; and that, dear friends, I believe to-day is what stands for the preservation of this nation.

I delight to be invited to come into fellowship with the powerful work that is to be done here, and that I may be counted worthy to have some share in its counsels, and to feel that we are working together for a common end—the blessing and the helping of humanity. I thank you. (Applause.)

Homer M. Thomas, A. M., M. D.: Where pure air, pure water, pure food, abundant sunshine, and judicious exercise can be had, disease can not exist. From the unpierced heights and limitless expanse of the trackless skies comes the life-giving ozone. Its presence in our blood brings renewed life and vigor. The sodden skin, the halting step, the lusterless eye, the clouded brain, under its vitalizing influence are rejuvenated. Would we find freedom from disease, flee to the orchard, the meadow, the sunlit plains, the majestic mountain tops, or the Hinsdale Sanitarium. There, bathed in nature's electrifying energy, will disease vanish. There, will boundless buoyancy supplant the insidious ravages of disease.

We can live weeks without food, but only for five minutes without oxygen. If we are to be saved from sickness, we must breathe pure air twenty-four hours out of the twenty-four. Oxygen reduces fever, aids digestion, gives refreshing sleep, and heals the lungs. In the minds of many there is much fear of breathing night air. What other air is there to breathe at night, but night air? Pure night air is healthful. Impure night air breeds disease.

Righteousness saves from sin; right living saves from sickness. The closer we live to nature, the freer we shall be from disease. We should strive for harmony of mind and body. But we are all aware how difficult it is to practically carry out these precepts. Life is strenuous, domestic tranquility rare. The insistent demands for more and more force exhausts the vitality, and the system becomes physically bankrupt. No longer can the constructive forces keep pace with destructive forces. The vital powers sink lower and lower. In this critical systemic situation the one cry of nature is for rest of mind and body, for change of environment that the exhausted vital forces may recuperate.

It seems imperative we should keep on going and doing. We therefore decide to force a balance by drawing upon our physical reserve. Tired nature has already protested against further efforts. The step is flagging, the muscles inert, the brain weary. The natural exuberance and elasticity of mind and body are gone. But do we must. What can we do to compel the flagging forces of nature to give us immediate vigor?—Stimulate. Crowd down the tea and coffee, the cocain, the strychnia, the whisky and tobacco, upon the enfeebled stomach and the tired nerves. Force these willing and yet woefully abused servants to work overtime and do double duty. For awhile they will respond to these sinfully unjust exactions, but nature has her limits, and they can not be violated with impunity. As you sow, you reap. As you draw out of the system you must replenish.

With the knowledge that the manifold agencies of nature, not drugs, cure disease, has come into existence a number of institutions to practically apply these principles. Occupying a prominent place in the effort to rationalize therapeutic resources is the far-famed Battle Creek Sanitarium. Under the active administration of the distinguished Dr. Kellogg, great good has come to many. Through his clear comprehension of the great need of hygienic and dietetic reforms, progress has been made. To-day witnesses the dedication of another branch of this institution. Its location is wisely chosen. Here, on a wooded hilltop, with porous soil and perfect drainage, overlooking a variegated landscape, has been established the Hinsdale Sanitarium.

Here, surrounded by all the agencies
which promote bodily vigor, and encompassed by scientific security, will many be restored to health. Despondent they come; exultant they go. From these sunlit slopes to many will come restoration of mind and body.

So long as the administration of this sanitarium remains true to these fundamental principles of hygiene and dietetics, will it accomplish a great and lasting good. And so to-day we welcome the Hinsdale Sanitarium to occupy a high place among its sister institutions.

May the precepts here practised be reflected in an increasing permanence and prosperity for the Hinsdale Sanitarium.

Hon. Alonzo E. Wilson: Illinois may well be proud to have a branch of the Battle Creek Sanitarium, which is so highly regarded in the State of Michigan. We are making counterfeit men—criminals, paupers, tramps, imbeciles, and insane. Millions of dollars are spent to care for these people. We seem to be blind as to the causes which give us such a large class of degenerates.

We are going at our reformatory work at the wrong end. This institution believes in the preventive. Remove the cause of the disorders, and we will have a better people.

This Sanitarium represents several ideas. We must not forget its missionary and philanthropic interest in Chicago, and the tone of its literature going out from this center will create a healthy public sentiment that will aid in bettering conditions.

W. S. Sadler: I wish to speak of the Sanitarium idea in the slums. At the Workingmen’s Home, on State Street, Chicago, a man can get, for a penny a dish, the same kind of sanitarium food as he is served here, which is far better for him than the horseradish, pickles, fiery foods, and all that sort of thing, which is all that he can get at cheap restaurants or on the free-lunch counter. We find that giving these men this simple and natural diet has an influence on their moral life, and is overcoming drunkenness.

On Halsted Street, in the stockyards district, we have a dispensary where there were treated last year by these methods more patients than were treated at the Battle Creek Sanitarium.

This institution will be a medical missionary training-school, a sort of base of supplies to furnish workers who will, in Chicago, help those less fortunate than we are.

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Nature’s Gratitude.

The lark that mounts the morning sky,
Ere yet the dew dries in the sod;
To drink the light of Heaven’s bright eye,
Finds favor in the sight of God.

The sun that ruleth all the day,
The moon that rides in heaven at night,
The glittering stars their homage pay,
To Him who gives us love and light.

The seed that germs within the earth,
Then bursts into the glorious flower—
Thanks God with all its voice at birth,
Proclaiming His almighty power.

The sea that’s cradled in His hand,
Sings low, sweet songs unto the shore.
The birds—the flowers—the sea—the land—
King praises loud forevermore!

Man—only man—forgets his due
To God, who is both life and food;
Whose law is just, whose word is true—
Who “out of evil bringeth good.”

—Josephine Pope.
The second meeting of the recent annual session of the above Association was held Aug. 26, 1905, at 8:00 p. m., in the gospel tent on the College campus, J. H. Kellogg in the chair.

Meeting opened with prayer by Elder A. C. Bourdeau.

The chairman stated that the business before the meeting was to receive the reports of the committees, to elect trustees, and to consider resolutions that might be offered.

The committee on nominations, through A. G. Adams, submitted the following names as nominees for the five trustees to fill the places of those whose term of office had expired: J. H. Kellogg, C. E. Stewart, G. H. Murphy, J. F. Morse, and Geo. E. Judd. By vote the secretary was authorized to cast the unanimous vote of the members present for these five persons to act as trustees for the Association for the ensuing term.

The following persons were nominated to represent the Medical Missionary College constituency: J. H. Kellogg, Chas. E. Stewart, and A. T. Jones. These were elected in a similar manner.

The Chair: I should like to speak with reference to the constituency of the American Medical Missionary College and other matters. The Medical College is so generally recognized as a child of the Sanitarium, that it is eminently proper that it should be closely associated with the institution. Without the generous action of the Battle Creek Sanitarium, we never could have had a College. The Sanitarium Board, at the inception of this enterprise, voted to pay any deficit which might occur in the running expenses of the school. The Sanitarium agreed to be responsible for the running expenses of the school, and it has been necessary to purchase many things to complete the outfit; for a medical college nowadays can not do business without an outlay of many thousands of dollars for expensive apparatus and laboratory appliances. It is so much of an undertaking that, at the present time, the laws of the State of New York require that in order to obtain a charter to carry on a medical school, at least five hundred thousand dollars shall be possessed by the enterprise to start with. That amount is required not only for teaching apparatus, but for hospital facilities and appliances.

Having the Battle Creek Sanitarium ready to place all its great clinical facilities at the disposal of this medical school, it is furnished with an equipment equal to any medical school in the world. There is no medical college anywhere that I know of that has such complete and thoroughgoing appliances, for teaching, for the care of the sick, for the study of disease, for the study of curative measures, as has the American Medical Missionary College. We have here a plant worth a million and a half of dollars which is devoted to the education of physicians; and it certainly is something very gratifying that up to the present time one hundred and fifty physicians have been trained in this school. There have been various difficulties in the way, which have been something of a cloud over our career for the last two or three years particularly, and one of these was the question whether we were to continue to have these buildings for use or not.

Circumstances had led to the transfer of this property from the board of trustees who held it in trust for the American Medical Missionary College, to which the property had been devoted by action of the previous owners and the General Conference. This board of trustees had been created for the express purpose of holding the property in trust until the debt should be paid off, and it was then to place it in the hands of the Medical Missionary and Benevolent Association. But changes came which resulted in the winding up of the International Medical Missionary and Benevolent Association, and led to the deeding of this property to the General Conference. It was then the reported intention to sell a portion of the property and
to give the Medical College the use of the main building at a reasonable rental under certain conditions. These conditions were such as to render the tenure of these buildings very uncertain, and, as matters stood, we could not tell at what time we might be asked to vacate them.

The Sanitarium Board thought it would be wise to propose to the General Conference that they sell the property to the American Medical Missionary College itself. They made a proposition that we should pay them forty-five thousand dollars cash. This proposition was not accepted, because, first, we had not the cash to pay, which was quite an important reason; second, it transpired that the General Conference Committee were not in position to give a warranty deed, as they held the property in trust, and could only give a trust deed. The International Medical Missionary Training-School Association had given them a deed which carried with it only the power of that Association, whose function it was to raise money to pay off the debts, and then to transfer the property to the International Medical Missionary and Benevolent Association to hold for the use of the American Medical Missionary College.

So the property was not available for sale, or for purchase. The only way in which a good deed could be given was that the International Medical Missionary Training-School Association had given them a deed which carried with it only the power of that Association, whose function it was to raise money to pay off the debts, and then to transfer the property to the International Medical Missionary and Benevolent Association to hold for the use of the American Medical Missionary College.

So the property was not available for sale, or for purchase. The only way in which a good deed could be given was that the International Medical Missionary Training-School Association, which had deeded the property to the General Conference in the manner stated, should deed it straight to the American Medical Missionary College. The American Medical Missionary College was the only party that could take this property without there being a shadow on the title; for in addition to the fact that the property was held in trust for the Medical Missionary College, the American Medical Missionary College had already gained an equity in the property.

It was formerly agreed that money should be raised to pay for the property, or to pay the debts on the property, by what was called "the missionary acre plan," and several thousand dollars had been raised, and paid in liquidation of the debts. So the American Medical Missionary College had that much claim upon the property. The people paid that money with the understanding that it was to pay off the debts, and thus purchase this property for the American Medical Missionary College.

Elder S. H. Lane traveled throughout the United States and Canada, telling of the good work done by the American Medical Missionary College, in fitting medical missionaries and training physicians, and pleading with people to give money to liquidate the debt, which was known as "the old College debt," and which amounted to more than $80,000. It had been a problem for many years how to get that debt paid.

Finally the proposition was made by the General Conference, and accepted, that we purchase the property at a little over $45,000, on the instalment plan,—$3,500 to be paid the first of September, 1905; $3,500 to the paid the first of next March; and $7,000 on the first of September of every year following until the whole amount should be paid. The deed has been executed and placed in escrow until these conditions shall be complied with. When $10,000 shall have been paid, then the property shall be turned over, and a mortgage shall be given back on the College campus and building, the rest of the property being left free from the mortgage. That will make it possible for the American Medical Missionary College Association to sell the property on the south side of the road to the Sanitarium, and so assist in liquidating the debt on this property.

I thought I would make this statement so that it might be understood just how the thing stands. Our work has grown, because there is vitality and power in these principles and in this truth. The greatest danger that threatens us now,—and it is a great danger,—is that having such prosperity we shall not feel the need of rallying around these principles. Thirty years ago this truth was unpopular, and every man felt he must stand for it, battle for it, because it was truth that needed battling for. But now we are likely to feel that the victory is won, and the Sanitarium is big enough to take care of itself. If ever there was a time when this great institution, with nine hundred patients and a thousand em-
ployees, needed earnest care, the loyalty and the counsel of those who are friends of this truth, it is now, it is just this very moment; because when an institution has acquired great magnitude, the evil which threatens most is that those who have been earnest in the pioneer days should feel that the battle is won, that the victory is gained, and now there is nothing to be done.

What is being done here is but a drop in the bucket. The nine hundred people here at the Sanitarium are only just a little beginning of the great multitude of sick people that need to be helped. This institution is treating only a very few of the sick people. One hundred and fifty thousand people die every year from one disease in this country, and a million and a half are sick with it, and almost every one of them curable. Just think of it,—one hundred and fifty thousand people going down to death every year of one disease! That represents only one of a great multitude of diseases from which people die, that are easily curable.

Now the thing that we must do is to hold up the truth, and continue to hold it up, and make it great, so that the whole world will see it, and not see us. Christ said, “And I, if I be lifted up, will draw all men unto me.” So, as we hold up truth here in this institution, we are lifting up Christ, and Christ himself will draw the multitude to be healed. God has been good to us. I thank him daily that he has given me the light and truth that we have, and permitted me to labor in this glorious work; and I feel more grateful to-night than ever I did that he has permitted me to live to see the degree of success which is attending this work, and to see something of the harvest. I had the privilege of working at the seed-sowing when I was a boy, and I thank God I have lived long enough to see the beginning of the harvest, and I know it is only the beginning, and the seed-sowing is still going on.

We have gone far enough in this cause to be able to see what a wonderful thing it is, and what a tremendous idea was planted here nearly forty years ago. It needs to be planted in every city in this land, and in every other civilized land, and that is the work before us; and that is what this American Medical Missionary College is for,—to train men and women to go out and plant this standard in all the corners of the earth where sickness and sin are slaying the people by the thousand. It is distressing to know that people are so ignorant as to imagine that healing power can be bottled up, that the power that made the world, and that has created us, can be put into a bottle and doled out by a teaspoon. It is too bad that people should be bound by such error, such ignorance as that.

I feel that our greatest danger, that which threatens us more than any other, is that we are satisfied with what has been acquired, and fail to see that the need continues, and that we should extend this work. What we have to do is to get this institution out of debt. There is more vitality and power in this cause than anybody knows. I am going to tell you of a circumstance that happened many years ago. This institution was started in 1866. In about five years the number of patients had increased so that at one time there was nearly one hundred people here, helpers and patients altogether, and the friends felt greatly encouraged. Elder White was not here at the time; he was ill, so that he had really little to do with the starting of this institution. He was interested in it, and had he been well he would have taken an active interest in it, because really it was his activity more than that of any other man that brought these principles into prominence in this denomination, and laid the foundation stones on which the Sanitarium was built.

After a few years prosperity came, some money was raised, and a new building was started. Elder Loughborough, J. M. Aldrich, Elders Andrews and Waggoner, and others, took hold of the matter. The building was planned one hundred feet long and three stories high, and it was carried up to the first-story windows. About that time they found they were not getting money as fast as they wanted it, and the work stopped, and just at that time Elder White came back to the work. He found things had changed considerably while he had been
away, and it looked to him pretty dubious. The prospect looked so dark that the board met and decided to abandon the building, and to tear it down. So they had a bee, and a large number of people came, and they spent a whole day in tearing the building down. It was torn down and dug up, and every brick was carried off, and it left the institution with a debt of twelve thousand dollars. But Elder White stood by it; he went resolutely to work, raised the money, paid off the debts of the institution, and got the stockholders who had started in for a money-making enterprise to assign their dividends to be used for the upbuilding of the work.

My first connection with the institution was at that time. My father was treasurer, and I was deputy treasurer — kept the cash book, and paid off the help every week. When we came to put up a new main building, some ten years later, as we were digging the foundation, we came across some stones. Elder White called my attention to them, and said, "Doctor, look at those stones; that is a part of the foundation of that old building. I thought we tore it all down, but here are a few stones left." He said, "Doctor, I will tell you something: I did not know how much vitality there was in this thing. If I had known this enterprise had so much vitality in it, we never would have torn it down."

Elder White was happily disappointed, and I hope some other people, who have had the same feeling and the same doubt with reference to our recent building, may be disappointed in the same way; and with the blessings of a kind Providence it may be so. In fact, I think there are some people happily surprised already at the fact that this institution is filled with people to overflowing; for at the present time we could not get one half of our patients into the main building — not one half of our patients. At no time since the first day of April could the main building accommodate all our patients. Every parlor in the house, except the main parlor, is occupied with beds. We made one change in putting up our building. The two bath wings were planned for two stories, but the Food Company said, "If you will put up an additional story on the top, we will pay the bills." So the Food Company put on that extra story; and those rooms over the bath-rooms are filled by patients.

The only advertising we did the first year was to announce the fact that we were open, and going to have a dedication. People came, and within six weeks from the time we opened, the building was full from top to bottom; and there has been scarcely any time from then until now when we could get our patients into this building. The first year, for a little while in the winter time, it might have been just possible to crowd everybody in. East Hall, the ladies' dormitory, has from the time of the fire been used for patients. I mention this so you will see that we have not any buildings standing idle. If we should use that dormitory for its proper purposes, then our main building would not be sufficient to accommodate our winter business.

What shall we do? Shall we erect more buildings? — No, we do not want any more buildings; we do not want any larger institution. If we have an overflow, we shall receive it in tents. We have made a beginning, as you see, this year with tents. We have two tent colonies, small, but they are prospering. The open-air idea is growing in the world, and by next year we will be able to accommodate hundreds of people in tents, if need be.

Now I desire to say a word more about the Medical Missionary College. It is controlled by a constituency of nine persons, three of whom are elected each year. This constituency was formerly appointed by the International Medical Missionary and Benevolent Association, but since that organization has gone out of commission, the charter is now changed, making the constituency of the Michigan Sanitarium and Benevolent Association the nominating constituency. This constituency nominates three persons each year to be elected by the American Medical Missionary College Association to take the places of the three retiring members of that Association. And it is right that that should be the case, for the American Medical Missionary College Association is really the child of the Sanitarium, created and fostered
by it, though it has now become nearly self-supporting. The doctors of the Sanitarium act as the faculty, and they teach without extra compensation, so there is very little money paid out for the support of the faculties. There are a few teachers who have to be paid.

It seems to me that the time has come when the constituency should be enlarged. It seems very clear that it would be the proper thing to ask the graduates of the American Medical Missionary College to take a part in conducting and maintaining the school; in other words, to enlarge the constituency so that its alumni shall be equal in representation with the Sanitarium Association, and thus make the graduates of this school who are, or will become, responsible men in all our Sanitariums, the constituency of the American Medical Missionary College. It is contemplated to make such a change in the charter as to bring this about, and I thought it would be right that this question should be discussed before this body. At the present time this body controls the American Medical Missionary College, just as formerly the International Medical Missionary and Benevolent Association controlled it. Now, the question is, shall we surrender part of that control, and take in with us the men who are actively engaged in medical work? Of course, this will deprive us of the exclusive power in the control of the College. It will give other sanitariums, and other medical men than those who are here immediately associated with the College, a part to act in its management; it will give us less authority, less control.

I have gone into this quite fully, so that we might understand the whole ground. I do not know that it is a question that could be legally discussed here, but if there is no objection raised, I presume before we have another meeting there will be such a change as I have suggested in the charter of the American Medical Missionary College Association.

REPORT OF RESOLUTION COMMITTEE

The committee on resolutions presented its report as follows:—

In viewing the past experiences of this Association, especially since the great fire of February, 1902, we can but be reminded of many evidences of the goodness and care of divine Providence over our work in delivering it from destruction, in enabling those who have had matters in charge to erect and equip so noble a building; in opening ways and providing means when all ways seemed hedged up, and our funds were exhausted. Therefore,—

Resolved, That our most heartfelt thanks and humble acknowledgments are due to our Heavenly Father for his fostering care and for his good providence so often interposed in our behalf, and for his prospering hand that has been with us in the great work committed to our hands.

Resolved, That we hereby attest our steadfast adherence to the principles which from the first have formed the basis for the work of reform committed to us, and our continued purpose faithfully to carry out, as far as in us lies, the design of God in the establishment of this institution, for the spiritual and physical uplifting of the world.

Resolved, That we encourage our board of directors, and through them the managers of departments and all employees, to strive to maintain such a standard of life and of service as will meet the divine approval, that God may be known in our midst as the One who presides over our work and its interests.

Resolved, That we fully approve of the policy of developing the educational feature of the work of the Sanitarium, and in utilizing its splendid resources for the education and training in literary, professional, and industrial lines of those who desire to fit themselves for usefulness in ministering to their fellow-men, and in affording special help to those worthy young men and women who are dependent upon their own efforts to obtain an education.

These resolutions were considered and adopted, after which the meeting adjourned. The board of directors consists as follows: J. H. Kellogg, M. D.; C. E. Stewart, M. D.; E. L. Eggleston, M. D.; G. H. Murphy, J. F. Morse, M. D.; J. F. Byington, M. D.; W. H. Riley, M. D.; Elder A. T. Jones, Elder L. McCoy, G. E. Judd.
Melrose Sanitarium.

Another company of Christian soldiers has marched out to join the medical missionary army, flying the banner, "New England Sanitarium Training-School, 1905," and above that, a pennant bearing the motto, "Not I, but Christ." The evening of their departure for the front, which occurred on the 9th of October, was celebrated with very appropriate and profitable exercises, which began with a march with the faculty, the graduating class, the alumni, and undergraduates all in line. Music for the exercises was furnished by a very excellent mixed quartette of trained voices from the city of Malden, who rendered, during the program, a number of anthems and other selections very appropriate to the occasion. Prayer was offered by Elder A. E. Place. The address of the evening was given by the former chaplain, Elder Lee S. Wheeler. The diplomas were presented by Dr. C. C. Nicola. The benediction and dedication prayer was pronounced by Elder Place.

The class consisted of the following members: Lillie Jennings, Luella Jamieson, Ethel Hartmen, Mary Clark, Minnie McLeod, Mildred Purcell, Cora Whaley, Etta Allbee, George Hoxie, Robert Ware, Owen Green.

Miss Anna Carpenter, who is also a member of this class, was prevented by a severe illness from completing her work, but will receive her diploma later.

As the evening was very warm and pleasant, the exercises were held on the large veranda which is commonly used as a gymnasium. The large company of the relatives of the class, friends of the institution, patients, and others who were gathered, seemed thoroughly to enjoy the exercises, and we feel that another memorial day has been written in the annals of the institution.

A very excellent baccalaureate sermon was given by Elder Place on the Sabbath preceding the graduation, while the evening of the 7th was occupied by class-day exercises, in which the class represented in a very vivid and interesting manner many of the experiences through which they had passed during their two years of training. The roll-call made us acquainted with the present whereabouts and work of all the graduates who have gone out from the institution in former years. The class prophecy carried us into the future of the several graduates.

This is the fifth class which has graduated from the New England Sanitarium, and brings the total number of graduates to fifty-two. Several members of the class will remain with the institution for the present. Quite a number of others are going out into private work. One will probably connect with a neighboring conference; one will unite with the Battle Creek Sanitarium; and another hopes soon to be able to enter the American Medical Missionary College. We shall follow them with our interest and prayers, and hope that a greater work for the Master may be done in the earth as a result of their training.

While this event is in the past, we are looking forward with anticipation to the still greater event in the history of the institution — the dedication of our new building. We entered upon the construction of this large building with considerable anxiety and prayerfulness. Providence has blessed us in a signal manner, so that the work has gone forward without interruption from any cause, and the building is now beginning
to receive the finishing touches. It is hoped to have it entirely completed and equipped by Thanksgiving day. We hope in a future number to be permitted to give the Medical Missionary family some views of our building. Our great interest in its completion is kept constantly alive by the daily demands for rooms from people whom we are unable to accommodate. It is with great regret that we turn any of these people away, but every room in our present buildings is filled, and we can take no more. Although the present year, which opened with a disastrous fire, seemed to portend great difficulties for us, the Lord has made an easy passage through every Red Sea. Our patronage has been uninterupted, and by the aid of tents we have been able to accommodate nearly our usual quota of patients; and now we are able to see with joy the dawn of better days with the opening of our new building.

C. C. Nicola, M. D.

International Medical Alliance Convention.

Arrangements for the International Medical Alliance Convention in Chicago, December 18-21, inclusive, are nearly completed. Considerable interest is manifest from all quarters in this convention, which promises to be without exception the most interesting and remarkable medical convention we have ever held. A number of valuable papers have been prepared on interesting and timely topics. These subjects will be presented by our leading medical workers who have had extensive opportunities both in this country and abroad, and who will present papers on subjects concerning which they can speak from experience. The following are some of the subjects to be presented and discussed during this four-days' meetings:

Colon Diseases, by J. H. Kellogg, M. D.; The Nitrogen Balance, by E. H.
FROM THE WORKERS


Sanitarium Management: Proper Relation of the Business to the Medical Department; Relations to the Constituency; The Mission of the Sanitarium — What should be the Professional Standard?

Sanitarium Branches: Relation to the Profession; Relation to the Public; The Question of Advertising; The Question of Wages; The Question of Charges to the Patients; Examination Fees; Surgical Fees; Moral and Spiritual Standard for Nurses and Patients; Educational Work in the Sanitarium for Patients.

How to Correlate Physiologic Methods; How to Maintain a Live Missionary Spirit; Our Colleagues in Foreign Fields, How Can We Help Them? The American Medical Missionary College and its Work.

Other subjects are being received daily, and there is splendid prospect for a very full and interesting program. In addition to the above, arrangements are being perfected to have a series of demonstrations in Expert Physical Diagnosis, by a prominent Chicago professor. The Chicago Branch Sanitarium, 28 Thirty-third Place, has very kindly opened its doors for the occasion, and the convention will make its headquarters there.

Many letters of appreciation are being received at the secretary's office for the work already accomplished by the Medical Alliance. Full reports of its work will be rendered at the Chicago convention, and it is expected that new plans will be laid for aggressive work during the coming winter and spring. It is expected that some of our physicians from abroad will be present to add materially to the interest and instruction of the meeting. A cordial invitation is extended to all our medical workers, whether members or not, to attend this meeting, and to gather whatever will be of use and value in advancing the work in which we are engaged.

It is intended to give all an opportunity to become members of the Alliance, and thus receive all the benefits of membership. If any have been overlooked in the circular-letters which have been sent out from the secretary's office, it has not been intentional. Ample provision has been made for a large attendance.

W. R. SIMMONS, President.
A. J. READ, Secretary.
An Interesting Letter from Japan.

[The following letter was written as a personal and private letter to one of our physicians, but it is so full of interesting description that we know it will greatly edify our readers; so, asking the pardon of the writer for taking the liberty, we are giving it to them.—Editor.]

Tokyo, Japan, Sept. 22, 1905.

You doubtless already know that I am spending my three-months' vacation in a trip to Japan. Since coming here I have seen so many things that I know would interest you that I have determined to tell you some of them by letter. On my homeward trip I hope to have the time to write an article for the Medical Missionary.

Although we were on the water sixteen days, not counting the day we dropped at the day-line, I was not at all sick, and did not miss a meal. The food, by the way, was very good. They used a great deal of fruit, toast, fresh vegetables, and such things that one could easily choose from.

For several days after arriving everything was so perfectly strange that I could scarcely recover myself to consider what I was seeing. The first thing that impressed me as we came ashore in the little gasoline launch, was that so many people were evidently waiting to welcome us, with naked limbs and the clang, clang of their wooden "gaita" on the pavement; also that the grandmas, grandpas, and children were there with the babies tied on their backs. The train between here and Yokohama is always crowded with travelers. I learned that they will travel with their silk clothes on and their fine steamer rugs whether they have food at home or not.

Their civilization is developed in spots, as it were. That is, they are so exceedingly crude in their manner of living and dressing, and yet so far advanced in matters of science. Many of the ignorant laboring men feel sufficiently clothed with their loin cloths on, while the more educated will be dressed in the most fastidious European outfit, and be engaged in lines of very skillful work. When it is very warm, many of the children play on the street with nothing at all on, except the wooden sandals to protect their feet.

In Kobe we saw the skillful work they are doing in the government laboratories to prevent contagious diseases—diphtheria, hydrophobia, typhoid, cholera, and the plague. They have had several cases of the latter that they traced to the cotton that came from India. They pay two or three "sen" for rats, and the day we were there they had removed the heads and spleens from over twelve hundred rats for cultures, and the day before over fourteen hundred, gathered from all parts of the city. In that way the locality of the plague was identified, and so the authorities were able to prevent the spread of the disease. The essential apparatus is always up to date, but the buildings are crude. In fact, it looks to me as if every one is sort of "camping out," their buildings and household implements are so crude.

Their schools are very interesting. All children from eight to fourteen years of age are required to attend, and the boys and girls are in separate schools. The study of English is required of every one. Out-of-door gymnasium is conducted by a teacher, and the running games predominate. When I saw that, the ease with which the postmen in their blue bicycle suits, and the newsmen with their jingling bells, as well as the jinrikisha men, can run, was explained.

We visited the Red Cross Hospital the other day, where they have eighteen hundred patients, mostly soldiers. They showed us many bullets and pieces of shell that had been removed from wounds. We also saw several cases where they had transferred bone from one place to another to fix up a wound and save a limb—all doing well. They looked like a happy lot of patients.

It only requires six days to put up a building such as they use, with a ward in each end—windows wide open on each side—and a hall through the center. I have also visited the prisons, insane asylum, and school for the blind. Giving massage is the recognized business of the blind men. They go through the streets with a very pretty whistle peculiar to their craft, and are called in
when wanted. I wish I had room and time to tell you about the bathing and everlasting scrubbing that they do on their bodies.

They are a very interesting people. The better class of people feel terribly disgraced over the recent rioting here in Tokyo. Four soldiers stayed here with us over night, and two another night, and nearly every night since have called to see if we are all right, and to assure us that they will guard us.

I had a very pleasant stay at the Kobe Sanitarium. Was particularly pleased with both the physicians at the Japan branch of the Sanitarium. They are very busy and successful. I expect to be at home October 31. M. L. E.

From the West Indies.

From our old friends, Phillip Giddings and wife, we receive word of their endeavors to do good to the people on the island of Dominica. They labored hard in British Guiana, but have more recently transferred their work to the above-named island. From the letter lately received we take the following: —

"We are in the midst of Catholicism. How we pity these people who are in such dense darkness. There are places which I hardly believe benighted Africa or India could equal for downright heathenism.

"We have been perplexed as to how we could benefit the people who, through ignorance and superstition, are not able even to hear the truth. Going out one day, we met a Catholic lady who has traveled considerably, enough at least to be able to have some sense of the degradation of her people. She asked me whether I could start a night school for the benefit of the villagers where she lived. I consented. The first night the room was crowded, and the doorway was thronged with a curious and noisy crowd, so that we could scarcely hear ourselves. It was a picturesque scene to see the men and large boys trying to master their A B C's.

"Some of the people have held off, fearing they would lose their religion; and we hope, instead of fear, that they will. They have already told the priest of my work. I am told that in the days of the supremacy of the French priests they prevented the children from attending school, preferring to keep the people in ignorance.

"We conduct a school thrice a week, and charge them six cents a week. The book we use is the "Gospel Primer," and but few are sufficiently advanced for anything else.

"In the line of medical work we see things to draw heavily upon our sympathies, with but little power to help the people. The leading doctor has threatened that if we do anything that infringes upon his rights, we shall suffer for it. We do what little we can, however, and my wife keeps up a school in physiology, hygiene, and calisthenics.

"We have planned the building of a church here, which will be the first Adventist church among the French-speaking people in the West Indies. A merchant has given us a lot, and we are circulating subscription cards, a sample of which I am sending you. You are aware what age-lasting beggars we Adventist missionaries are, and so I do not apologize. PHILLIP GIDDINGS."

We have circulated the card among Brother Giddings's friends here, and are sending him a draft that will be of help to him. We shall be glad to forward any other contributions that may be sent in for the same purpose. Of course these workers do not have a congregation to help them, but they are working single-handed and alone, and need help in their pioneer work, which represents both the spiritual and physical gospel.

Help Needed in Porto Rico.

Do you know of any one in your Sanitarium who might like to lend a hand toward the support of orphans and indigent children in a vegetarian home in Porto Rico, or who would come and cooperate with me in developing such a home? The conditions here for vegetarian living are most favorable, as the island produces a great variety of food products, and there is abundant material,
both here and in the neighboring islands, for such a work as I long to see established. I am not in a position to offer a salary to any one, as I myself am an independent, unsalaried worker; and the small work that I have been able to carry on has been supported principally by the proceeds of my private teaching. I estimate the cost of supporting a child at about two dollars a month, and even less when the child is old enough to work. I am developing industries by which I hope to make the work more nearly self-supporting in the future. I aim to teach these children to be honest, clean, and industrious, and to give them a fair education in English and Spanish. Kindly pass this letter on to any one who you think might be interested. I shall be glad to communicate directly with any one who may desire further information in regard to the conditions which exist here.

Nella H. Field.
Bayamon, Porto Rico.

[What a grand opportunity here presents itself for unselfish work for needy humanity! Where is the young Christian worker with a self-sacrificing spirit, and perhaps a little financial backing, who would embark with this young lady in so noble an undertaking? We are in hopes that we may have more specific information to place before our readers of this proposition.—Ed.]

Another Call for Help.

An interesting letter has been received from Mrs. Anna Keesling-Williams, of the Huntsville, Alabama, Training-School for Colored Workers. Mrs. Williams was, until recently, a member of the Sanitarium family. She and her husband are now identified with the interesting work which is being carried on at Huntsville. She writes as follows:

"I know you are constantly receiving calls for help, and probably feel at times that you would like never to get any more. Yet I know you love to help the needy, and receive rich blessings in doing so. We are very anxious to teach these poor colored people how to care for their bodies, and how to render aid to one another in simple treatments. But we have nothing with which to do. I suppose you will almost be shocked when I tell you that there is not a single bath-tub at the Oakwood School, and we have a family of over sixty persons. One well supplies all our drinking water, as well as water for the stock. Our means are very limited, and our facilities for bathing and hydroathic treatment altogether wanting.

"We have many evidences of the Lord's care for us. Our students are earnest, and anxious to learn, although they come to us, for the most part, entirely uneducated, and the work necessarily goes slowly.

"Anything that you may be able to do for us will be very thankfully received. I am sure no field is more needy than this at the present time.

"Gratefully yours,

"Anna Keesling-Williams."

Having recently been on the ground, we are personally acquainted with the conditions given by Mrs. Williams, and concur in her statements that there is a great need of help by the way of treatment facilities in connection with the Oakwood School as in any place we have seen.

Workers' Personals.

Miss Bothilda Olsen, for a long time an esteemed nurse and helper in the Sanitarium, has received a call to join the work in Memphis, Tenn., and has left us for that purpose, stopping en route to visit in Chicago.

Miss Lenna Cooper has gone to Philadelphia to take a responsible position in the Sanitarium there, and at the same time to take normal work in the Drexel Institute, which is near the Sanitarium.

Miss Harriett Kellogg has gone to Philadelphia to take work in the Kindergarten College.

We are greatly pained to learn that our missionaries in the Samoan Islands, Dr. A. M. Vollmer and wife, Dr. Maude Otis-
Vollmer, have been compelled to relinquish their work on account of the ill health of the former. They are at present in California, and his health is such as to cause his friends grave anxiety. We have but few particulars, but our sympathies and prayers are in his behalf, and for those who are near to him.

Dr. Mabel Howe-Otis, of the Chicago Branch, is at present conducting the dietary department of the Sanitas Food Company, in the absence of Dr. J. T. Case, who is on a visit to his mother in California.

Miss Jennie Nordlind, who was with us through the summer, and rendered very acceptable help, has now returned to resume her work in her own town, Galesburg, Ill.

Mrs. Edith M. Hickey, a graduate of the Battle Creek Sanitarium Training-School, has gone to New York, to take post-graduate work in some of the most noted hospitals in that city.

Miss Winifred Frederick and Miss Elizabeth Taylor have recently visited Miss Kate Macey at the Cash Register Works in Dayton, Ohio.

Miss May MacBride, of the Mexico Sanitarium, is with us for a few months for the purpose of taking advanced studies.

Miss Mabel Van Deusen and Mr. Byron Covert, two recent graduates of the Training-School here, were married in South Dakota, and are going into medical missionary work in that State.

Mr. and Mrs. Chas. George, from Ann Arbor, who returned to the Sanitarium to help through the summer work, have now resumed their work at the University.

Mrs. Walter Harper, who has been with us for about two years, and has finished her course, is now caring for a sister who is ill in Wichita, Kans.

Misses Irene Brant and Janie Harrison have left the Battle Creek Sanitarium for California. These are two of our much-esteemed workers. They have been with us for a long time, and have filled places of responsibility acceptably. They are faithful, efficient, and conscientious nurses. We shall miss them, but believe they will be a help to the cause wherever they may go.

PUBLISHERS' NOTES

SPECIAL NUMBERS OF OUR FOREIGN PAPERS.

The International Publishing Association at College View, Nebr., will concentrate their whole effort to one number of the German, Danish-Norwegian, and Swedish papers instead of four numbers, for the missionary campaign this fall. They are planning to get them out about the time of the second number of the series of the Signs of the Times. The foreign papers will have a choice collection of articles from the best writers on the Second Coming of Christ, Saints' Inheritance, Last Message, State of the Dead, Sunday Laws, Characteristics of the Last Church, etc. These special numbers will be finely illustrated, containing twenty-four pages and cover, which will make them valuable papers for circulation, and good sellers. All of our readers should order a supply of these papers for their friends and neighbors who read either of these languages. Price, five cents each; ten or more, three cents each. Order of your Tract Society, or of the publishers.

A GOOD BOOK.

From the author and publisher we have received a copy of the new book, entitled "The Story of the Seer of Patmos." The writer of this book is our old-time friend, Elder S. N. Haskell, so well known to most of our readers. The book consists of a verse-by-verse study of the book of Revelation. The text is placed in the margin with other collateral texts, and the comments compose the body of the book. It is a book that we can heartily recommend to all classes of readers as a candid and thoughtful exposition of a portion of the Sacred Book that is generally passed by as being occult and unintelligible. The author presents the matter in views that are characterized by moderation in interpretation and good judgment in application. The book is written in an interesting style, and forms good, instructive, and entertaining reading in a field of thought that is left untouched by most of the world. The price of the book is one dollar. It may be obtained of the publisher and author by addressing him at South Lancaster, Mass., or from many agents and tract societies throughout the country.
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