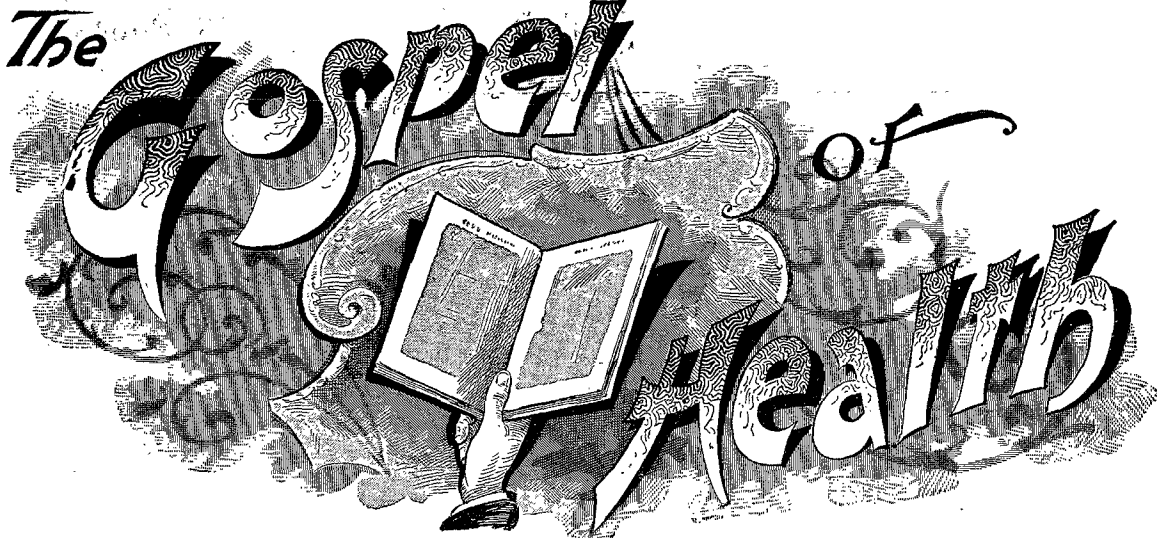


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VOL. 2.

JANUARY, 1898.

NO. 1.

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The Gospel of Health

The title 'The Gospel of Health' is rendered in a highly decorative, calligraphic font. The word 'The' is in a smaller, simpler font at the top left. 'Gospel' is the largest word, with intricate scrollwork and floral patterns integrated into its letters. 'of' is written in a smaller, elegant script. 'Health' is also large and decorative, with similar scrollwork. In the background, there is a faint illustration of an open book with text on its pages, and a person's face looking upwards, possibly in prayer or contemplation. The overall style is characteristic of late 19th-century religious publications.

VOL. II.

BATTLE CREEK, MICH., U. S. A., JANUARY, 1898.

No. 1.

THIS number of the GOSPEL OF HEALTH is chiefly devoted to a report of the proceedings of the recent Medical Missionary Conference held in Chicago, December 7-16. That the conference was wonderfully successful in the attainment of the objects for which the meeting was called is now so well understood that it is scarcely necessary to mention the fact. Certainly the blessing of God was poured out upon those present at that meeting in a most marvelous manner. Nearly all testified that the occasion was such a one as they had never experienced before, and that the evidences of the divine presence and help and guidance were more apparent than in any previous meeting which they had ever attended. It was apparent to nearly all who attended this conference that it must mark a new era in the history of the work of this people; and if all who attended this meeting are able to live up to the standard which the Spirit of the Lord raised, there can be no doubt that from this time forward the work will go with a power which has never before been witnessed in it.

Not a few who attended this conference were able to say, with a hearty appreciation of the full significance of the words, "Behold, old things are passed away, and all things are become new." New methods, new principles, new plans, were discussed and adopted, and new vows of consecration were made. If those present at this meeting carry home with them the spirit which prevailed through all its sessions, the influence will be that of a mighty tidal wave which will carry everything before it in working reform and revolution in the hearts and aims of thousands who have heretofore had but small conception of the sig-

nificance and importance of the reformatory ideas and principles which have been placed in the hands of this people as a message to the world.

At the recent medical missionary conference held in Chicago, plans for co-operative work between the Medical Missionary Board and Conference Committees and other church authorities were fully discussed, and a basis for such co-operation was found and unanimously agreed upon. There are now no obstacles in the way of the fullest and most hearty and efficient co-operation between conference and church authorities and the Medical Missionary Board in the establishment and carrying forward of all lines of medical missionary activity. It is with great pleasure indeed that we make this announcement, and we venture to express the hope that the year just begun will see a marvelous advance made all along the line of Christian Help work in its various departments and branches.

Let every one who is interested in medical missionary work at once write to the president of his conference, presenting any thoughts or plans which may be in his mind in relation to the work. The Medical Missionary Board will also be glad to receive letters of suggestion or propositions for co-operation from all interested in the various lines of Christian activity over which it has general supervision.

CHRISTIAN HELP work is now especially in order. Indeed, it is the order of the day. Every Seventh-day Adventist ought to be a member of a Christian Help band. Indeed, every Seventh-day Adventist church

ought to be an organized Christian Help band,—a living, active force in the community. When as an organized body of Christians we have obtained a sufficient amount of experience in the various lines of Christian philanthropy to become competent to deal with the perplexing problems which are involved in this work, we shall have the privilege of entering upon a larger and more important and interesting work than any in which we have heretofore engaged.

Every Seventh-day Adventist ought to be recognized in the community where he lives as one who is especially qualified to labor in behalf of those who are in need of Christian sympathy or help in more material ways. It is to be hoped that the time may soon come when every Seventh-day Adventist church will be recognized as an uplifting force in its community, as an association of Christians who are competent to deal with every form of human need, physical, mental, and moral.

In order that this state of things should be brought about, it is necessary that every church should be instructed, trained, and organized in the principles and methods of Christian Help work. Plans ought to be set in operation at once whereby every member of every church may be thus instructed. Let each one who is interested in this work write to the president of his conference or to the Medical Missionary Board at its headquarters at Battle Creek, Mich., so that necessary arrangements may be made at the earliest possible moment.

GO YE INTO THE BYWAYS AND HEDGES.—This is the watchword for the present hour. The work which has been done along this line in the city of Chicago has been wonderfully blessed. Tens of thousands have for the first time in their lives heard the gospel, and thousands have listened to the invitation. The byways and hedges are to be found not only in Chicago, but in every other large city of the United States and of the world, and in the small cities as well, and even in country districts. Rich and poor alike need the gospel. The very rich and the very poor are those who are most neglected. In every town there is opportunity to labor for the saving of souls by means of cottage meetings, personal work, and wherever and whenever opportunity offers. Gospel missions must be established in many cities. Work in behalf of benighted and sin-sick souls is needed everywhere. There is no lack of opportunities; the only thing lacking is a preparation for the work. The consecrated

heart will be ever alive to the necessity for activity in soul-saving work. A consecrated mind will be ever ready to devote its energies to saving and uplifting fallen men. The consecrated hand will be ever ready to reach down into the darkness and pull some struggling mortal up toward the light. Let us throw our whole souls and energies into this divinely established work, while these golden opportunities are offered.

A NOTABLE BOOK.

WE are at last permitted to announce the completion of one of the most important works which has appeared in recent times, viz., "Healthful Living," by Mrs. E. G. White. This work is a careful compilation of selections from the writings of Mrs. White pertaining to health, temperance, health reform, medical missionary work, and kindred subjects. No long quotations are made, the extracts being brief paragraphs, each of which represents an important principle or idea expressed in the terse, strong Anglo-Saxon so characteristic of the writer. We quote as follows from the preface in relation to the general scope of the work:—

"The compilers of the work have not attempted to make it exhaustive as regards subject-matter, but rather to make it comprehensively representative of the principles of hygienic and sanitary reform which have been set forth in the writings referred to.

"In the selection of paragraphs relating to each particular phase of the great question considered, an effort has been made to avoid unnecessary repetition, yet in a few instances, to render the thought more clear, the repetition of brief, pointed sentences has been allowed. The most conscientious care has been exercised in the making of extracts, to preserve the proper setting of the thought expressed. To do this without circumlocution has required, in a few instances, slight verbal changes in connecting words or phrases, but not in a single instance has the thought expressed been modified in the slightest degree.

"It is believed that those whose knowledge of the writings from which these excerpts have been drawn has inspired confidence in them as a source of important truths, will appreciate this volume as a ready reference book in which can easily be found, by the aid of the table of contents and the index, a larger number of seed thoughts and clear expressions of fundamental principles upon the subjects treated than

in any other volume of similar size which has ever appeared in print."

The work of compilation has been chiefly done by Dr. David Paulson, who has for a number of years devoted almost his entire leisure to this matter. The selection has been made from many thousands of printed pages which have appeared in various forms from Mrs. White's pen within the last thirty-four years, and in addition a large mass of manuscript, which has never before appeared in print.

This work ought to be in the hands of every Seventh-day Adventist family. It may profitably be made a text-book in each of our denominational schools. There is no work published like it,—none which presents fundamental principles in so lucid and satisfactory a manner. It is a veritable encyclopedia of principles relating to the subjects treated.

The work comprises nearly three hundred pages. It has a table of contents, an excellent general index, a classified index, and numerous marginal references, whereby the great fund of important material which it contains is made easily accessible.

The work is furnished in two styles of binding: cloth, 50c; in pamphlet form, leatherette cover, 25c, postage paid. Good Health Publishing Company, Battle Creek, Mich.

MEDICAL MISSIONARY WORK IN NEW ENGLAND.

By request of the General Conference and the leading brethren of District No. 1, Dr. Kellogg attended the recent conference held at South Lancaster to represent the Medical Missionary Board in the consideration of plans for the organization of Sanitarium and various other lines of medical missionary work in New England. Great interest and enthusiasm were manifested on the part of the friends together in council, and the following resolutions, which were unanimously passed, indicate that there is a determination to get the work in operation at the earliest possible moment:—

Recognizing the value of the great principles of health reform which the Lord has given to us as a people, and their special importance at the present time in the work which the Lord has given us to do, and especially recognizing as an essential and fundamental Christian doctrine that our bodies are the temples of the Holy Ghost, which it is our duty to present a living sacrifice, holy and acceptable unto God,—

1. *Resolved*, That immediate and efficient steps should be taken for instructing all our churches in the principles of

health reform, by means of lectures, classes, institutes, and public and private demonstrations of these principles by properly qualified persons; and,—

2. *Resolved*, That we should place several canvassers in the field for the introduction of *Good Health* and other missionary health literature, and that to this end we recommend each conference to ask the Good Health Publishing Company to send one or more competent persons to their field to assist in such work, and in the organization of schools of health, and the giving of instruction in the same, promising them our hearty support and co-operation; and,—

3. *Resolved*, That the International Medical Missionary and Benevolent Association be asked to undertake the organization, with our co-operation and assistance, of a Sanitarium, at such a point in the Eastern or New England States, as, after a careful study of the matter, may be deemed best, and that the following persons be and hereby are appointed a committee to act for the conference with the Medical Missionary Board in the location and organization of such an institution, with full power to act; viz., H. W. Cottrell, W. A. Wilcox, Thos. Davis, R. A. Underwood, A. E. Place, I. N. Williams, S. F. Svensson, K. C. Russell, H. C. Basney; advisory, D. C. Babcock, G. B. Thompson, E. Leeland, G. E. Langdon; and,—

Whereas, The Lord has especially instructed us that our work should be carried forward "In Christ's lines," and that the special work for this time is to go into the byways, and hedges; therefore,—

4. *Resolved*, That the members of all our churches be urged to prepare themselves for, and to organize themselves into, proper bands or companies for the active prosecution of Christian Help work, under the general supervision of the International Medical Missionary and Benevolent Association, until an eastern branch of this association shall be properly constituted, and to the accomplishment of this end,—

5. *Resolved*, That we hereby request the International Medical Missionary and Benevolent Association to send us properly qualified persons to labor among our churches, giving instruction in health principles, the principles of Christian Help work in its various lines, and organizing the workers for practical effort; and,—

6. *Resolved*, That as rapidly as may be expedient, rescue homes and medical missions should be organized in the larger cities as providence may open the way, the same to be conducted by persons properly authorized by State conference authorities, and under the general supervision of, and in co-operation with, the International Medical Missionary and Benevolent Association.

THOSE things which irritate and burden the stomach, benumb the finer feelings of the heart, and the entire system must feel it, for this organ has controlling power upon the health of the entire body. If the stomach is diseased, the brain and nerves are in strong sympathy with the stomach.—*Mrs. E. G. White, in the Health Reformer.*

FAITH AND WORKS.

BY MRS. E. G. WHITE.

FAITH and works are the two oars with which we are to make our way in the Christian life. The Lord calls upon all who think they know what faith is, to be sure that they are not pulling with only one oar, and their little bark going round and round, making no progress at all. Faith without intelligent works is dead. Faith in the healing power of God will not save unless it is combined with good works.

Many are made sick by the indulgence of their appetite. They eat what suits their perverted taste, thus weakening the digestive organs, and injuring their power to assimilate the food required to sustain life. The stomach is often made to do at one meal the work of two or three meals. So many varieties are introduced into the stomach that fermentation is the result. This condition brings on acute disease, and death frequently follows. Sin indeed lies at the door, which is the mouth.

Let all heed the instruction which has been given on this subject. Let them strive to bring appetite under the control of reason. Mothers and fathers, God calls upon you to abstain from fleshly lusts, which war against the soul. When you do for yourselves what as faithful servants of God you should do, you will be prepared to lead your children step by step in safe, healthful paths, and in ways of righteousness. Wake up to your responsibilities!

When speaking to persons on the subject of health, they often say, "We know a great deal better than we do." They do not realize that they are accountable for every ray of light in regard to their physical well-being, and that their every habit bears the inspection of God. He made the human body. We are his property, bought with a price — and what a price!

Every organ, every fiber of our being, is to be sacredly guarded from every harmful practise, if we would not be among the number that Christ represents as walking in the same dishonorable path as did the inhabitants of the world before the flood. Those in this class will be appointed to destruction, because they have persisted in carrying lawful habits to extremes, and have created and indulged habits that have no foundation in nature, and that become warping lusts.

Our habits of eating and drinking show whether we are of the world or among the number that the Lord by his mighty cleaver of truth has separated from the

world. These are his peculiar people, zealous of good works.

The mass of the inhabitants of this world are destroying for themselves the true basis of the highest earthly interest. They are destroying their power of self-control, and making themselves incapable of appreciating eternal realities. Willingly ignorant of their own structure, they lead their children in the same path of selfish indulgence, causing them to suffer the penalty of the transgression of nature's laws. They go to distant countries to seek a better climate, but their stomach will create for them a malarious atmosphere wherever they may locate. Thus they bring upon themselves sufferings that no one can alleviate.

God calls upon us to stand upon the broad platform of temperance in eating, drinking, and dressing. Parents, will you not awaken to your God-given responsibilities? Study the principles of health reform, and teach your children that the path of self-denial is the only path of safety.

Obedience to the laws of life must be made a matter of personal duty. We must answer to God for our habits and practises. The question for us to answer is not, "What will the world say?" but, "How shall I, claiming to be a Christian, treat the habitation God has given me? Shall I work for my highest temporal and spiritual good by keeping my body as a temple for the indwelling of the Holy Spirit? or shall I sacrifice myself to the world's ideas and practises?"

It is our duty to study the laws that govern our being, and to conform to them. Ignorance in these things is sin. We cannot do as we please with our bodies; for they are God's property. "Ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's."

I HAVE met many who have been suffering through their imagination. They lacked will power to rise above and combat disease of the body and mind, and therefore they were held in suffering bondage.— *Mrs. E. G. White, in Health Reformer.*

EVERY wrong habit that injures the health of the body reacts in effect upon the mind.— *Ibid.*

THE assurance of God's approval will promote physical health.— *Mrs. E. G. White, in the Review and Herald, 1883, No. 2.*

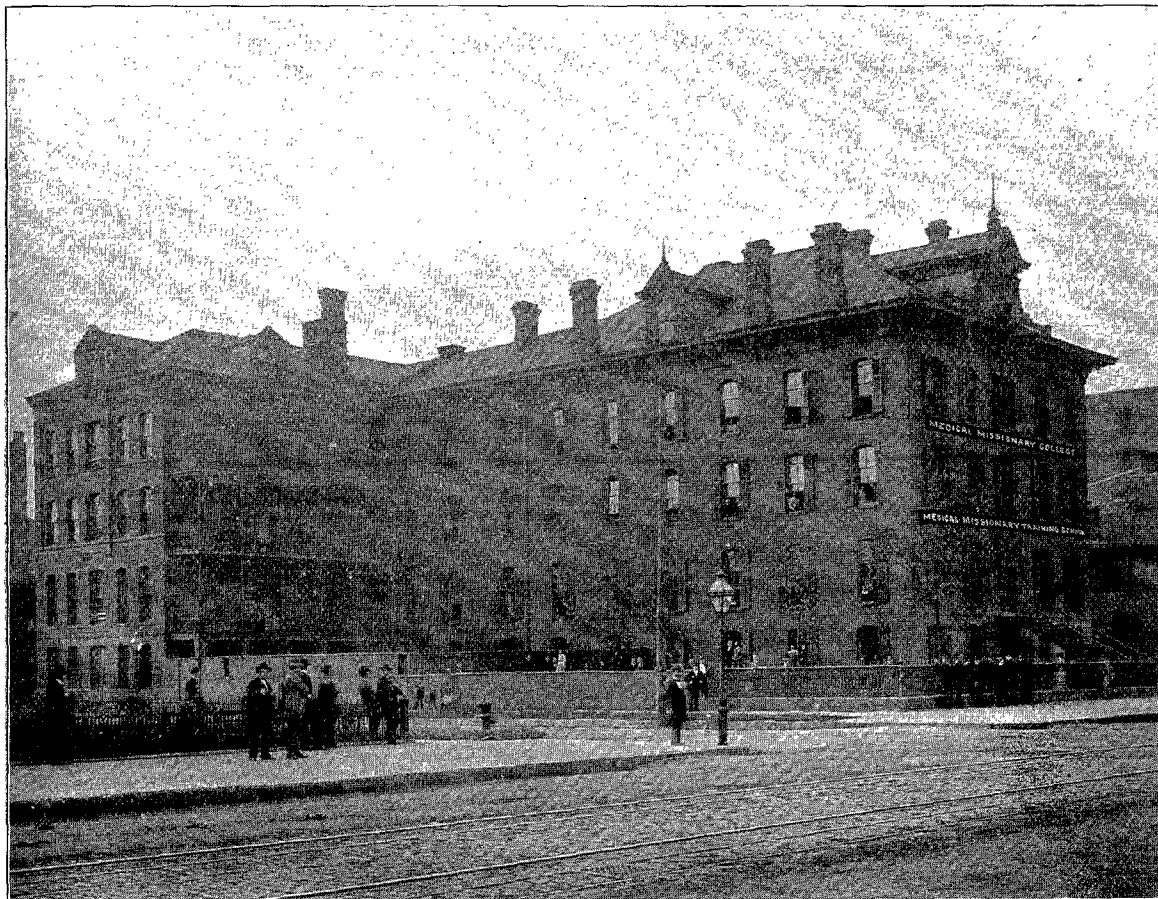
THE MEDICAL MISSIONARY CONVENTION.

HELD IN CHICAGO, DEC. 7-16, 1897.

IN harmony with Isaiah 58, Matthew 25, and other scriptures, it has for some years been evident that the Lord's providence has been leading in the establishment of various agencies for the relief of human suf-

demand for workers to take charge of the same and carry them on in harmony with the principles which underlie this branch of the work.

As one means for meeting this call, the Sanitarium at Battle Creek conducted a summer school the past season, which was attended by about three hundred students. When the course of ten weeks had been finished, it seemed quite clear to the managers that



CHICAGO MEDICAL MISSIONARY TRAINING-SCHOOL.

fering. The work which has been carried on under the auspices of the Medical Missionary and Benevolent Association received considerable attention at the last General Conference, and would no doubt have received more, had not other important matters claimed the time. Since the General Conference the work has gone forward with increased success, and has continually taken on larger dimensions. Not only have the medical missions, sanitariums, and other philanthropic enterprises already in operation been greatly blessed and prospered, but new interests have sprung up in many different places, which have created an urgent

the students needed to be drilled in actual work before going out to engage in independent work. To meet this need our Chicago Medical Missionary Training-School was started, and afforded its advantages to over one hundred and fifty student workers. In view of the increased interest in these lines and of the rapid expansion of Christian philanthropic work already taking place and destined soon to take place in all our conferences, it seemed to be quite essential that a convention be held at which some general plans of co-operation could be agreed upon. Such a convention was accordingly appointed to be held in Chicago, Decem-

ber 7 to 16. The success of the undertaking exceeded the hopes of its promoters. The Lord's blessing was present from first to last. The attendance was large and very representative.

The General Conference was represented by Elders G. A. Irwin, J. H. Morrison, A. J. Breed, A. T. Jones, N. W. Kanble, A. F. Ballenger, W. S. Hyatt, L. T. Nicola, L. A. Hoopes, and A. O. Tait; the Medical Missionary and Benevolent Association, by Drs. J. H. Kellogg, W. H. Riley, A. J. Sanderson, A. N. Loper, D. H. Kress, David Paulson, A. B. Olsen; Mrs. S. M. I. Henry, Brother W. S. Sadler, Elder Warren, and others. The following conference presidents were present: Elder S. H. Lane, of Illinois; Elder Wm. Covert, of Wisconsin; Elder J. H. Durland, of Michigan; Elder F. D. Starr, of Tennessee; Elder C. Santee, of Iowa; R. R. Kennedy, of Ohio; Elder S. F. Svensson, of the Atlantic Conference; Elder W. B. White, of Indiana; Elder C. W. Flaiz, of Minnesota; Elder N. P. Nelson, of Dakota; Elder W. A. Hennig, of Missouri; Elder H. E. Robinson, of Nebraska; Elder J. W. Westphal, of Kansas; Elder J. M. Rees, of Colorado; and Elder W. T. Knox, of California. Several conferences were represented further by members of their committees and other laborers.

The meeting opened with fifty in attendance, but before the convention closed, a hundred had taken part in its deliberations. The first four days were spent in a prayerful, thoroughgoing, and, as far as time permitted, comprehensive study of the principles which underlie the health and philanthropic work. No set program was followed; much of the time was spent in earnest prayer for light and knowledge. All felt that very important interests were at stake; and the burden of prayer both in meeting and out of meeting seemed to be rolled upon every individual. The result was that the Lord *did* come in in a most marked manner with his Holy Spirit, and it was the unanimous verdict of those in attendance that he had set his seal to the undertaking.

Among the subjects considered in connection with other health reform principles was the matter of diet, much thought being given to this important subject. The brethren made the study of this matter a personal and individual work, each one seeking for divine guidance. The light that has come to our people through the spirit of prophecy was carefully studied, and compared with the principles in regard to eating and drinking brought out so clearly in the Bible. It was the desire and object of those leading in these

studies to follow the infallible guide, that all should receive light and instruction from the same source; indeed, the scripture which would suggest itself most often to the persons listening to the doings of the convention was the promise, "They shall be all taught of God."

DAILY PROGRAM.

The daily program was about as follows: Consecration meeting, 6:30 to 7:15; breakfast, 7:15; forenoon meeting, 8:30 to 11:30, with a brief recess for breathing exercises at ten o'clock. From 11:30 until dinner at 2:30 the members were occupied attending the noon gospel services in Willard Hall, assisting in conducting cottage meetings, or visiting the jails, charitable institutions, etc. The afternoon meeting began at 3:30 and closed at 6:30, with a brief intermission at five o'clock. The evenings were spent in visiting the Workingmen's Home and the Star of Hope Mission, and other missions, and in attending cottage meetings in the various parts of the city.

The building in which the meetings were held and where many of the members of the convention roomed and where all boarded, is itself a very interesting lesson in missionary work. It is a prominent landmark, located on Wabash avenue near the heart of the great city. For years it has been conspicuously before the people of Chicago as the Home of the Friendless. Within a few months this institution has been moved to other quarters, and in a very providential manner the large building so well adapted to the wants of the mission and training-school work has been placed at our disposal, as referred to by Dr. Kellogg later in this report. Among the facilities with which it is provided are a free dispensary, in which patients are received daily for both medical and surgical treatment, an operating-room and surgical ward, bath and treatment rooms, a rescue department, free laundry, industrial department, also a printing-office where boys taken from the jails are employed, a visiting nurses' settlement, a nursery and kindergarten, and several other interesting departments. Thus much of the work was being carried on in the presence of the convention.

Sabbath, December 11, Elder A. T. Jones occupied the noon hour at Willard Hall. The speaker was wonderfully blessed in this effort. The Spirit of God witnessed to the word with much power, and as a result the way was opened to secure the hall for the same service each Sabbath during the next six

months. The afternoon was occupied by the regular experience meeting, or "missionary rally," as the students of the training-school call it. One of the most interesting features was the testimonies of men who had only a few days or weeks previously been converted at the Workingmen's Home and the Star of Hope Mission. These men were living examples of the power of the gospel to save men from the lowest depths of sin and degradation; their testimonies came from the heart, and brought tears of joy to the eyes of the hearers. Many testified that they had heard things that afternoon which greatly strengthened their faith in God.

Sunday morning, at about 10:30 o'clock, the building occupied by the Medical Missionary Training-School was dedicated. Mrs. S. M. I. Henry delivered the dedicatory address, and Elder A. T. Jones offered the dedicatory prayer. A report of the services appears in another column.

In the afternoon and evening of Sunday, December 11, services were held in the Trinity Methodist church, a few blocks from the Home. These were presided over by the Hon. C. C. Bonney, and Dr. William E. Quine, dean of the College of Physicians and Surgeons. The speakers were Dr. J. H. Kellogg, Miss Mary McDowell, superintendent of the Chicago University Settlement, Dr. David Paulson, Miss Clara Morehouse, of the King's Daughters, S. Sherin, W. S. Sadler, Thomas Mackey, and others. A report of these services will appear in the January *Medical Missionary*.

Monday forenoon, December 13, was taken up by a study of the health principles. Dr. Kellogg gave a talk on vegetarianism, treating the subject from a humane, a scientific, and a Christian standpoint. The use of flesh meats was shown to be not only unnecessary, but positively harmful. A number of pertinent questions were asked and satisfactorily answered, and the meeting continued right up to the dinner hour, so great was the interest and the enthusiasm of the audience. The doctor's talk was reported, and an abstract will be found on another page of this journal.

A MEMORABLE OCCASION.

The afternoon meeting was one long to be remembered by every one who enjoyed the pleasure of being present. It was opened in the usual way, with singing and prayer, after which opportunity was given those present to express themselves with reference to the subject considered in the forenoon meeting. This they were not slow to do. The melting influence of

the Holy Spirit was there, and hearts were made tender by it. There was a joyful acceptance of light; and on the part of all, the determination was expressed that they would henceforth walk in it. The occasion was one of peculiar solemnity. It would be impossible adequately to describe it; but no one who was present can doubt for a moment that it was one of those special outpourings of the Spirit of God which, we are told, are to characterize the last days. The meeting lasted five hours; song and prayer, confession of sin, and giving of thanks occupied the time fully. Sister Henry had a very bright experience on this occasion, an account of which the reader will find in another column under the title "My Telescope."

Shortly after the close of this meeting a council of conference presidents was called, to consider how the conferences could co-operate to the best advantage with the Medical Missionary and Benevolent Association in carrying on the various lines of health and philanthropic work. A committee of twelve was chosen by the council to consider the matter further and present a report on the following day.

Tuesday forenoon the subjects taken under consideration were: 1. The conducting of medical missions. 2. The holding of open-air meetings. Brother B. F. Richards and Dr. Kress led out in the discussion of the first of these topics.

Brother Richards told some interesting experiences showing the working of God in connection with the Workingmen's Home. Many times they had been brought into close places, where certain things were greatly needed and there seemed to be no possible means of securing them. He would call the workers together and they would have a season of prayer about it, and the Lord heard and answered in the most remarkable manner.

Dr. Kress emphasized the importance of beginning in a humble way and letting the work grow and increase in magnitude as the Lord may open the way. It is better to do a little work and do it well and in just the right spirit than to try to do a great deal and do it poorly. The Lord can use a very humble instrument to do a great work, if only that instrument is perfectly under his control. The doctor referred to the blessing he had received while actively engaged in mission work, and said that he had never enjoyed himself so much anywhere as in that little basement where the Workingmen's Home started. He referred to the importance of the workers being truly consecrated, and efficient.

OPEN-AIR MEETINGS.

Following Dr. Kress, Brother W. S. Sadler talked on the subject of open-air meetings. The following is a brief abstract of his remarks:—

The compelling message that we are called to proclaim is to go into the highways and byways; this morning we are to consider that part which relates to the preaching of the message on the highways. I know there is some prejudice against open-air meetings. Why there should be such prejudice I cannot see, unless it is that the devil has stirred it up because the plan is so successful in winning souls for

pel work on the street must be music. The singing is more important than the preaching. You must have something to attract the people; I know of nothing better to open the meeting with than a vocal solo. This may be followed by several spirited gospel songs rendered by a quartet or chorus of workers, followed by prayer; then more singing and a gospel talk and personal work.

This program seems very simple, and so it is; but a street meeting is, nevertheless, one of the hardest to conduct successfully. There are so many adverse influences at work, and the people are coming and going



MEN AT WORK IN THE CARPET FACTORY, A DEPARTMENT OF THE WORKINGMEN'S HOME.

Christ. Where can we find a more appropriate place to preach than out under the open heavens, with the trees and grass and flowers and all the works of God in plain view? I don't believe the Saviour preached very much in houses, for he so often referred to the things of nature—"Consider the lily;" "Behold the sower," etc. If properly conducted, open-air meetings certainly have great possibilities for good. I could cite you to scores of souls right here in this city, that have been saved, or have been brought in contact with agencies by which they were saved, through open-air meetings. Now let us consider the things that are essential to a successful meeting of this kind. In the first place, the main feature of gos-

all the time. You must lay your plans as carefully as possible, have ten or fifteen earnest workers with you, and some good singers; then when the meeting is started and the people gather around you, let these workers gradually work their way to the outside of the circle, keeping their eyes open, and their hearts uplifted to God in prayer. They should be armed with plenty of gospel tracts and with invitation cards to the permanent meeting-place. Do not let a man leave that circle until some one has given him a hearty hand-shake and a "God bless you," and placed a little tract in his hand. The details must not be neglected.

I have said that the singing is the most important part of the meeting. It should be lively, and calcu-

lated to move the people; such singing can come only from the hearts of consecrated workers. Then be careful to avoid prosiness in the prayer and the gospel talk. The speaker should come right to the point. Such preliminaries as, "I have a bad cold," "I was up late last night," etc., are entirely out of place. Go right to work preaching Christ Jesus. If you do not, somebody will raise a disturbance, throw something at you, or in other ways make trouble. Perhaps you will say the Lord will take care of you. Yes, but the Lord works through human agencies. He wants you to conduct your work in such a way that he can consistently bless you and, make it a success. If you are careless and improvident, and take up the work without a thoroughgoing preparation for it, not only will it be a failure, but your own personal safety will be in danger. I refer now, of course, to open-air meetings held in the worst quarters of the city, where, when properly conducted, they are the means of accomplishing a great deal of good.

The successful open-air speaker must be, first of all, full of his subject,—literally full to overflowing. He must have a burden for souls; he is not to deliver a conventional sermon, but he is to address the people in such a way that each one of his hearers will feel that he is talking to him personally. His manner should be marked by intense earnestness, carrying the conviction to the heart of the hearer that the gospel is something real and tangible, and in every way desirable. He will entirely avoid conventionalities and go straight to his subject. It is possible for a man who can do very good work in a hall utterly to fail on the street, for lack of this very directness. I remember a street meeting that proved a dismal failure, though the speaker was an experienced minister of the gospel. There was some excellent singing, prayer, and then the brother rose to his feet, began to button up his coat, and draw himself up in a rather pompous way. By that time the audience began to hiss. The speaker hesitated and seemed to be in doubt what to do next. He finally began, "It affords me great pleasure." They were not used to that kind of talk, and in a moment the whole audience was in an uproar, and the meeting broke up with cries of "Take him away, he's no good." Now that minister would have gotten along all right if he had left his coat unbuttoned, and had begun at once to preach the gospel and point the people to Jesus; for there is a compelling power in the word of God which is felt and acknowledged by the most hardened sinner.

HOW TO DEAL WITH DISTURBANCES.

You must expect disturbance in a street meeting; but when you relate yourself properly to it, the Lord can work good out of the most serious disturbance. The meeting may be entirely broken up; but if you have gone into it after earnestly seeking the Lord in prayer, and have taken every reasonable precaution to make it a success, you may be sure that some good has been accomplished.

Once I was holding a street meeting just opposite a saloon. We had just got fairly started when a drunken man said to his companions in the saloon, "I will go out and squash that meeting." Some of the workers tried to head him off, but it was of no use, for the man was violent; he made a charge into the crowd, scattering the people right and left. Then he went for me. He thought if he could get me away from the place, the thing would be stopped. I got out of his way and kept him busy looking after me; but meanwhile my fellow workers were actively engaged in personal labor. The man thought he had broken up the meeting, but soon he saw men getting down on their knees and praying for mercy. It astounded him, and he got away as fast as he could. I never heard anything more of that man until one morning a few months later, when I was visiting the Bridewell police station. One of the men came up to me and said, "I am the man that busted your street meeting." Then he went on and told me how he had been sorry ever since. He said, "When I got out of here, I am coming down to help you hold your meetings." He did so, was soundly converted, and is now a gospel worker.

So you see that meeting was not without fruits, even though it was broken up. The Lord had a plan for it, and it was a success, though not in just the way that I had expected. Do not be afraid of any emergencies that may arise; only keep your heart uplifted to God continually, and he will work out all these disturbances and troubles of various kinds for the good of the meeting and the saving of souls.

I said that singing was the most important thing, but the meeting will never succeed unless there is a great deal of praying done. By this I do not mean public prayer, but that the workers should be praying continually,—praying that hearts may be opened to receive the truth, praying that nothing may come in to hinder the work of the meeting, praying for light and guidance in laboring with the persons present, praying for eyes to be opened to see opportunities, and for the ability to embrace them at once and use

them to the glory of God. There should be much praying before the meeting, so that every one who engages in it will enter upon the work with a due sense of its solemn responsibility; and when the

drawn-out sermons drive away the people; it is the singing and the personal work that is the most effective in winning souls. But when I say that the meeting should be short, I do not mean to say that you should stop work at the close of an hour or so; sometimes the street workers will hold a series of meetings; have some singing, prayer, and a gospel talk, and then begin again and go through the same program—the whole effort sometimes lasting from five or six o'clock in the evening to ten or eleven. The audience will be constantly changing, and perhaps a thousand or more people will be reached in an evening. But no part of the program should be long; let the singing, prayer, and gospel talk follow one another in quick succession, and by all means do not neglect the personal work. In closing, I would like to suggest that the subject taken up on these occasions should be the gospel, pure and simple.



STAR OF HOPE MISSION.

meeting is over, let them pray that it may be rich in good results.

Now in reference to the place where the meeting is to be held. If you have a mission in the city, it would be well to hold an outdoor meeting, somewhere in that neighborhood, so that after holding a short service, you may invite the people to come to the mission and have an after-meeting there; thus you will get people in the habit of coming to the mission who would not do so otherwise. A part of the city where there are a great many saloons is a good place to hold these meetings. In general, hold your meeting where you can reach the greatest number of people. If you are in the poorer quarters of the city, you will have a large audience above, besides the ones in the street, as the people in the tenement-houses all round will be listening from their windows. I met a man in the Pacific Garden Mission not long ago who told me that he heard me speak on the street in front of his house, and heard enough to get him interested in the gospel. He was converted two months later. The seed was sown, and in due time it sprang up and bore fruit.

The meeting should always be short; twenty minutes should be the limit of the gospel talk, and very often ten or fifteen minutes is better. Long-

ple. Tell the people how they can be saved; do not spend time in talking doctrine to them; that may do well enough in a church or lecture-room, but it is not the thing that is needed at a street meeting. Point the people to "the Lamb of God which taketh away the sins of the world;" and when you have once led them to Christ, he can teach them the rest.

COUNCIL OF CONFERENCE PRESIDENTS.

Early in the afternoon Sister Henry addressed the brethren with reference to the work of the Woman's Christian Temperance Union. Following this the conference presidents and others met for a council, the purpose of which was to have a free and open discussion of the situation, and to determine how the various enterprises in health and medical missionary lines which are springing up among our people all over the country, and are having such a phenomenal growth, may be most successfully carried forward. The meeting was presided over by Elder G. A. Irwin, and an excellent spirit prevailed. Questions of vital importance were discussed; and while hearts were being uplifted to God for help and guidance, light came in, and a good understanding was reached.

In the course of the meeting several of the brethren referred to the help which the Sanitarium and the

health principles had been to the work in their conferences. A number of interesting experiences were related. We can only refer to one or two. Brother Shultz was preaching in Nebraska; some prejudice had been stirred up by the enemies of the truth, and as a result he was shut out of the schoolhouses throughout the neighborhood, and had no place to hold his meetings. Then a man who had been treated at the Sanitarium came to him and said, "You can have my store." The man went to the expense of seating it himself, and refused to rent the building, although efforts were made to secure it in order to defeat the work. More than twenty persons embraced the truth.

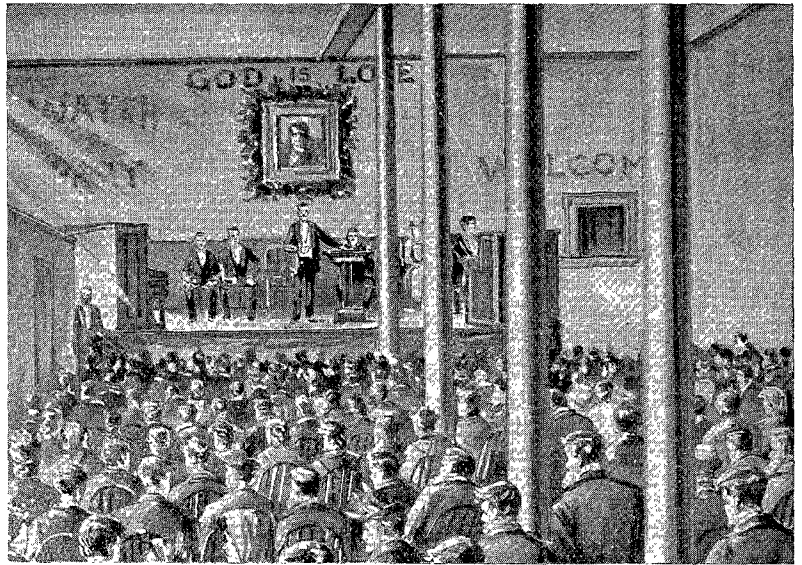
AN INTERESTING EXPERIENCE.

Elder Covert related the following: The wife of the principal Methodist minister in one of our cities was very sick; they had a nurse, but the patient continued to grow worse, and the physician in charge of the case said that another nurse must be secured if the patient's life was to be saved. The result was that they secured a Sanitarium nurse. In about five days the patient was convalescent. The husband was overjoyed. He said to the nurse, "Do I understand that you are a Seventh-day Adventist?" She replied that she was. Then he said, "Are Seventh-day Adventists Christians? I know *you* are, but I mean, are they as a people practical Christians? I supposed they simply spent their time in making proselytes of the members of other churches. Are they doing anything in the way of real Christian work?" The nurse referred at once to the philanthropic work that is being carried on in Chicago. He spoke up quickly and said, "Is Dr. Kellogg a Seventh-day Adventist?" "Yes," replied the nurse. "Are Seventh-day Adventists doing this work you speak of, conducting the Workingmen's Home in Chicago, engaging in rescue work, etc.?" She replied that they were. Then he said, "I have been misinformed, and have talked very badly about you people. I have a confession to make: I must go to my people and tell them about it, and make it all right with them." He did so, and not only that, but went around to see his people in their homes and told them about it: then he went to the Baptist minister and

enlightened him with reference to Seventh-day Adventists and the work they were doing. He wanted our people to take their church; he said, "It will give you a better influence in the city than to be where you are holding your meetings at present." This all came about as a result of the work of the Sanitarium, and that is the influence which it has everywhere.

Dr. Kellogg said: "The object of this conference is to bring about such a state of things that you will not have to point to Chicago in order to demonstrate that Seventh-day Adventists are doing Christian work: but people will see us doing it all over the country. Wherever a Seventh-day Adventist lives, the people in that neighborhood will know that he is a genuine missionary. I hope that such a state of affairs will soon be brought about. There is so much want and misery in the world, and we should every one of us be busy doing the Lord's work. Let every church be a living, active, working Christian Help band; let every home be a mission, and every individual Seventh-day Adventist a Good Samaritan."

Elder A. T. Jones said: "It is perfectly plain to me from the study I have given to the situation that the time has come for the message to be given in the high places everywhere.



GOSPEL MEETING.

"These health schools will certainly be a great help to the work, and the circulation of health literature will open the way for the truth in many places where it is closed up now. We would do well, brethren, to turn our eyes in that direction and look for openings, and then be ready to step in and improve the

opportunity; but we must use wisdom and good sense. The people need Christ and the simple gospel. Let us give it to them, and not spend all our time on doctrine."

Dr. Paulson said: "Elder Jones's remarks remind me of a statement in the Testimonies to the effect that God will use the Sanitarium as a means of giving character to the work all over the world; this statement is being rapidly fulfilled. A man who has charge of several hundred employees has given us an urgent invitation to hold meetings with them. He has never permitted any other denomination to do this; but since he took treatment at the Sanitarium and became acquainted with our gospel and philanthropic work, he has had the warmest feelings toward us, and has on many occasions expressed his gratitude for what was done for him."

Before the close of the meeting it was voted to request Elder A. T. Jones to embody the sentiments of the meeting with respect to a plan of co-operation between the Medical Missionary Board and the State conferences, in written form, to be acted upon at the next regular meeting. The committee of twelve appointed the previous day to suggest some definite plan of co-operation, was associated with Elder Jones in this appointment.

At nine o'clock in the evening the brethren came together again, and Brother Jones submitted the following statement, which was unanimously adopted as correctly expressing the mind of the brethren present with reference to the basis of co-operation between the Medical Missionary Board and the State conferences, in the various lines of health and philanthropic work:—

1. That in the regular medical lines of work, in conferences or elsewhere, all physicians and trained nurses shall be under the exclusive direction and instruction of the Medical Missionary and Benevolent Association Board.

2. That where physicians and trained nurses and Christian Help instructors are laboring in the field or among the churches in a conference, in the matter of the places, length of time, and order of arrangement of their work, they shall be under the direction of the Conference Committee, in consultation with the Medical Missionary Board.

3. That where medical missions are now established, they shall be under the joint direction of the Conference Committee and Medical Missionary Board.

4. That expenses of missions, traveling expenses and wages of laborers, be left to the consideration and decision of the joint action of the Conference Committee and the Medical Missionary Board.

Four meetings of the conference were held Wednesday. The 8:30 hour was devoted to a further study

of the health principles, Dr. Kellogg explaining the process of digestion, and answering questions relating to the subject of diet.

MEDICAL MISSIONARY INSTITUTES.

At 11:30 the question taken up for discussion was: "What is the best means of communicating to the churches in our respective conferences the light which we have received at this convention, both as regards healthful living and the various lines of medical missionary and philanthropic work?"

Dr. Kellogg, in response to this question, spoke in substance as follows: "I am glad to know that all who are here to-day are thoroughgoing health reformers, and it is but natural that you should desire to see your fellow workers receive the same light and instruction that you have received, and thus be enabled intelligently to adopt these principles, and plant their feet on the right platform. It seems to me that one very effective means of educating our people in these principles would be to get them together in little institutes and study these subjects in the light of the instruction which has come to us through the spirit of prophecy. You could use as your text-book this excellent little work, 'Healthful Living,' which should be in every Seventh-day Adventist home. The Sanitarium will send nurses to these institutes to give instruction in healthful cookery, hygienic dress, water treatment, what to do in emergencies, etc. Brother Sadler or some other person who has had an experience in that work can take up cottage and open-air meetings, saloon work, rescue work, etc. A physician should give instruction in healthful living; there can be a question box every day, for the purpose of thoroughly discussing all these interesting subjects, and getting to the bottom of them. It will not be at all difficult to get up a very interesting and attractive program. Try if possible to hold the institute in some city, so that the laborers, while studying these principles, can go out and engage in actual work. If the circumstances are favorable, you can start a medical mission in that city, and begin holding gospel meetings every evening. The nurses will go out in the slums and hunt up the sick and the destitute, and show how they can be helped. Thus you can readily see that the holding of such a convention will be a great boon to the work in that city. An institute of this kind would be free from the objections urged against other institutes; namely, that they take laborers out of the field, for every laborer attending such an institute would be engaged every day in active labor for souls.

At this point the inquiry was raised whether it would not be well for such an institute to be held in connection with the spring State meetings. Dr. Kellogg replied:—

“Would you have time to do justice to the institute with the other meeting on your hands? We tried at the last General Conference to have a little medical missionary conference, but we could not because there was no time. Other matters crowded it out. Now these health principles and the medical missionary work are of sufficient importance, it seems to me, to call for a convention or institute all by themselves.”

Mrs. Henry said: “I have had some experience in holding institutes in connection with general meetings and conventions, and it did not work well. The institute would be crowded into a little corner. We found it best to hold the institute previous to or else following the convention.”

Elder S. F. Svensson suggested that such institutes could with advantage be held in connection with the workers' meeting at our camp-meetings, or in some instances could take the place of them. It was replied that that might be done also, but that the work was urgent and must not be left till summer.

Elder Irwin said: “In order to get much out of this, we must make a specialty of it. When the religious liberty work was forcibly placed before us a few years ago, we held a general meeting in Battle Creek, and all became very enthusiastic over it. Then we went out to our conferences, and held meetings. The Lord blessed wonderfully in those efforts, and the light was very quickly scattered. It seems to me that immediately following the week of prayer would be a good time to gather the people together. Let us not think of putting it off until camp-meeting time. We must get right at this work, and strike while the iron is hot. If we go at it in earnest, we can cover our conferences in a short time, and great blessings will come to the people as a result. Let us take up the work at once, and crystallize these good thoughts that we have heard at this meeting into actions.”

Dr. Kellogg said: “If you cannot get together all the laborers in the conference, get the elders of the leading churches together, and give them thorough instruction. It would be an excellent thing to do as Elder Irwin suggests, and hold several such institutes in different parts of the conference. There would not be any large expense connected with the undertaking, and the people would be so glad to get these things that they would raise the money themselves. How many of those here are in favor of

starting such conventions in your conference as soon as possible?”

All held up their hands.

“Well, brethren, just send us in your applications; let us know your plans, and we shall be ready to help you in every way that we can.”

Elder S. H. Lane remarked: “I am thoroughly in favor of holding these conventions, but I think we can do still more. Why not preach these things in all the churches that we visit, even before we get around to hold a convention? It seems to me that the week of prayer ought to be taken up with just such things as these. Our people are many of them ignorant of the health principles, and they will not take hold of them until they are brought home to the individual church and the individual family.”

HEALTH REFORM AND THE HOLY SPIRIT.

Brethren Hyatt, Haskell, and Warren, and Sister Henry, with other speakers expressed themselves warmly in favor of the plan. Brother Ballenger said: “‘Every man that hath this hope in him, purifieth himself, even as he is pure.’ The way I came to adopt every single principle of health reform that I know of, was that I got hungry for the Holy Spirit, and I found that I could not have the Holy Spirit to help me in my work in the power that I wanted it, unless I would walk in all the rays of light that were given me. Now in these institutes that are held, I hope that our brethren will keep before the people the special message for this time: ‘Receive ye the Holy Ghost.’ Then it can be easily shown them by the instruction that has come through the spirit of prophecy, that they cannot receive the Holy Ghost while knowingly violating the principles of gospel health reform.”

Elder J. H. Morrison said: “I am impressed with the urgency of this work. The Lord has not given us this opportunity and these precious truths for nothing. We must put them into practise. No doubt we should be guided to some extent by circumstances. All cannot follow exactly the same plan; but all must do something. There must be action on the part of those who have been present here. We cannot go home and take up our work in the same old way. The Lord brought us here for a purpose. He has been in this convention from the beginning. I know that is so, because he has set his own seal upon it. He has opened up things before us in a way in which we did not see them before. Their importance appears in a new light. I am resolved to

make more of these things than I have in the past, and I hope that the brethren in positions of trust will feel the responsibility resting upon them to get these ideas before the people."

A. F. Ballenger said: "Brethren, let me tell you that the best way to commence is by confessing your sins. If you have not been quite right on this question, get right up before the congregation and tell them that you have sinned. The people will not be slow to follow your example."

Other remarks were made, and much interest and enthusiasm were manifested. In closing the meeting, Dr. Kellogg remarked that it was not expected that the instruction given at these institutes would be exhaustive; but it would set people to thinking along right lines, and give them a good start. He referred to the important instruction contained in the new book, "Healthful Living," and emphasized the fact that it should have a wide circulation, showing how helpful it would be both in conducting the institutes, and in following up the work in the homes of the people.

The afternoon session Wednesday was occupied by a spirited study of the health principles, Dr. Kellogg conducting a Question Box, which was both instructive and entertaining.

At 6 P. M. the brethren again assembled to consider the subject of—

WAYS AND MEANS OF CARRYING ON MEDICAL MISSIONARY AND PHILANTHROPIC WORK.

Dr. Kellogg led out with some suggestions, which are briefly summed up as follows: "Suppose you are working in a place where there is no medical mission or rescue home, and no provision for caring for homeless men. You come across a man who has no money, is out of employment, and homeless. What will you do for him? Take him into your own home, if you have one. If you are only stopping in the city temporarily and renting a room, get somebody else to take him. Perhaps there is a church of Seventh-day Adventists in that place. Then you ought to be able to find homes for a great many men. Mrs. Kellogg and myself have enjoyed the richest blessings we have ever had in our lives in doing just such work as this. But we have so many little children that we cannot take in homeless men, so I arranged last summer to rent a house in another part of the city, and there I take in people whom nobody wants. I have put a young man and his wife in charge of the house, and they get their rent for looking after it.

"We must stir up our people, and secure their active co-operation in this work. Doors must be opened in the cities and in the country. Many of our brethren live on farms of sixty or a hundred or more acres. Just think of how many people could be supported on such farms if the land were tilled in such a way as to give as much employment as possible. There are many others who have houses that they don't begin to fill. Why cannot such set apart one or two or three rooms for the Lord's use. Then when we find men who are homeless and friendless, and yet who earnestly desire to reform, and live upright lives, we will be able to point them to a brother who will take them by the hand, and help them to secure employment, and make a new start. In fact, should not every Seventh-day Adventist home be a mission, and every Seventh-day Adventist farm a rescue farm? Would not this be pleasing to God? Surely this will be the case when we come to realize that Jesus Christ dwells in the poor, ragged, dirty man that comes to us and asks for help; that in receiving him, and relieving his want, we are doing it to the Master himself.

"Now let us consider a few principles which hold in starting medical missions:—

"1. *Begin at the small end.* This is the Lord's way. He does n't make a great oak tree all at once, but prepares the tiny acorn, and covers it up in the ground. Then little by little it grows into the stately oak. Don't first build up a great institution, and then begin to work. Go to work at once; do 'whatsoever thy hand findeth to do;' and then the Lord will raise up the institution in his own good time. If you don't see your way clear, pray about the matter. Let the churches pray and the individual members of the churches, and then let them step out and move forward in the light that the Lord gives.

"2. *Consider the circumstances in that particular city, and adapt yourself to them.* Don't go home, and resolve to start a workingmen's home just like the one we have here in Chicago. I am sure that we shall have many institutions of this kind, but no two exactly alike. Your needs may be different from those we have to meet here, and hence you should provide for them in a different way.

"3. *Let the Lord lead, and be content to follow.* This is the most important thing of all. Don't go to a city in a sort of self-sufficient way, look over the field, pick out a building which seems to you to be suitable, and say: 'This is the place to begin. We will rent this building, put in a free laundry, beds, a penny lunch-counter, bath-rooms, dispensary, etc.'

WORKINGMEN'S HOME.

A Chance for Every Man, Woman, and Child to Be a Missionary.

Not all can be doctors, not all nurses, not all can enter upon active missionary work in the great cities or in heathen lands, but all can enlist in the work, and have a part and place in it. Farmers, carpenters, blacksmiths, teachers, canvassers—everybody can do something to help this good work along.

Medical missionary work, not being regarded as church work, but as individual work, a heart-to-heart work,—the sum and substance of practical religion as defined in James 1:27 and Matthew 25 (please read),—receives no appropriation from General Conference, State Conference, or tract society funds, nor from moneys received by tithe offerings. The only provision made for this work is such funds as are raised by individual contributions, and especially such means as accrue from missionary farming and gardening.

Missionary farming was organized as a means of aiding medical missionary work, and the General Conference, recognizing this, set apart the funds accruing from this source, to be used for the furtherance of medical missionary effort in the United States and elsewhere, especially those lines of medical and philanthropic work which come under the exclusive supervision of the Medical Missionary Association.

The Medical Missionary Association is the medical branch of the General Conference, especially organized for the purpose of developing, encouraging, and taking the general supervision of those special lines of medical missionary work which require medical and other training in addition to the preparation for ordinary evangelistic work. The association is compelled to look for its chief support to the products of missionary farming and gardening. Persons not engaged in farming or gardening, as carpenters, blacksmiths, and other tradesmen, canvassers, nurses, and persons engaged in various other money-making vocations, may render valuable assistance by devoting the proceeds of a certain amount of labor, as so many days or a year or a month, or so many weeks,—whatever length of time can be consistently given—to working for God and humanity. Quite a number who have adopted this plan have reported wonderful blessings, and have been able to send in splendid financial returns as the result of their labors. We hope that some hundreds of such persons will send us their names as soon as possible after reading this appeal, so that they may be placed upon our list of regular contributors to the funds of the Medical Missionary Association.

We are especially anxious to enlist in this good work at least.

THREE THOUSAND MISSIONARY FARMERS.

Three thousand acres, producing each an income of ten dollars, will give a generous sum for the carrying forward of this most beneficent work. Money is needed, not for paying large salaries or large sums for expensive trips, but for supplying a bare subsistence and the necessary facilities for actual work to those who are glad to give their lives, their energies, their time, all they have, to the work of rescuing men and women who are going down to eternal death.

At the present time, more than one hundred young men and women are at work in Chicago in various lines of medical missionary work, toiling early and late, and with most magnificent results; yet there is scarcely one of the number who receives a salary. The great majority labor a part of each day to earn money to pay for board, room rent, etc., which are of course furnished at the lowest possible rate.

A person who has never gone down into the dark and dangerous depths of a great city can have no proper appreciation of the mental and physical strain of work of this sort, nor of the risk to life and health which those engaged in it must constantly incur. If consecrated men and women are willing to give their lives, their time, their energies, to this work, certainly those who enjoy the privilege of living amid pure country surroundings, supplied with all

the comforts and necessaries of life, and especially with that greatest of all blessings, an abundance of pure air,—a thing unknown in our great cities, where filthy gutters, reeking sewers, and thousands upon thousands of smoking chimneys are continually pouring out into the murky atmosphere a polluting stream of germs and poisonous gases,—ought certainly to be willing to devote a small share of their energy and time to the support of the great and beneficent work which means so much to thousands of homeless, friendless, despairing mortals, who through this agency are being continually helped upward toward the light, and rescued from a fate which is often worse than death itself. A little effort, a little self-denial, on the part of each one of a large number, will afford this work ample support, and render it possible to enlarge and extend it to all the great cities of the United States.

Reader, how many acres will you plant and till for God during the season of 1898? Think seriously about the matter before answering. If you are not so situated that you can yourself engage in missionary farming or gardening, will you not undertake to enlist some one else in this good work? If you will, we earnestly ask that you take hold of the matter at once, and write us immediately the results of your efforts. Let us plant at least three or four thousand acres for God this spring, and then pray for an abundant harvest.

Letters relating to missionary farming and gardening should be addressed simply, MEDICAL MISSIONARY, Battle Creek, Mich.

J. H. KELLOGG,

President Medical Missionary and Benevolent Association.

How do you know that the Lord wants you to have such an institution there? How do you know that there will be a demand for all those things? Don't you see how much better it is to begin work in a humble way, and then add to it as the needs of the situation may demand, and as the Lord opens the way?

SELECTING WORKERS.

"This same principle applies in securing workers. It isn't usually the best thing to select men or women simply because they seem to be capable, and set them in charge of this line of work. Rather get your churches stirred up, and then watch the development of individual workers; and where you see a young man or woman whom the Lord is especially blessing in this kind of work, there you have a worker whom God has called. By all means get every one of your churches instructed in Christian Help work. Then our young people will grow right up into this work. The best way to discover whether a person is fit to bear responsibility in the medical missionary work is to see what he has done.

"Let the Lord lead also in the matter of finances. It takes some money to carry on this work. We are spending fifteen hundred dollars every month here in Chicago. The money comes in somehow, and we know that it is the Lord who sends it to us. When we get into an especially hard pinch, we have just one Source from which to expect help; but that has never failed us. This house which we dedicated the other day has been furnished by prayer, as most of you know, and the various lines of work carried on in connection with this and our other institutions in this city are all supported in the same way. But this is nothing new or strange. This is the Lord's work; then why should he not support it? He will do the same in other places.

"I have found this to be an important principle: When the way which you have marked out seems hedged up, don't go right ahead in spite of everything, resolved to do exactly as you had planned to do. Let the Lord lead you by his providence. Remember that he is looking after his own work, and you are only one of his instruments."

THE LEADINGS OF PROVIDENCE.

As the doctor laid down these principles, his words awakened a responsive echo in the hearts of the workers most intimately connected with the work here in Chicago, and they began to tell of some of their experiences. They would all make interesting reading,

but we can mention only one or two. The first one had happened the previous day. Brother Sadler felt especially burdened that morning with reference to the printing department. The one in charge had told him some days before that the interests of the work demanded a paper-cutter, and that he knew of one that could be bought for thirty-five dollars. This particular morning he felt impressed with the importance of securing it, and though many other matters were pressing, resolved to make an effort to raise the money. So he and the brother in charge had a season of prayer, and asked the Lord to open the way for them to get the money. He started down the stairs, and was just stepping out on the street, expecting to get that money somehow, though he could not have told how, when the postman handed him a letter. He opened the envelope, and found just exactly thirty-five dollars, a donation to the Home.

Dr. Kellogg related the following incident: "The Lord called me up one morning when I wanted to sleep very badly. I had received word from Elder D. T. Jones a few days before that he must have a thousand dollars at once, and I did not know where it was coming from. Brother Jones wrote me that the matter was very urgent; the work on their sanitarium building would have to come to a standstill, and the cause would suffer greatly, if they did not receive immediate help. I had reached home early that morning from Chicago, and was so tired and worn out that I just threw myself on a rug in my room and tried to get a little rest. Pretty soon the telephone rang, and Dr. Kress spoke to me over the wire, saying there was a man down at the Sanitarium who had been sick all night, and he wanted to see me. I asked, 'Is he suffering pain?'—'Well, he is a little easier, and sleeping.' 'Do the best you can for him, and I will be there in a couple of hours.' In about ten minutes more the door-bell rang; at first I said, 'I will not answer it,' but it kept ringing and ringing. Finally I got up, and found it was the brother-in-law of the man who was sick. He said,

'Won't you come down and see my brother-in-law?' I told him that I had understood the man was easier, and that I expected to see him in an hour or two. He said, 'His wife is very unhappy and in distress, can't you come right away?' So I told him that I would be there in ten minutes. As I went up the steps of the Sanitarium, one of the patients met me. I said, 'How is it that you are out so early this morning?' He replied, 'I could not sleep, I felt that I must get up, and you are just the man that I

want to see.' I promised to be back in a few moments, and went on to look after the sick man. When I returned, the man was waiting for me; we walked out to my house together; he did not seem to have anything especial to say, but just wanted to have a little chat with me. Somehow I came to tell him about our work in Mexico; it was quite natural, as that was the special burden on my mind. He was greatly interested. We had not reached the residence when the man said, 'I have a draft for a thousand dollars in my pocket; you can have it as well as not,' and he gave it to me."

Many other experiences just as interesting and decisive were related, and hundreds more could have been produced had the time permitted. One could not sit in that meeting, and hear those testimonies to the working of God without being reminded of the days of the apostles, and of the experiences of Elder Joseph Bates and other pioneers in the message. Some might have thought that it was a little out of place to spend so large a portion of a meeting called to consider ways and means of conducting medical missionary work in listening to such experiences; but it was really the most effective manner of giving instruction in regard to a work which has from the very first gone forward, as it were, under the immediate leadership of God.

THE OFFICE OF PRAYER.

Dr. Kellogg continued: "We have a wrong idea of prayer. We think that if we pray hard enough, and loud enough, and long enough, God will do what we ask him to do. But when we come to him in this way, it must be in doubt, for we cannot make sure whether we can properly influence the Lord or not. We don't know as we are good enough to persuade the Lord to do what we want him to do. Now this is not a correct view of the matter. Prayer does not change God; it changes us. The office of prayer is to bring us up to God, not to bring him down to us. These experiences that we have listened to are not strange at all. Any one of our nurses could tell you just as interesting ones. And they are having them all the time. The whole universe is run in this way. God's hand is over all his works. The important thing for us is to have our wills submitted to God's will, and in all things to live in harmony with his laws. But we should remember that it means hard work to be in this condition. When the Lord gets into a man's heart, he will stir him up to do something. He will work him sometimes when he wants to sleep the worst way, and he will work him tremendously hard, if he is only will-

ing. And he will pay him for hard work by giving him harder work to do."

Sister Henry made the following suggestion concerning the true idea of prayer: "A real sense of need in us is a telegram from God to suggest that he has something for us. Our prayer is simply saying, 'Lord, we are ready to receive it.'"

Elder Irwin said: "It has been truly stated that God's commands are enabling; so that when he tells us to do a thing, we are by that very means enabled to do it. Now the Lord has told us that the time has come for us to go ahead. If we stop to count all the things that are liable to come in our way, we are ourselves raising a barrier, and will accomplish nothing. The Testimonies say: 'Impossibilities become possibilities when we reach them.' Again we are told that we must not wait until the money is in the treasury before we go forward in the work. What we need is more of this living faith, a more complete trust in God and submission to his will."

SCHOOLS OF HEALTH.

In speaking further of the different lines of health work that could be taken up profitably by the conferences, Dr. Kellogg introduced the subject of the Schools of Health, and explained their mode of operation:—

"*Good Health* is the largest health journal published for the money, and is filled every month with the most interesting and instructive matter. We want to get it into thousands of homes all over the world. Wherever it goes, it makes friends for the truth, as has been repeatedly testified by brethren here. It reaches a class of people that can be approached by none of our other publications.

"Our plan is to organize clubs of one hundred or more, and when such a club is secured, to send workers from the Sanitarium to conduct a school of health in that vicinity, each subscriber to the journal getting a ticket which will admit him to the school. The course of instruction lasts one week, and includes healthful cookery, simple remedies in the home, physical culture, hygienic dress, what to do in emergencies, etc. A number of these schools have already been held with excellent success, and people are calling for them in many quarters.

"We have been sending out our helpers and nurses to canvass for *Good Health* and organize these schools. But if you want us to send these nurses to your conferences to instruct the churches in Christian Help work and the various lines of medical missionary

work, it will be only fair that you put in the field an equal number of canvassers who will devote themselves to this work with the *Good Health* and the organizing of schools."

RATE TO CANVASSERS.

The question was raised, What does the canvasser get? The answer was, Forty per cent. It was also explained that the Sanitarium would bear half the expenses of the nurses sent out by them while such nurses were engaged in assisting in the organization of these schools.

Some one inquired if it would be well to hold such schools in the Seventh-day Adventist church, providing there were one in the city. The reply was that it would not be best ordinarily, but if the church was such a popular place that the members of the club wanted to go to it, there would be no objection. The principle aimed at is to hold the school in a place that will suit the members.

"Would it be well to connect this work with canvassing for the *Signs of the Times*?" another brother asked. It was said in reply that good sense and discretion would decide this matter according to the circumstances. If the *Signs* canvassers have won the hearts of the people already by their visits, there would be no special objection to their introducing the *Good Health* in such neighborhoods; but, in general, it is better to have two sets of workers, one for our health publications, and another for religious and doctrinal works. In order to learn the mind of the members of the convention, Dr. Kellogg requested all who were in favor of thus keeping these two branches of the cause separate, to raise their hands, and the response was unanimous. This is in harmony with the instruction given through the spirit of prophecy, that we must not ourselves make the connecting link between the health work and our other work, but leave this for Providence.

The brethren were also given an opportunity to express themselves with reference to the general plan of holding these health schools, and setting apart some canvassers who would devote their time to this branch of the work, for whom they should receive in exchange trained nurses and workers from the Sanitarium who could instruct the churches in the health principles and the various lines of Christian Help work. The result was a hearty acceptance of the plan in its main features, the details being left to be arranged by correspondence with the several conferences.

Brother W. O. Palmer, who has general charge of the circulating of *Good Health* and the organization of the health schools, was present at the meeting, and related some very encouraging experiences which had come from the canvassers in the field. The circulation of the magazine has increased nearly ten thousand in the last few months.

Brother Palmer continued: "I want to tell you the experience of one of our workers. The sixth of January next will mark the close of the twenty-fifth year of his handling the health publications. He said the way seemed to be closing up for the books; so he dropped all his other work, and determined to try *Good Health* for fifty days. The result is that he is having splendid success. Often he sells a whole set of books along with a subscription to the magazine. He is securing from fifteen to thirty subscriptions every day.

INCOME MORE THAN MEETS EXPENSES.

"Our company in St. Louis pay forty dollars a month for rent; but their income more than meets all expenses. They are organizing six schools of health simultaneously. Senator ——'s daughter offered to work up a school for them, but insisted that the price must be five dollars. She said that her friends would not take it for less than that."

Several of the brethren bore testimony to the benefit which had accrued to our work from the circulation of *Good Health* in the way of removing prejudice and winning friends for the truth. The meeting adjourned at a late hour. One of those present related the following experience:—

"I don't think there ever was a greater prejudice against our people than in ——. When I went there, people would point a Seventh-day Adventist out on the street, and say: 'There goes one; I would as soon associate with an ex-convict as with those people.' Others would say, 'Adventists belong to the same class as saloon-keepers and gamblers.'

"About this time one of the leading editors broke down in health and went to the Sanitarium at Battle Creek. He returned in about thirty days, and was from that time the staunch friend of our people, defending us and our doctrines in his paper, and saying a good word for us on every possible occasion. When people would come to him with complaints, he would say, 'You need n't say anything to me against Seventh-day Adventists. They come nearer to making a dead man alive than any people I know of.'

"The influence of this man was a great help to us,

and I am glad to say that the people of — now look upon us in an entirely different light, all as a result of these health principles.

“If we use discretion, and act wisely in these matters, I am sure that the health schools will exert a powerful influence in behalf of the truth, and win friends whom we could get access to in no other way.”

THE GOSPEL AT THE SANITARIUM.

Dr. Kellogg referred briefly to the work being done at the Sanitarium at Battle Creek. The doctors and nurses and other helpers make no efforts to proselytize, simply striving to exemplify the truth in their own lives, and leaving the Lord to do the rest. They are, however, always ready to point souls to Christ. The result is that there are a number of conversions every week, some under most remarkable circumstances, and the persons thus brought to the Saviour, almost invariably study the peculiar truths for this time, and ultimately embrace them.

After hearing other interesting experiences, the meeting was adjourned at a late hour.

Thursday morning, at 8:30, the brethren met for the closing session of the convention. Dr. Kellogg gave some further suggestions with reference to the work about to be taken up by the various conferences as follows:—

“I feel that I cannot emphasize too strongly the importance of beginning small, and letting the enterprise grow and develop little by little. Our work here in Chicago has grown up in this humble way. Many of you remember the little basement where the Workingmen’s Home started. Dr. Kress and Dr. Rand worked there, often till after midnight, dressing wounds and sores, giving baths, and sobering up poor drunkards and outcasts whom nobody else cared for. The Lord blessed them wonderfully. The result is the present Workingmen’s Home, with accommodations for three hundred men. When Brother Mackey started the Star of Hope Mission, he did not have a dollar in his pocket. But he knew the Lord wanted that thing done, and in this assurance he started out, walking by faith and not by sight. The Lord was with him and he has not wanted a dollar.

“The Lord led us wonderfully in securing this building on Wabash avenue. We should never have had it, if it had not been for the Summer School. As that course of instruction neared its close, we felt that the students ought to come to Chicago, and have some practical experience. In the first place the school had a much larger attendance than we ex-

pected; so when we came to consider the matter, we found that we must make provision for fifty or more.



A PRODUCT OF THE SLUMS.

We looked all over the city, and finally found a lodging-house, not half as large as this building, and at much higher rent. I felt that we could not afford to take it, and was almost ready to give up; but just at the last moment, when our need was the most urgent, I received a telegram saying that this place could be had. We secured it at very reasonable terms, and found it just the building we had been looking for. It is leased for four years; and

if the Lord wants us to use it longer, he will raise up somebody to purchase it for us. If he permits others to come in and occupy it at the expiration of the lease, it is because he has a better place in store for us.

AGREEMENT AS TO PRINCIPLE.

“I refer to some of these providences connected with our work in order that you may better understand the relation which the Medical Missionary Board bears to this work. It is not the desire of the board to manage this great work. We leave that with the Lord, and feel that we can trust him implicitly. But in order to work together harmoniously we must agree on certain foundation principles, and now that we have come to such an agreement, the way is all open, and there is no reason why we should not see eye to eye, and work shoulder to shoulder.

“As to the matter of the Medical Missionary Board and the various conference committees having joint control of the medical missions and other similar enterprises in the conferences, this is not intended to cut off perfect freedom of action on the part of conference committees. Get the members of the committee together, lay your plans, and when you have agreed on something, send a general outline of the proposed enterprise to the Medical Missionary Board, so that we can co-operate intelligently with you. Suppose a conference wants a sanitarium started. Now the Medical Missionary Board is equally anxious for it. We will send a representative to the place, and if the way opens, it can soon be arranged.

SEEK WISDOM FROM GOD.

“Let me ask this favor of you: Don't bother the Medical Missionary Board with all the little details of your work. Seek wisdom from God on the spot, and be directed by it. For instance, Brother Sadler did not ask the Medical Missionary Board for permission to start this printing-office. He felt that the Lord wanted such a department, where the boys taken out of the jails and reform schools could be employed, and so he made it a matter of prayer. Then when the money came in to pay for the necessary machinery, and the Lord sent him a man to take charge of it, you see the question was settled. Sometimes we sit down and talk for days about a thing which the Lord would settle in a very little while if we would let him. We need simply to agree on the general principles of reform which lie at the bottom of this work; and then if you will adopt the plan of asking the Lord what to do in these little things that must be decided on the spot, the work will be a success.

“I trust that we will take a broad view of this work. Don't hammer people with doctrine. Present Christ to the fallen, the outcast, the destitute, and show that you have his spirit by ministering in a practical way to their temporal wants as far as you are able. Then the best people will join hands with you, and you will be able with their support and co-operation to do a great deal more for the poor and fallen members of society than you could do alone. So then let us keep Christ in the foreground, and avoiding all that savors of sectarianism, forget ourselves wholly, and be completely wrapped up in the needs of our brother man.”

MISSIONARY HEALTH PUBLICATIONS.

A little time was spent toward the close of the session in speaking of our health publications, especially *Good Health*, *Modern Medicine*, and GOSPEL OF HEALTH. *Good Health* is our popular health magazine; it addresses itself to the people, discussing the principles of healthful living in a way to be understood by all. *Modern Medicine* addresses itself to physicians, but it is devoted to the exposition of the same principles which *Good Health* stands for, only taking them up from a different standpoint.

Dr. A. B. Olsen, referring to the standing which this journal has among medical men in the old country, spoke of his visit last summer to what is probably the largest sanitarium in Europe. The doctor who has charge of the institution, and who is also a full professor in the Royal and Imperial University of

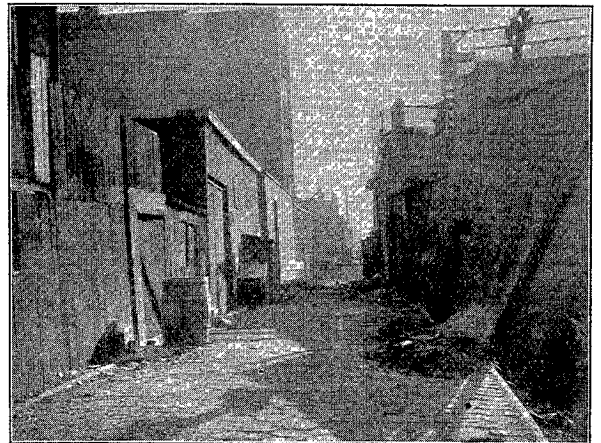
Austria, the greatest university in the world, said to him, among other things of a similar nature: “It is the ambition of my life to visit the Sanitarium at Battle Creek, and learn more about these principles.”

In GOSPEL OF HEALTH, which is circulated exclusively among our people, we have month by month a bulletin of the advance light that is continually coming to us along health and temperance lines. Going as it does only to Seventh-day Adventists, we are able to put things in it which do not appear in any of our other papers. All who wish to keep in touch with this important work should read GOSPEL OF HEALTH.

THE GOOD HEALTH PUBLISHING COMPANY.

Dr. Kellogg referred to the Good Health Publishing Company as follows:—

“Perhaps it might be well for me to say a word about the Good Health Publishing Company. Some of you, perhaps, don't know that it has a mission. But you are aware that a Medical Missionary College was organized two years ago. Now the establishment and maintenance of such a college is one of the most expensive things in the world. This school is costing thousands of dollars. The Good Health Publishing Company is supporting it. We have not made a call on the State conferences or the General Conference for a single dollar. So while you are co-operating with us in the effort to circulate the literature gotten out by this publishing house, you are at the



AN ALLEY.

same time helping to support this great educational institution.”

Immediately following the business session, a social meeting was held. The brethren joined heartily in expressing thanks to God for the privilege of attending the convention, and seemed eager to get back to their

respective fields of labor, there to tell others of the light and blessing which the Lord has for his people at this time.

AN ACTUAL CASE.

A touching scene occurred just before the meeting broke up. Dr. Kellogg brought in one of the unfortunate girls who had applied for help the previous evening. She stepped in timidly behind one of our nurses, who carried the babe in her arms. Her face showed none of the hard lines of vice, but rather indicated a sweet, winsome disposition. No one could look on the scene without having his heart drawn out in tender sympathy for this young mother and her babe.

The doctor began to ask the girl some questions, and the following dialogue was held:—

Dr. Kellogg—“How old are you?”

Young Woman—“Nineteen.”

Dr. K.—“Have you a home?”

Y. W.—“No, sir.”

Dr. K.—“Have you a mother?”

Y. W.—“No, sir; she died when I was five years old.”

Dr. K.—“Have you a father?”

Y. W.—“No, sir; he died five years ago.”

Dr. K.—“Do you have any friends? Anybody to support you?”

Y. W.—“No, sir.”

Dr. K.—“Then all you have in the world is this little child?”

Y. W.—“Yes, sir.”

Dr. K.—“Have you any occupation by which you can support yourself?”

Y. W.—“I have done some fancy work.”

Dr. K.—“But you have never been taught how to keep house, to sew, cook, wash dishes, etc.?”

Y. W.—“No, sir.”

Dr. K.—“How long ago did you leave home?”

Y. W.—“Four years.”

Dr. K.—“Were you brought up to go to Sabbath-school? or have you ever made a profession of religion?”

Y. W.—“No, sir.”

Dr. K.—“Do you know of any way by which you can start out and make a living for yourself?”

Y. W.—“No, sir.”

Dr. K.—(turning to the audience) “You have heard the story. This young woman came in last night. You see she has never had a chance to be trained up to be a Christian girl. She needs a home where she can have a chance. She loves her little babe, and wants a

home large enough to take them both in. Is there any reason why she should not have such a home? Now I want to know if there is any one here who will undertake to find a home for this young mother and her child.”

Elder Irwin.—“I will undertake to do it.”

Dr. Kellogg.—“The president of the General Conference has set you a good example, brethren. Now as you go back to your conferences, take this spirit with you. Don't ask your brethren to do anything that you are not perfectly willing to do yourself.”

The meeting ended with an earnest season of prayer.

Thus was brought to a close one of the most remarkable meetings ever held among this people. Every one who attended felt that it was an epoch-making period in the history of our work. Many expressed the conviction that they had never on any occasion witnessed so much of the direct working of God, or received such copious showers of his Spirit. We are sure that the brethren who were here will carry home to their conferences the result in new courage, broader sympathies, more light and blessing, and greater power in their work.

A LAST LOOK AT THE WORK.

As the meeting broke up, Dr. Kellogg took a number of the brethren through the building, pointing out the use made of each part of the vast structure. First the operating-room was visited. Here the daily surgical clinic was going on, Dr. Holmes being in charge, and the medical students assisting. A medical clinic is also held daily.

The nursery and kindergarten quarters were found to be pretty well crowded, and the attendants said that only lack of room prevented taking in a larger number of children.

The visiting nurses' department is an interesting one. Six nurses occupy it at present, and divide their labors among all classes of society, doing a large amount of free nursing among the poor, and some that is remunerative for those able to pay.

The industrial department, including a carpet factory (see picture on page 12) and printing-office were other objects of interest. The carpet factory gives employment to a number of the men stopping at the Workingmen's Home. The printing-office was started to supply work to the boys taken out of the jails.

The dispensary, rescue department, recitation rooms, laundry and bath-rooms were also taken in, the visitors noting how admirably the building is adapted to the work done within its walls at the present time.

DEDICATION OF THE CHICAGO MEDICAL MISSION.

THE chapel was filled to its utmost capacity when the dedicatory services began Sunday morning, December 12, at 10 : 30 o'clock. That it was no ordinary occasion was plain from the earnest look upon the faces of those present and the impressive solemnity which characterized the whole service. The dedication was an act of faith, for the building, situated at 1926 Wabash Ave., and affording a home for the students in the training-school, and a basis of operations for all the Chicago work, is not owned by those who now occupy it and carry on the various lines of rescue and relief work within its walls; it belongs to Him in whose hands are all things, and who is abundantly able to provide for the continuance of its use for this purpose as long as he may see fit.

The exercises began by the singing of the beautiful, and for the occasion so appropriate, song beginning, "There are lonely hearts to cherish." Elder A. J. Breed offered the opening prayer, which was followed by the hymn entitled, "The Cross and Crown." Elder A. T. Jones then made a few remarks, as follows: "As we dedicate this building, how appropriate that we all dedicate ourselves and these bodies of ours anew to God and to his service. Let the Egyptian flesh-pots be left far behind; let us fix our minds on the perfect Pattern, and 'purify ourselves even as he is pure.'"

The audience then united in singing "Wholly Thine," after which Mrs. S. M. I. Henry delivered the address of the occasion, an abstract of which reads as follows:—

DEDICATORY ADDRESS BY MRS. HENRY.

I have assisted at the dedication of many buildings, but I have never been so profoundly impressed as on this occasion. Heretofore there has been something lacking—not in the sentiment which lay at the foundation of the undertaking, but we have always been obliged to recognize the fact that there was an unwarranted limitation to the practical application of the principles, the impulses, and the aspirations which furnished the motives of those occasions. I suppose that this is true of us this morning—there are limitations, and yet it does seem that I am nearer the realization of what I have felt ought to be in the dedication of a house of God than I have been at any time in my life before.

It is a very solemn thing to receive anything from

God. All of God is behind everything he has given. Every word he has spoken to a human soul, every dollar he has put into a human hand, every opportunity he has granted to any of his children—all these are weighted with a solemn responsibility. They are given in order that we may give to others—never to keep selfishly for our own uses; so while the responsibility of receiving is great, the responsibility of disposing of that which we receive is still greater; and this is ours to-day.

This place of refuge has been opened by the direct ministrations of the Spirit of God working upon the hearts of men. It has been opened for an especial purpose, and now the question is, What is that purpose? As I said at the beginning, I have been impressed by the limitations always present in dedications, and I long this morning for a sweeping away of every line that says to the eager eyes turned thitherward, "Thus far and no farther." My greatest desire in coming to this service is that we may seek to know from the teaching of God by his Spirit, what are the *privileges*, instead of the limitations, of this dedication. While talking with one of the helpers at the Sanitarium a few days ago about a certain phase of the work in that institution, as well as in any such place which is opened for the help of the helpless, she made the remark, "We could be swamped here in a very short time." I did not say anything, but it struck right home to a sore place in my heart,—the point at which everything is limited. I have always wanted a place from which no one could be expelled because he was bad,—a place large enough to take in all the needy ones who would come,—a place that should be in itself what Christ signified when he said, "Come, Come"—"Come unto me, *all* ye that labor and are heavy laden, and I will give you rest." These are the words of Him who has given us this place, and to whom it is this day dedicated. This is the invitation; and who are they that in answer to it "fly as a cloud and as doves to these windows"? Look up and behold them, and answer. Who are they?—Poor soiled doves, who have been wounded, captured, pecked by crows, with breasts crimson with blood, whose poor little feet have been tied together as they have lain among the pots—O, it is a wonderful thing to liberate them and to have an open window upon the broad ledge of which they may rest and pick a few kernels of wheat, and preen their ruffled plumage before they fly on and out into the world to meet the destiny which the future holds in store for them. They may not look like doves, there may be little of promise about

them ; but God has given his word to them, which we must help to fulfil : "Though ye have lain among the pots, yet shall ye be as the wings of a dove covered with silver, and her feathers with yellow gold."

You have apprehended what is in my heart, and I believe I am answered in the heart of every Christian worker among us. There is sorrow — a lurking agony — because we feel the chill of an almost absolute certainty that some poor struggling souls are going to be



VISITING IN THE SLUMS.

disappointed in us sometime, because there will not be room for them in this house, as large as it is ; because some of us in whom they trusted are going to fail them at some critical time in their history ; because the doors are not open always ; because the beds are all full some cold night ; because we have come again to our last nickel ; because, in fact, of the limitations with which we are limited.

I shall never forget how sorrowful I was often made while working in the Bethesda Mission, when I would come to my last bed-ticket, and yet there was a crowd of hungry, tired, and homeless men before me who would have to walk the streets supperless because I could not get them food or a bed. Such a look of resignation as would come upon their patient, suffering faces when I had to say to them, "I have come to the last nickel, I have not another ticket!" They would bid me good night cheerfully, lifting their ragged hats in a salute, and then go out to walk the streets on a winter night, while I would go home to cry myself to sleep. It always seemed to me that there should be a remedy for this. I did not know then, I do not know now, where it is to be found, outside of God and his people ; but I do believe it is to be found in him, and that we in this company, on this day, in this service, are nearer to

the realization of such a remedy than any one has ever been before. I believe that at last the voice of Christ, when he said, "Come unto me, *all* ye that labor and are heavy laden, and I will give you rest," has really found an echo in human conditions.

From any but God's point of view, this work must look very heavy. As we take in the poor tramp, the hopeless girl who comes to our door, ragged, bruised, hungry, it looks as if they were going forever to want food, beds, and clothing. They are so overwhelmingly helpless that it seems as if a case of chronic moral and spiritual rheumatism had been thrust upon our hands, and that if we let them in, they must be cared for during the rest of their natural lives,— that they are incurables,— and we are smitten with a sense of intolerable burden. It is this that brings despair to the Christian worker ; but it is nothing short of unbelief in the reality of the gospel that has made us feel that we must be careful how we let people know about such a refuge as this is to be. You know that this idea is abroad among philanthropic workers. They say, "You must not make this *too* public, because if you say *too* much about it, if you give *too* free an invitation to the needy, you are going to be swamped." We can be swamped, but how ? Only because that which should be a channel is closed up at one end,— is not made a channel at all, but a compound. A compound can be filled— packed— so that it can hold no more, but an open channel, never. Let us keep the way open,— that one way out of all that threatens to swamp God's work.

We need not be afraid of making the gospel as broad and generous as Christ made it. "Come unto me, *all* ye that labor, . . . and I will give you rest." To limit God's invitation argues a lack of Christ in us and our plans — we should not be afraid of the broadness of the gospel. If Christ had not been able to say, "Come unto me *all* ye that labor," he would have had no right to say, "Come" to *any one* ; he would have had no right to claim to be the world's Saviour. But some will ask, "Are there, then, no limitations?" That depends on us, and the name in which we send out the invitation — whether it is our invitation or Christ's — whether this is his window or ours. If the invitation is given truly in his name, the resources must be equal to it. Is this God's house ? Does it now belong to him who knows all the needs of humanity, and who has promised to give rest to all that come to him ? Have we truly opened it in his stead ? Surely then there is no fear that it

will be swamped, for with the strong tide of infinite love flowing through it there will be an open channel leading out to countless homes — to your conferences — your churches. The doves alighting on this window will only stop to peck a few crumbs, and will then fly on to you and leave room for others who will come from where they have been lying among the pots. With all of God back of us, we shall have room enough.

What does all of God mean to us? Does it not mean room to stow people away as long as any one needs a place in which to lie down and rest? Does it not mean food enough to feed all the hungry that come? Why are there so many unemployed all over this land? Is it because there is not work enough? — No! no! It is because they have not had confidence enough in this gospel invitation. Our Lord gives the invitation to us that we may pass it on to those who are too far away to hear him; and he expects that we will have the faith to see and understand the resources that are behind it. He has said, "According to your faith be it unto you." What is our faith? what does it measure to-day? If our faith is for limitations and failure, we shall have limitations and failure, but if it is for the wideness of God's mercy, we shall have that. Shall we not then freely extend the invitation to all who are in need, without hesitation or fear that too many of the hungry and naked and destitute will come to claim more of Christ than we have to give? Ring out the gospel invitation as far and as wide as the range of desolations; let every needy soul be taken in, helped, and sent on his way rejoicing, to tell every other one that he may also come; let the poor tramp cover our door-steps with his sign language which every other tramp shall read and hasten up to ring our bell; and then as needs increase, so shall be measured to us spaces — graces — powers, according to our willingness to bestow. The God of infinite resources who stands behind the work will bestow upon us all things, — richly to bestow again.

Let me call your attention to the 29th chapter of 1 Chronicles, where David, referring to the preparations for the building of the temple, makes this statement: "Now I have prepared with all my might for the house of my God the gold for the things to be made of gold, and the silver for things of silver, and the brass for things of brass, the iron for things of iron, and wood for things of wood; onyx stones, and stones to be set, glistening stones, and of divers colors, and all manner of precious stones, and marble stones in abundance."

A solemn responsibility rests upon every one who is here this morning. We have come together to dedicate this building to God; a temple visible and invisible — in which we have each a personal share. Not one of us can be excused from bringing something to this house of God; no person can be here present without having a part in this work. We are either building up or tearing down in this enterprise, we each must bring something which will answer to David's gold and silver, iron, and precious stones.

These thoughts come to me with terrible solemnity; I believe there was never a dedication upon the face of the earth which meant so much to a lost world as does this one; our gold and silver must be refined before it can be used in this pure service. There must be iron, wrought iron, as well as gold. That poor man who has no backbone, no will-power, no strength of mind, must have iron put into him, so that he will be able to stand the test. We must have iron for the things of iron, silver for the things of silver, and precious stones for beauty. We are not to lack the beautiful, — the graces of the Spirit, — the ornament of a meek and quiet spirit, the beauty of holiness. I am so glad that our God has an eye for beauty, and



SORTING OLD CLOTHES.

that he has put the desire for beauty into us, and has given us this ministry of bringing beauty back into lives that had lost all of loveliness and grace, — of bringing the silver sheen and the yellow gold back to the wings that have been smutted in their helpless fluttering among the pots.

Here in this great city we dedicate this house to the work of uplifting the fallen and saving the lost and helpless for Jesus Christ. This house must be

kept holy. You remember what a disappointment it was to Jesus when he entered his Father's house and found the money-changers and those who sold doves (poor doves, sold and sold again) with their merchandise; but his disappointment will be still greater if he finds this mercenary spirit creeping into the sacred work for which we are dedicating this house to-day. Let there never come into this place a spirit of selfishness, a spirit of envy, a spirit which would repel any poor wanderer who may come to the door. It must be open as the day, broad as the needs of humanity, sweet as the fountain out of which comes a father's and mother's love; it must be like the wings of the Almighty which have been promised to cover all who seek their shelter.

Here is this place, with a noble history as a relief agency in the past, and, let us hope, with a future history that shall honor God and bless suffering humanity until the Lord comes — never to be degraded to unholy uses.

There comes to me now the memory of a building that had such a sad history. I had been called to a certain city to hold a series of evangelistic services. One day my hostess took me out for a drive along a beautiful avenue on the outskirts of the city. In the course of the drive we came to a building that had a large saloon sign in front. I said, "What a strange building for a saloon, it looks like a church." My friend replied, "O, it is the saddest thing! that was the first church that was built in this city; my father and mother were converted at its altar; but the time came when a larger and better house was wanted, and it was sold to a man who turned it into a saloon." Just think of it! A house once dedicated to God worth only so much money, sold to the highest bidder — and desecrated to such a use. Let not such a fate be visited upon this old Home of the Friendless — and new "Home of the Friendly." Some words of Miss Willard's, which seemed at the time of their utterance almost an inspired warning, come to me with peculiar force just now: "Anything that has ever happened to any human being may happen to *any* human being." And so anything that has ever happened under human conditions may happen again, unless God interposes. But let God interpose — let this house that we to-day dedicate, even if we do not own but only rent it, never be used for any purpose that would be less holy than that which has hallowed its past and to which we dedicate its future. God give us faith to hold this window open as long as there shall be doves to flock hither.

REMARKS BY ELDER A. T. JONES.

When John the Baptist sent to Jesus, asking, "Art thou he that should come or do we look for another?" our Saviour replied by giving the signs and evidences that accompanied his work, among which was this one: "To the poor the gospel is preached." As has been so beautifully brought out here to-day, the gospel is world-wide; it is to be given to all the poor in the world as well as the rich. It is said of the children of Israel that they "limited the Holy One of Israel." Let not this be said of the second house of Israel; let us not limit the Holy One of Israel.

I read this sentence not long ago, "All God's bid-dings are enabling." When the Lord bids all who are heavy laden to come unto him, he enables them to come; when he bids us preach the gospel to the poor, he does not want us to pass by any one, but give it to all. We are not to limit God in financial matters any more than in matters of the soul. He has said, "The silver and the gold is mine and the cattle upon a thousand hills." The needy doves will come, and others will come bringing their silver and their gold with them. God has all the money that we will ever need; so we are not to be afraid that too many people will come; because when the Lord brings them to us, he knows what they need, and he will supply it. But our faith must be strong in order that the channel may be kept open. God uses men as his instruments in this work; so we need to pray that men who have means may open their hands and give freely toward this work. Job was able to say, "If I have seen any perish for want of clothing, or any poor without covering; if his loins have not blessed me, and if he were not warmed with the fleece of my sheep; if I have lifted up my hand against the fatherless, when I saw my help in the gate: then let mine arm fall from my shoulder-blade, and mine arm be broken from the bone." God wants people of this kind all over the world to-day. He is going to have a whole church of such Christians, and you and I, as we go out from here, must lift the faith of the people to the throne of God and fasten it there. We must have the faith that will hold God to what he has said.

We read of Christ, "Though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich." We have done something along this line of work, but there is much more for us than we have seen yet. God is going to show to the world Christianity in its fulness and perfection. John the Baptist was called to announce that the

Saviour was coming; and when, in his discouragement, he asked, "Art thou he that should come," he received the assurance of the fact in the signs that accompanied the message. Now we are telling the people that the Lord is coming; but what evidence do we have to show that this work is of the Lord, and that we are looking for his coming in the right way, unless we are preaching the gospel to the poor and have the divine power to witness with us.

If the Lord Jesus cannot give that evidence to the world through us, he will get a people through whom he can give it. But the people who look for him in the right way will have the works which were conclusive proof to John that Jesus was the one who should come. God is over all, in all, through all, and in charge of all; and when we come to the place where we submit wholly to God, and hold ourselves ready to do his will in all things, then we shall see him work through us as he has not worked before.

REMARKS BY DR. KELLOGG.

The thought presented by Mrs. Henry that there is an opening at both ends of the channel is a very comforting one. This is a work of gathering in poor souls who have never had a chance, that the power of God may come down and set them free from the prison-house of sin. It is a blessed privilege to open the door to these poor souls. It does my soul good to think of the large company of workers that will go out from this place, their hearts aglow with the love of God, and ready to help suffering humanity in every way possible. When we note the interest in these principles, and see how the Lord is preparing a people to represent not simply one phase of the gospel, but the gospel in all its glorious fulness,—the glad tidings that the Sun of Righteousness has arisen with healing in his wings,—that there is power to restore man physically, mentally, and morally,—surely this is cause for rejoicing. We should be the happiest people on the earth. Though we are a very small people, yet God has given us a truth that is so precious and so powerful and so broad that it is bound to win success, and triumph gloriously. I am very glad to have the privilege of standing here to-day. This is a grand and noble work, and I hope to see it spread all over the country. No Seventh-day Adventist is excused from having a part in it; every Seventh-day Adventist home should be a mission and every Seventh-day Adventist farm a rescue farm. Every piece of land owned by one of our people can supply food and raiment for a larger number than it

is now doing. A farm of twenty acres can keep a half-dozen people busy at work and support them all if a little pains is taken to select such crops as will employ the most labor. There is no difficulty in solving the problem of homes if we just get our hearts open.

I met a young woman a few days ago who was rescued from the streets in this city, and you would never dream from her appearance that she had been in the haunts of vice. She had sinned ignorantly; having never been taught to do right. She had never heard a prayer offered in her home, and only two in her life, and these at funerals. She was led away from home when only fourteen years old, and might have gone on in this way indefinitely; but one day she met a young woman whose life had been pure and respectable. The contrast struck conviction to her heart. She compared her life with the life led by this happy, innocent young woman, and saw the difference. She sought the mission that night and went forward for prayers, but experienced no relief. The next night she went forward again, and prayed earnestly, and then she found her Saviour.

I tell you, my friends, if we have the right spirit within, our faces, as we go about, our very looks, will have a converting power. I pray God to make this day and occasion one in which we shall all consecrate ourselves anew to the Lord's service.

MY TELESCOPE.

BY MRS. S. M. I. HENRY.

It was long after I sent out my leaflet, "How the Sabbath Came to Me," before I had even heard of the Testimonies to the church, or of Mrs. White. The manner in which her work was first brought to my notice was such as to give me an entirely false conception of it, and being built upon this false conception, everything which had followed, only increased the difficulties in understanding it.

I supposed these Testimonies were considered as an appendix to the Bible, and of equal authority with it, that there were those among our people who even judged the Bible by these writings. When I came into the church, I stated to the brethren with whom I conversed that I knew nothing about this matter, but that I was so confident that God was leading me hither, and that he would not lead me into any organization where I would find an insuperable barrier

to faith, that if they were willing to accept me in my ignorance, I was glad to come in.

(A great correspondence, with many absorbing duties, has kept me so occupied that I have had no time to give to a study of the spirit of prophecy, but it has been kept before me by much that has come in letters as well as things which have been said.) People who have been awakened to, and accepted, the Sabbath truth have written me asking me if I had accepted the Testimonies. I have been obliged to evade the question. I could only say that *my* acceptance or rejection of any point is not to be considered for a moment; every question must be by each individual settled in conference with God alone; in this, as with every truth, the Spirit of God must be teacher. I was trusting to God to teach me in his own way, but all the time the subject grew darker and darker to my mind. There was a time when I was greatly interested in the Testimonies and was anxious to hear about the work which they represented. I sought an interview with Brother W. C. White, in whom I had so much confidence that I did not hesitate to ask him to give his own impression of his mother's work. The conversation was one which I shall never forget, because of the peculiar circumstances, as well as the beautiful, tender spirit manifested by him, and yet it brought me no permanent relief from the burden of my question.

I have always believed that the spirit of prophecy lived in the church, that it was by this power that Luther, Wesley, and a great many others, even in more modern times, had spoken. I believed that the church had suffered great loss in grieving this Spirit, and that before the coming of the Lord there must be an especial inspiration, a new voice which should speak concerning present needs. Many times a great wish has arisen in my heart that I might be able to recognize such a voice when it should speak, as I believed it must sooner or later.

I had so much confidence in the intelligent understanding of my brethren who fully accepted the Testimonies, that I could not repudiate the claim that this is God's way of teaching his people in these days. I had read only a few paragraphs from these writings, but to everything which I had read or heard I had found a chord in my heart ready to respond; nothing seemed strange or new; it was always like a stave or bar from some old song; a repetition or resetting of some truth which I had known and loved long before; hence I had found

nothing which could lead to any controversy. But one question troubled me. Suppose I should find some point in these writings with which I could not agree, which would be of vital significance if it were competent to become the end of controversy, what would I do with it? I knew that so far as any light which I now had would serve me, it would be impossible to surrender my own judgment to this authority. The Bible had my unquestioning obedience; but while the Testimonies might be *good*, sound, helpful, they were not, I had discovered, of sufficient authority to command obedience and silence controversy in some of those who professed to have been always led by them.

This caused a heavy and sad burden on my soul. I had supposed, because of the solemnity of the truth as we believe it and the times in which we live, that the people who are known as Seventh-day Adventists must of necessity most earnestly believe and endeavor to practise all that they did accept as truth. But as I went out from the quiet seclusion of the Sanitarium, and mingled more with people abroad, I found coupled with a professed belief in their authority a practical disbelief in the Testimonies among our own people, especially in the matter of health principles. It was natural that I should take especial note of this, because I had as a W. C. T. U. woman adopted and followed all the health principles which we had discovered; and as new light had come, I promptly walked in it. But now I found in some Adventist homes a total disregard of these principles; and learned that there was controversy even among the brethren who were quoting and teaching from these writings.

In letters from some members of other churches and in conversation, I had been assured that these writings were no longer considered of authority by the "more intelligent Adventists;" that they were accepted theoretically, but only as obsolete doctrines were by other denominations: for instance, that they stood on the same relative footing with the teaching of eternal torment in other demoninations, acknowledged at best with a very pronounced mental reservation even by those who preach it. And so at last I came to question the necessity of myself considering the matter any further. I reasoned that I was in all essentials a Seventh-day Adventist, and that I, a new member, need not concern myself about anything which was a point of controversy in the church. I did not like to seem to be standing for something which I did not believe, but, at present,

saw no help for it. I realized the importance of care in anything which I should write or say to others, and *was* careful, for I could not but see how helpful, inspiring, and full of truth these writings are, even if they should carry no special weight over and above those of any good man or woman who had light and experience in Christian doctrine.

In this state of mind I went to the Medical Missionary Convention which was called at the Chicago Medical Missionary Training-School, December 7-16. This meeting was one of peculiar power. The Spirit of the Lord was poured out from the first, and everything was brought into a very strong light, especially the principles which it has been the peculiar work of Sister White to bring to notice; and as the discussions progressed, my perplexities increased. I felt more and more sure day by day that I was coming to another point on which depended much of experience of some sort. At least I had another question to settle very soon.

One day at dinner, a brother who sat next to me inquired if I had found any difficulty in accepting any of the points of truth. This struck me as a little singular. How could any one have difficulty in *accepting a point of truth*? It could not be a point of truth to him until he was convinced that it *was* truth, and then how could he help accepting it? No man can deny anything which he beholds as truth. He may refuse to obey it, but he must recognize and consent to it. While this was flashing through my mind, the brother was talking on, and among other things he made reference to the Testimonies. I was greatly disturbed, and hastily replied, "I know nothing about the Testimonies; but when I see anything as truth, I have nothing to do but to receive and obey it."

I suddenly lost all relish for food, and soon left the table, feeling that I could not take up and carry this question again, since I saw no light, only darkness, in it. All the afternoon, and on into the evening meeting, this feeling grew. It seemed to me during that evening session that more was said about the Testimonies than I had ever heard before, and every such reference caused new pain, until I found myself in the midst of a bitter struggle in the darkness after light. For a long time I had no thought of bringing my difficulty into that meeting, which was already overloaded with vital questions of general importance. I thought that I would again begin to seek God on this point and settle it between him and myself alone; but the things which were constantly dropping from

the lips of my brethren at last compelled me to speak out the questions and doubts which had arisen, and to tell how the atmosphere of discussion in this conference had caused them to thicken about me. The failure to see eye to eye had perplexed me, for if they believed that there was authority in the word which had brought these principles to them, how could it do other than settle every one of these questions beforehand? The fact that it had not the power to do so proved to me that they did not believe it. From my standpoint, to see anything in the Bible was to believe it, to receive it,—it was the end of all controversy; and if Adventists believed the Testimonies to be invested with authority from the Spirit of God, how could there be all this controversy upon points concerning which they had so clearly spoken?

My attitude, I now see, was like that of an unbeliever in the Bible before a congregation of Christians, if he should see the same inconsistency, and declare it, as he might have done in the same words; and the effect on my brethren must have been to arouse them to the same earnest self-examination and consecration which any honest Christian would have experienced in such a crisis. I knew at once that the sympathies of my brethren were aroused for me, but felt that I was beyond any human help. If the Testimonies were the word of God for this time in which we live, if this was the fulfilment of the prophecy of Joel, I wanted to know it, but only God could make me know it. The brethren did their best to help me, but all that was said seemed only to add to my perplexity, until at last, feeling that I could go no further in any direction until this question was disposed of, I determined to give myself to it at the sacrifice of any and all things. Brother Ballenger was arising again to give me something further, in the hope that it might be light to me, but I asked him to wait while they should join with me in prayer that the Spirit of the Lord might come to my relief.

Accordingly, we all bowed in prayer, and I stated my case to God, with as deep a sense of need as I had ever known in my life. All the great and marvelous blessings of my life were for the time forgotten in this present need, and as must always be true, I was heard. The manifestation of the power of the Spirit of God was as clear as sunlight; and in that light I saw the Testimony as simply a *lens* through which to look at the truth. It at once grew from a lens to a telescope,—a perfect, beautiful telescope, subject to all telescopic conditions and limitations,—directed toward the field of the heavens,—that field, *the Bible*.

Clouds may intervene between it and a heaven full of stars,—clouds of unbelief, of contention; Satan may blow tempests all about it; it may be blurred by the breath of our own selfishness; the dust of superstition may gather upon it; we may meddle with it, and turn it aside from the field; it may be pointed away toward empty space; it may be turned end for end, so that everything is so diminished that we can recognize nothing. We may change the focus so that everything is distorted out of all harmonious proportions, and made hideous; it may be so shortened that nothing but a great piece of opaque glass shall appear to our gaze. If the *lens* is mistaken for the *field*, we can receive but a very narrow conception of the most magnificent spectacle with which the heavens ever invited our gaze; but in its proper office as a medium of enlarged and clearer vision,—as a *telescope*,—the Testimony has a wonderfully beautiful and holy office.

Everything depends upon our relation to it and the use which we make of it. In itself it is only a glass through which to look, but in the hand of the divine Director, properly mounted, set at the right angle, and adjusted to the eye of the observer, with a field clear of clouds, it will reveal *truth* such as will quicken the blood, gladden the heart, and open a wide door of expectation. It will reduce nebulae to constellations; far-away points of light to planets of the first magnitude, and to suns burning with glory.

The failure has been in understanding what the Testimonies are and how to use them. They are not the heavens, palpitating with countless orbs of truth, but they do lead the eye and give it power to penetrate into the glories of the mysterious living word of God.

This has been the most beautiful experience which has ever been granted me; it grows on me from day to day. I think I feel very much as Galileo must have felt when with his first telescope before him, he was bringing himself into position to *look*—just to look, at last, beyond the stars which he had seen, into the vast, unexplored field where worlds on worlds were keeping rhythmic time to the throbbing heart of the Infinite One whose steady strokes of power set the pace for every moving thing. The simple possession of it must have given a sense of might, even before one glimpse had been taken through it. He knew that revelations such as eye had never seen nor ear heard were waiting him as soon as he should humble himself to the instrument, acknowledge its right to control his vision, and fix his eye upon the point of observation.

I have often tried to imagine how Galileo's heart must have throbbed and his whole soul been filled, even before he obtained one glimpse—and now I think I know. I have not had time or opportunity to use the telescope, but it is there, and I have that sense of power which the possession of such an instrument must give.

Do you understand me? I realize that my words fall far short from anything which I would like to say,—but O how much they mean to me! It was a fresh token of my Heavenly Father's care, one more beautiful than I have ever received before.

You think it was wonderful when the Lord took me out of my wheel-chair,—and so it was; but I would be willing to go back into my wheel-chair if by doing so I could get another glimpse of the hitherto unseen, such as this has been to me. I would go through fire if I knew that out of it would come a corresponding revelation of the glory of God and of his love to me. This experience has given me confidence in this small body of people,—new confidence in the organization. I do not believe that God would ever have given me to see the things that I have seen, and to feel what I have felt, and to see him as I have seen him in these circumstances, if there were not life and power in this organization to lift it up out of all shadows and doubts into the glory of his presence, and to carry it safely through. This conviction came to me, with all the rest, and has made me rejoice as never before. And I believe that something just as sweet and just as rich, is for every one of my brethren and sisters, if they will only come to God for it and accept it in his own way.

Battle Creek, Mich., Dec. 19, 1897.

THE ORIGINAL DIET OF MAN.¹

It is unnecessary for me to tell you that the original diet of man was strictly vegetarian. Animal life was held sacred in those days. There were no ruthless sportsmen wandering over the face of the earth. But we have gotten so far away from the original plan of God that many of us look upon the slaughter of animals as a commonplace thing. I think this idea has gained a foothold on account of the extraordinary egotism of mankind. In the Dark Ages the people believed that the sun moved around the earth. Adam had the correct idea of the movement of the heavenly

¹ Abstract of a talk by Dr. J. H. Kellogg at the Medical Missionary Convention.

bodies; but as the people backslid and lost the knowledge of the true God, they also lost a right conception of physical things. They thought that this world was the center of the whole universe, and that man was the center of this world; hence, he had a perfect right to do everything that he pleased, which included taking the lives of his fellow creatures.

Let us look into this matter for a few minutes and see if we have any right to engage in this slaughter of our fellow creatures merely for the gratification of appetite. Here is an animal; let us examine it carefully. It has the same kind of nerves that we have, the same kind of bone and muscle; its stomach digests the same as ours; its liver makes bile just as ours does, and all the internal structure of the animal bears a very strong resemblance to that of man. When we look closely into the matter, we find that the lower animals have the same kind of life that man has, precisely the same original word being used to represent the life (which is God's life) both in man and beast. Now when we know that God has put his life in any animal, is it right or just for a man to take that life away at his pleasure? We can only justify it by considering animals as mere things. No one sits down to a table and begins to serve the meats by saying to the different individuals at the table, "Will you have a piece of this ox, or a slice of this sheep, or a wing of this rooster?" A lady said to me when I was expostulating with her for eating meat, "I do not think of the ox when I am eating beef; I consider beef in the same light as bread or any other food." So we have come to treat the animals as mere things. We forget that they can think and feel as we do, and experience hope, joy, fear, disappointment, etc. There is a difference of dispositions in animals the same as in persons; there is actually such a thing as character in animals. When we hire a horse, we inquire about his character, just as we do when we employ a hired man. We ask, "Does this horse kick, or shy? or is he easily frightened?"

Animals remember. I had a hired man whom I could not keep because he was unkind to my cow. She is an amiable animal, but she has a great deal of self-respect. One day she was moving out of the barn rather leisurely. He was in a great hurry, and as she did not move as fast as he wanted her to, he kicked her. She promptly kicked him back, and it served him right; the cow is still under the old dispensation, which says, "An eye for an eye, a tooth for a tooth." The man left us. Six months afterward he

was passing near the cow in a field, and she kicked him over as he was passing. I just mention this circumstance to illustrate the fact that the animals have a mind of their own, a good memory, and character. They do not have a future, to be sure, but that is all the more reason why they should receive kind treatment in this life.

Now there are two kinds of things in the world,—sentient and insentient; things that feel, move, and think, and things that do none of these things. The first belong to the animal kingdom, and the second to the vegetable and mineral kingdoms. Now God created the lower animals with all these powers, and made them so much like us in many ways in order that we might derive pleasure and profit from associating with them. They do not possess powers of mind that enable them to comprehend God; but they can to a very large extent be made to understand the wants of man, and to supply them by a willing and faithful service. God intends that we should treat them in such a way that they will have confidence in us. Thus it was in the beginning. Adam was a sort of a father to the lower animals. But when men began to slay and eat their fellow creatures, the friendly feeling on the part of the animal creation could not continue; fear and dread took the place of trust and confidence, and man was looked upon as an enemy instead of as a friend.

EVERY MAN HIS OWN BUTCHER.

I am well aware that many who partake of flesh foods do not consider themselves in the light of slayers of their fellow creatures. If every one who used meat were compelled to procure it for himself, as do the lion, the wolf, and the eagle, there would be a great many more vegetarians. Very few of us would like to take a lamb, kill it with our own hands and see its life blood run away; then sit down and cut off a piece of the warm quivering flesh and eat it. Because we make one man do the slaughtering, another man cut it into pieces, and a third person cut it in still smaller pieces and cook it for us, we think we are not very cruel, after all, but we are. Isn't it a terrible thing to compel a certain class of men to spend their time in butchering the beautiful animals whom God has created to love and enjoy life the same as we, purely to gratify perverted appetite? Is there anybody here who would be willing to follow the occupation of a butcher? But if we eat meat, we compel somebody to do just that thing. Is that loving our neighbor as ourselves?

I well remember an incident of my boyhood days.

Father announced one morning that we would have chicken for dinner. I took care of the chickens in those days, and I was on good terms with all of them except one young rooster; he was rather wild, and would not get acquainted with me, and take food from my hand as the others did. It offended me to think that he would not be friendly, so I decided that he should be the victim. He was promptly chased into a corner of the barn and caught. Then I tried to swing him around by the neck as I had seen my father do, but somehow I could not get the right swing on him. So the hatchet was procured, and the victim's head laid across the block; I raised my arm for the fatal blow; but I could not strike, something seemed to hold me back. I could not bring myself to take the life of that chicken; so I went into the house and told my mother that she would have to get some one else to do it. She said something about my being chicken-hearted, I believe, but I felt that I had done right, and I have never changed my mind.

There is something very striking in the resemblance of the higher apes, such as the gorilla and the chimpanzee, to man. These animals have two hands and two feet just as we do, a skull that looks exactly like the human skull, and a skeleton whose structure throughout is so nearly identical with that of man, that it takes an expert to distinguish one from the other. They have muscles of the same kind and the same number as we have, and they walk in an upright position. What is especially interesting, they cling to the original diet of man; namely, fruits and nuts. They are not weaklings either; the gorilla is one of the strongest and most courageous of animals. He will take the barrel of a large rifle and twist it into any shape. He will fearlessly attack a man or any other animal that invades his home and fight with great courage; but he will not touch an animal after he has killed it, for he is a vegetarian. Through all the ages up to the present time these animals have stuck to the original bill of fare; why have they not wandered away? I think God has left them as an example for us. The Bible says, "Ask now of the beasts and they shall teach you."

VEGETARIAN DOGS.

There is one interesting thing to which I would like to call your attention in considering the subject before us. Even carnivorous animals do the best on a strictly vegetarian diet. I asked a man who was a hunter what he gave his dogs to eat, and he said he fed them on corn-meal mush; when I inquired

why he did not feed them meat, he said that it made their wind short. I asked the man who trained the dogs in a dog show, "How much meat do you give your dogs?" He said, "They don't get a taste of it." I asked, "Why?" and he replied, "It makes them sick, in the first place, and then it makes them so cross and irritable that I cannot train them,— they won't mind." Now if that is the effect of meat-eating upon dogs, will it not have the same effect on the human being? if the dog cannot work well on a flesh diet, if he cannot learn so easily, and if it makes him cross and irritable so that he will not do his master's bidding, just think what a hard time the Lord must have with us when we are living on such a diet; how difficult it must be for him to train us under such adverse circumstances!

This matter should be one of special interest to us who live at this time; for we have just before us a crisis, the most momentous that has ever been in the history of mankind; and the Lord is trying to train us up for it. Things that were allowable years ago are not so any longer; things that the Lord permitted in order to shorten the lives of men are not the things for us to indulge in now. Men have fallen far below the standard, and God is now trying to bring them up again. Things that were allowed to the children of Israel are not necessarily a part of his plan for us. In order that we may stand firm in this time of trial, we must have a clear perception, pure bodies, and active minds. God's people are not to go on in the old way any longer; they are not to observe "statutes that were not good," nor "judgments whereby they should not live." We must bring ourselves up to the high point that the Lord has for us. I am thankful that God has given us the whole truth, and that the time has come when we are all to see eye to eye in this question.

Meat-eating lessens a man's powers of endurance. There was a great walking race five or six years ago from Berlin to Vienna. Among the men who took part in the contest were two vegetarians; they confined their diet strictly to grains, fruit, and nuts; and they won the race. The result excited no little interest in athletic circles.

We had a young man at the Sanitarium last summer who won the twenty-five-mile bicycle championship; he lives on a strictly vegetarian diet and a dry diet at that. When I inquired why he did so, he said, "I observed that the horse has a better wind than other animals, and he lives on a dry diet."

(To be continued.)

NOTES FROM THE CHICAGO MEDICAL
MISSIONARY TRAINING-SCHOOL.

ELEVEN of the new converts have recently gone to Battle Creek, where they will be employed on the Sanitarium Rescue Farm and in other places. One of the boys from our printing department is attending the Battle Creek College; he writes that he is very happy in his new home, and enjoys his studies. We hope that we shall be able to find good Christian homes for many others who come to us in need of such help.

THE training-school students have had their ranks thinned by the leaving of several for their new fields of labor, but their places are rapidly filled by new ones. Brother Reineke and wife have gone to Milwaukee to connect with the Helping Hand Mission, which is being successfully carried on there. Others have returned to their home churches, and are stirring up a lively interest in the gospel health reform and the Christian Help work. One sister, who left the school over a month ago after receiving three or four weeks' instruction, writes that she has her hands full, conducting cottage meetings, caring for the sick and helping the poor and needy, and that already over a dozen people have been converted.

THAT workers are fitted for service in so short a time is no doubt largely due to the intensely practical character of the studies and the large amount of actual work done every day by the students. Chicago is an immense field, and it affords opportunities for gaining a practical experience in a great many different lines of philanthropic work. One especially valuable feature of the school is the training it gives the students in taking care of themselves. No charge is made for rent, but each student must pay fifty cents a week for light, heat, and incidentals, and pay for his meals at the rate of one cent a dish, the board thus costing all the way from thirty to seventy-five cents a week. These expenses the student is expected to earn by canvassing for *Good Health*, and introducing the health foods or articles manufactured by the Sanitary Supply Company. The object is to train these young people for self-supporting missionary work, so that when they go out to engage in independent effort, they may be able to support themselves while carrying on their missionary operations.

PUBLISHERS' NOTES.

THIS copy of GOSPEL OF HEALTH will be sent to many homes where the journal is not at present a regular visitor. We invite our friends who have not yet subscribed to give it a careful reading, and then consider whether you do wisely in depriving yourselves of the help and instruction which it contains.

The journal has two chief features:—

1. It is a bulletin of our health work, where you will find recorded the latest developments in this important branch of the cause, and can follow its progress month by month.

2. It is an exponent of the health reform principles, treating the subject of healthful living in the light of the Scriptures, and the instruction that has come to us through the spirit of prophecy.

READERS will notice that we have made this, the January issue, No. 1, thus beginning the volume with the year. This allows but eleven numbers to our first volume, but subscribers will receive all twelve numbers just the same; and we earnestly request you to renew *now*, and save having your names dropped from the list. The subscription price is forty cents. An additional charge of twelve cents for postage is made when the journal is sent to foreign countries. Let us have your subscription at once.

SPECIAL attention is invited to the report of the Medical Missionary Convention. We hope none of our readers will fail to read it through because of its length. The meeting was universally pronounced by those in attendance to be one of the most remarkable in their experience, and we felt sure that our readers would want as full and representative a report as possible, and on that account have devoted this number almost wholly to the report.

THE January *Good Health* comes out with a bright new cover which is not only very suggestive of the good things within, but is in itself a thing of beauty. We hope that all our subscribers are doing what they can to introduce *Good Health* among the people of their neighborhood, and thus awaken an interest in the great principles for which it stands.

PART II of Dr. Kellogg's editorial "Hygiene of the Throat and Nose" will appear in the next number, which will also contain an excellent article by Elder E. J. Waggoner entitled, "The Power that Saves."

HELP NEEDED AT ONCE!

.... FOR

Starving, Freezing Men, Women, and Children.

THE Chicago Medical Mission is employing about one hundred persons in various lines of relief work in Chicago. It maintains a Workingmen's Home with beds for about three hundred, a Rescue Home for fallen women, an Industrial and Home-finding agency for homeless men; several missions and dispensaries, a nursery, a kindergarten, a hospital ward, and several other lines of relief and rescue work.

This work is made, in part, self-supporting, but at the present time the management is overwhelmed with the appalling spectacle of thousands of homeless men, women, and children wandering about the streets without home, without friends, without money, without food. Fifteen hundred men sleep each night on the cold stone floor of the police stations, while many more crouch, shivering and frost-bitten, in door-ways, empty box-cars, market wagons, wherever they can hide away.

Scores of half clad, hungry men, women, and children call at the Mission daily for relief, and hundreds of penniless men apply for shelter at the Workingmen's Home, while a thousand or more gladly avail themselves of the opportunity to get a bowl of hot soup for one cent at the lunch counter.

The Mission earnestly appeals to the public for assistance in its efforts to relieve these starving, freezing multitudes. Those engaged in the work in Chicago are working without

salary, and the majority are even paying their own board by labor of various sorts, so that anything contributed is not consumed in salaries, but goes directly for the relief of those who are in greatest need.

Needed Right Away.— We need money, —\$100 a month to maintain the maternity; \$100 a month to meet the expenses of the home-finding work; \$200 a month to provide lodging and breakfast for homeless men until they can be gotten out of the city; \$100 a month for the support of the missions, dispensaries, and other relief work.

Needed Right Away.— Men's clothing, — hats, coats, vests, pantaloons, underclothing, shirts, stockings, boots, and overcoats. Send us your cast-off clothing. Anything will do that is clean and not ragged.

Needed Right Away.— Sheets, pillow cases, towels, quilts, comfortables, and blankets — five hundred or more of each.

Needed Right Away.— One hundred barrels of beans, several hundred pounds of dried fruit, and dried peas. Canned fruit would be most gratefully received, but cannot be shipped at the present time unless put up in tin cans.

Don't forget to prepay freight.

Needed Right Away.— One thousand homes for reformed men, reformed women, and rescued boys and girls.

Address,

CHICAGO MEDICAL MISSION,

J. H. KELLOGG, M. D., Supt.

1926 Wabash Avenue, Chicago, Ill.

A WASHINGTON BIRTH- DAY DINNER.

To encourage the practical use of the principles advocated in the GOOD HEALTH magazine, we propose to furnish to each yearly subscriber, at \$1 a year, a sample meal of properly prepared food, with a dinner menu, and with recipes for all the dishes called for, and the food materials for their preparation,

FREE OF CHARGE.



GOOD HEALTH is just now entering upon the 33d year of its publication with a larger subscription list than any other magazine of its kind in the United States. It deals with all questions pertaining to health in a practical manner and untechnical style, thus bringing the most up-to-date information relative to these subjects within the reach of all. It is illustrated with half-tone engravings, contains eighty pages, and is published monthly at \$1 per year.

In order to avail yourself of this opportunity, you must send in your subscription before Feb. 15, 1898. To save cost of transportation, please order in clubs of five or more, stating to whom the box is to be addressed. The contents will be so arranged that the dinners can be divided or served in one grand dinner, as our subscribers may elect.

Please form your club early, that none may be disappointed. The dinner will be prepared for Washington's birthday, Feb. 22, 1898. It will give you a happy surprise. If you are already a subscriber, you can renew your subscription and receive the benefit of this offer by getting four others to join you.

Address,

GOOD HEALTH, Battle Creek, Michigan.

A WORD TO VEGETARIANS ABOUT MEAT SUBSTITUTES.

MANY persons on discontinuing the use of meat and adopting a strictly vegetarian dietary, experience more or less inconvenience, such as weakness, loss of flesh, acidity, inactivity of the bowels, and other disagreeable symptoms. The cause of these unpleasant effects from the adoption of a pure food dietary, is that the system misses the concentrated blood-making qualities of flesh food so that there is an unsatisfied craving which often leads to the intemperate use of foods which in themselves are wholesome, in the hope of satisfying an instinctive demand for something for which the dietary does not provide. One of the greatest deficiencies of the ordinary vegetarian diet is the lack of fat.

These Difficulties are at Once Solved

by the proper use of nuts, especially when prepared in such ways as to overcome their natural indigestibility. As a result of many years of research, investigation, and experimentation, the undersigned have produced a considerable variety of pure food products from nuts which are a complete substitute for meats of all sorts, supplying all the good qualities of the best meats while entirely free from disease germs, poisons, and other evil properties of flesh foods.

These foods are as follows:—

Nutlose,
Nut Cream,
Bromose,

Sterilized Nut Butter,
Ambrosia,
Malted Nuts.

Nut Butter,
Nut Meal,
Filbert Meal,

Almond Butter,
Almond Meal,
Nuttana.

We also make a considerable number of other special preparations, combinations of fruits or grains, or of both fruits and grains with nuts, such as fig Ambrosia and banana Ambrosia, etc.

CAUTION.—The great success of our new nut foods has given rise to numerous imitations, some of which are fair in quality, while others are absolutely unfit to be eaten, having no other merit than cheapness; and none approach in quality the original and genuine products which we manufacture under the protection of United States patents and trade marks.

Our nut products are all put up in glass or tin, hermetically sealed when necessary, and are all guaranteed to give complete satisfaction. For samples and circulars, address

Sanitas Nut Food Company, Ltd., Battle Creek, Michigan.