

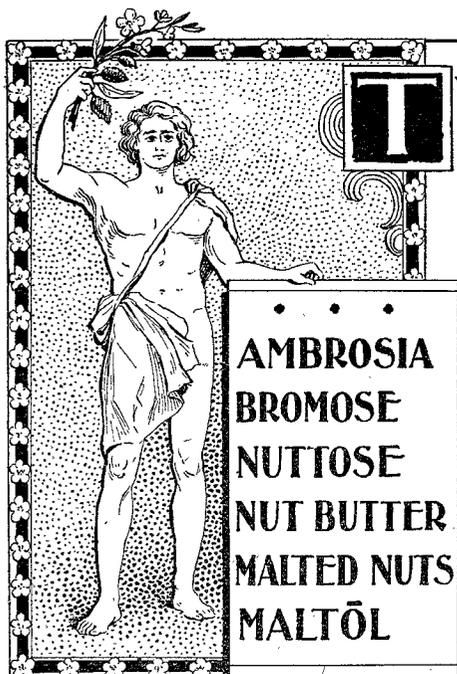
The Gospel of Health

X VOL. 2.

AUGUST, 1898.

No. 8.

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

NO. 8.

RISE AND DEVELOPMENT OF THE SANITARIUM WORK.¹

BY J. H. KELLOGG, M. D.

NEARLY thirty-two years ago the little cottage occupied by the Health Reform Institute was dedicated, having at the time one doctor, two nurses, and one patient. It is unnecessary for me to call attention to the wonderful advancements that have been made since that time; we have the best proof of it in the large assemblage of physicians, nurses, and other workers before us to-day. Not only has this institution grown to vast proportions, but we have other sanitariums, founded on the same principles and doing the same work, in Colorado, California, Nebraska, Mexico, India, South Africa, Honolulu, Samoa, Denmark, Australia, and Switzerland. Each of these institutions is enjoying a good patronage, and growing rapidly. Our sanitariums in South Africa and Colorado, although less than four years old, are already larger than was the Battle Creek Sanitarium when it had been in operation ten years.

Plans are being laid to start sanitariums in a number of other places in the near future. The friends in New England and the other Conferences in district No. 1, have raised \$13,000 toward a sanitarium in South Lancaster, Mass., and will have \$7,000 more soon. Doctors and nurses must be sent there to take up the work this fall. The building is all ready.

¹ Abstract of an address delivered in the Sanitarium chapel, July 2, 1898.

When we consider the rapidity with which this work has grown, the question naturally arises, What has made it grow so fast? I answer, It is the divine principles upon which it is founded. Many people have wrong ideas upon this subject. They think that liberal advertising, shrewd management, and business enterprise are the cause of the splendid patronage enjoyed by this institution, but such is not the case; the real secret is the principles. Business men who come to the Sanitarium and study its management are greatly at a loss to account for the success which attends it. They find the institution moving on almost without any government. They see no human head, and wonder how it is that things go so smoothly. After they have been here a little longer, they begin to understand. The institution is just like a beehive. Every one is at work, no one is spending his time "bossing" others. In a beehive there is a queen, to be sure, but the queen remains in seclusion, and does not act as an overseer or manager, and yet every bee does its duty. Why is it so? Because the bees are under a divine government. God rules the hive. It is the instinct God puts in every bee that leads him to work. Just so it should be with this institution, and I hope it is getting to be more and more so.

It is always interesting to me to look back to the small beginning of the work in this institution. As I have already said, there was just one patient on the opening day. It went on a long time before there were a score of patients; then we had still to wait many years before we could start a training-school. Now

we have a school whose like will not be found upon the face of the earth, with hundreds of men and women who have given their lives to this work. It is all due to having principles which are God-given. If a man should attempt to create such an institution by human agencies, he would find it absolutely impossible. Such whole-souled devotion, such community of interests, such intelligent and complete co-operation, would be impossible without the divine leadership, and the magnetic power of divine principles.

During the thirty years that the Lord has been building up this work, it has passed through many marvelous experiences, meeting difficulties of every



THE HEALTH REFORM INSTITUTE.—1866.

kind, and overcoming them. It started without trained nurses or trained physicians, but it had heavenly principles. God himself planted the seed, and in doing so provided the conditions for its growth and development. There have been times when those who stood at the head of the work were tempted to give up in discouragement, because of the many trials and difficulties encountered. In fact, that was the condition twenty-three years ago last October, when I came here to take charge. The directors had about decided to close up the institution. One by one the doctors and nurses had fallen out by the way, and I was the only physician with a diploma who believed in these principles, with the exception of one lady physician, Dr. Kate Lindsay; so I had no competition. There was really no one else to put in the place. I did not want the position, for I felt that it was too great a work for me, that I could not possibly do it justice.

When I was first elected superintendent, twenty-three years ago this summer, I took the train and ran

away, and did not come near the institution for months. When I finally did come back, I still felt that I could not enter the institution; the responsibility was more than I could carry; but there seemed no way out of it. So I finally took up the work with the prayer constantly in my heart and upon my lips, "God help me." I do not have so distinct a recollection of anything else I did the first few months, as of the constant utterance of this prayer.

But the Lord began to prosper us as we stood by the principles, and the work advanced. Our ministers and our people everywhere took hold of it in earnest, and held up the principles, teaching them as a part of the gospel for this age. When the laborers in those days went from church to church, they did not find beefsteak, tea, and coffee on the tables. Brother White made the statement in an article thirty years ago that such things were not to be found among our people. To be a Seventh-day Adventist in those days meant to be a staunch health reformer. But, I am sorry to say, that condition of things did not last very long; there came a falling away. The principles of correct diet, healthful dress, and the general care of the body, so beautifully set forth in the little book, "How to Live," printed over thirty years ago, began to be set aside; the idea gained ground that health reform had seen its day, it was a by-gone issue. Ministers did not feel the need of preaching it any more; so the new ones entering our ranks were not instructed in this part of the truth. Such a state of things existing in the denomination at large made it extremely difficult for us to hold up the principles at the Sanitarium. Great pressure was brought to bear upon us; nevertheless a few remained firm.

Dr. Kate Lindsay, who graduated a year after I did, and was early connected with the institution, took a firm stand for the principles. Since then others have come in, and done likewise. By the faithfulness of a small company of consecrated workers, the light of divine principles was kept burning, though it flickered at times.

I well remember calling a meeting of the board of managers to determine whether we should maintain the principle of vegetarianism. We had some physicians who were opposed to it, and young people were coming to enter the nurses' training-class who were accustomed to having meat at home. They thought it was imposing a hardship to deprive them of it while here. The board was not very enthusiastic in reference to the subject. I was greatly troubled over

it, and prayed earnestly for light. Sometimes the thought would come to me, Perhaps you are a fanatic, and are making a mistake in holding so tenaciously to these principles. But then I thought again, How can I give them up? It seemed to me that I would rather give up my life than renounce these principles. Finally I decided that if the board would stand by me, we would still maintain the vegetarian diet. So the meeting was called. Brother Hall was there, Brother McCoy, Brother Murphy, Sister Hall, and others. I have never told anybody until now how much it meant to me when these friends, without exception, said, "We will be vegetarians, and hold up the principles." That was the turning-point in the history of our work. If we had then decided to lower the standard, we should certainly have gone down, for the Lord would have deserted us. Those were dark days. The Lord was testing us to see if we would stand firm to principle, or be engulfed by the great tide that was setting toward Egypt. The Lord enabled us to take our stand on the right side, and from that time supporters began to rally to the cause of health reform. We determined to go out to our people and give them the light. I had an earnest talk with Sister White, which was a source of great encouragement to me. She said, "You are right, and I will stand by you."

There was a camp-meeting at Kalamazoo that season, and I went down and talked to the brethren there. I said, "We are going to make a stir about these things, for God has given us great principles, which are to go to the world, and if we do not make them known, the very stones will cry out." I attended three or four camp-meetings that year. The brethren gave me a chance to talk a little at five o'clock in the morning, and between services, when people did not want to go to meeting. I paid my own fare to these camp-meetings, and was so busy all day examining patients that I often found no time to take my meals. I went because of a feeling that I *must* go. Now I begin to see the fruits of that effort. Every now and then, when I ask a young man what brought him here, he says, "Don't you remember nine years ago, when you spoke at the . . . camp-meeting at five o'clock in the morning? I heard you, and made up my mind then that when I grew up, I would be a missionary nurse." I wonder if some of those young people are not here in this audience. If there are, let me see your hands. [Quite a number of hands were raised.]

My mind goes back to one of the Michigan meet-

ings. I traveled all night on freight trains in order to be at the place in the morning, and have a meeting at five o'clock. I was so tired that I could hardly stand up, having worked almost all the night before in order to get off for the day. When I came away from the camp-meeting in the evening, I felt that I had not accomplished much, for there was the provision stand furnished with tea, coffee, canned salmon, cheese, doughnuts, and other indigestible things. I expostulated with one of the brethren, and asked him to remove these articles, as they were having a bad influence, but he only laughed. However, something was done on that ground. Three or four years ago, in the course of an address, Dr. Kress mentioned the fact that it was at this meeting, and after hearing my talk on the subject, that he resolved to be a vegetarian. It was the first camp-meeting he had attended after embracing the truth. Seed was sown in his heart that has since sprung up and borne fruit. Now the doctor is here helping to hold up these principles.

I can not express the joy it gives me to look over this large assemblage, and see hundreds of young people who have given their lives to this work. There are hundreds to-day where in the early days there were only four or five who could be relied upon to be consistent health reformers all the time, wherever they went; and the principles have been promulgated far and wide. When I go down to Mexico, I find there Brother Jones, and a half-dozen doctors and nurses standing firmly for right principles. In distant India we have Dr. Place and his wife and a corps of nurses and laborers; in California, there are Dr. Sanderson, Dr. Heald, Dr. Moran, Dr. Hare, Dr. Belknap, and others; in Colorado, Dr. Riley and the Drs. Reed; in College View, Neb., Dr. Loper; in the South Sea Islands we have Dr. Braucht; in Switzerland, Dr. De Forrest; in Scandinavia, Dr. J. C. Ottoson; in Australia, Dr. Caro; in Honolulu, Dr. Silas Rand. They are all holding up the same great principles.

God's hand has been over this work from its very beginning, and has repeatedly delivered it from threatened dangers. It has gone through many crises. When work on the main building was nearing completion, some twenty years ago, there was a debt of thirty thousand dollars which had to be paid within two weeks. I did not know what we were going to do. The money had been arranged for half a dozen different times, and the arrangements always fell through. The head carpenter came to me one day and said, "Doctor, it is no use talking, we can not go

any farther with this work. There is no money to pay the men, to say nothing of buying material." I replied, "Get trusted for material." "But," he said, "how will you pay the men?" I suggested that we go down town and get groceries and other household goods from the merchants who would trust us, and turn these over to the men, so that they and their families could live while prosecuting the work on the building. The plan was adopted and carried out successfully, till the Lord provided us the money.

Then there came a time when we needed twenty thousand dollars in order to complete the building. There seemed no possible way of getting the money. I prayed about the matter, and gave it much earnest study without seeming to get any light. The time drew near when the money had to be forthcoming. One day the thought came to me of going down to see Mr. Collier, the president of the City National Bank, and telling him about it.

I had met this gentleman about a year before. He came up to me at that time and said, "Doctor, I should like to have you examine me. I have been examined by several physicians, but I want to know your opinion of my case." After a brief examination, I told him that if he could buy a new liver somewhere, he would get along very well; his main trouble was with his stomach and liver. He said, "I want you to examine my lungs again. Are you sure they are all right? I was lately examined by a physician in Detroit. He said that I had consumption, and could live but three months, and that I must close up my business at once. Since then I have been examined by another physician in ———, and he thought I could live perhaps six months. If you are sure that my lungs are not affected, I want you to undertake my cure." Well, he took a course of treatment at the Sanitarium, and became a well man, enjoying good health for twenty years. He died this week.

I went to Mr. Collier and said, "I want you to give me some advice. We are putting up a new building, and there are plenty of people to occupy the rooms as fast as we complete them. As soon as the building is furnished, we can begin to pay our debts, but we need twenty thousand dollars at once. What shall we do?" He replied without hesitation, "I think I can help you. The law does not permit us to loan an institution above ten thousand dollars except with proper securities, but I will take your note for five thousand dollars; and if you have a friend up there, I will take his note also for five thousand dollars, and you can endorse it." So he let us have the twenty thousand dollars in that

way, and had only faith for security. About a year ago, Mr. Collier came up to see me. Referring to this transaction, I asked him, "How did you ever come to do it?" He said, "It was one of the most foolish things from a business standpoint that I ever did, but I felt something in my heart that made me want to do it. When I made the proposition to the cashier of the bank, he said, 'Are you crazy? It will never do.' I told him then that if the bank would not loan the money, I would go down to Detroit and hire the money on my own personal responsibility; for I felt that I wanted to do something for you." We know very well what it was that prompted him to that deed. It was the Spirit of God moving upon his heart in behalf of the Lord's work.

Only a few weeks later we had a three-thousand-dollar note which would go to protest unless we could pay it within two days. Of course, if that occurred, it would spoil our credit. I went to Mr. Collier and told him my situation. He said, "That is all right. We will let you overdraw that much." So he told his clerk to charge it on the books without a cent of security. I have never told this in public before. I feared that people would think Mr. Collier was not a safe man to do business with; it was such an unbusinesslike proceeding in every way.

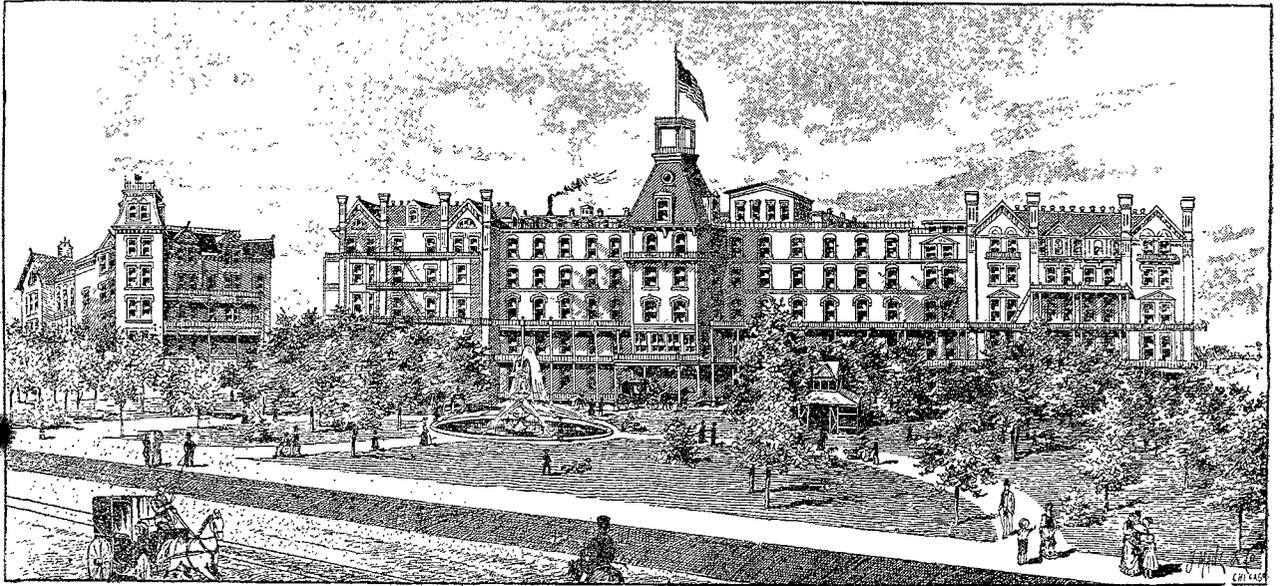
We have been through a great many financial crises such as these, but God has always kept us from ruin and disaster. Never has a single note gone to protest; never has the institution been sued for debt; never has any one applied for money on deposit without receiving it. But we have been in many tight places. We have seen times when we knew that if the Lord did not especially help us, the work would certainly go to pieces.

We have recently passed through a crisis, perhaps the greatest one of all. It brought us face to face with the question whether this work should go on, or whether there should be a conspiracy against it that would destroy it. There have been men so far away from God and so much in the dark that they could not see that this is an institution which every man who loves his fellow men ought to support. They only see it as a commercial, money-making concern. Some of these are honest, sincere, and kindhearted men, but they had gotten into a perverse way of looking at the work, and were anxious to make money out of it.

The board of management have had to go right on doing their duty, not making any public statement, because it was not a thing that could be discussed that

way, and trusting the Lord to bring matters to a successful issue. But now God has delivered us out of this also, the greatest crisis of all. Yesterday the Sanitarium and all its belongings were publicly sold under the auctioneer's hammer, and bought by the new association, organized to take it in charge and conduct it along the same lines it has been following since its establishment. The sale was a public one, and it brought us in competition with the whole world; but God's protecting care was over the institution of his own planting, and it was saved. If the institution had been carried on as a money-making concern,

before. Then I asked God to show me each moment of that day the thing I ought to do. The most natural way of treating the doctor would have been to cover up from him as much as possible with reference to the institution and its workings; the thing that I was impressed to do was to show him as much as possible. So I had him taken all through the buildings, let him look into every nook and corner, and gave orders that he should be fully informed with reference to everything. When he had thus gone through the institution, I had him brought to my office, and told him that if there was anything else he would like to know, I should be glad to



THE MEDICAL AND SURGICAL SANITARIUM.—1898.

there is no reasonable room for doubt that it would have been bought out by other persons. Probably many of you are aware that Dr. — came to the Sanitarium a few months ago with a view to looking the institution over and bidding on it at the auction. When I received a note announcing the arrival of the doctor, I was very much at a loss to know what to do. But I made it a matter of earnest prayer, and sought the Lord for special help and guidance that day. As I rose from bed, I stepped to the bureau and opened my Bible, praying that the Lord would give me something that would help me. The first words my eyes fell upon were these, "He will send his angel before thee, to keep thee in the way, and he will be an enemy to thine enemies." This passage of Scripture brought great comfort to my heart. All fear, distress, and worry left my mind immediately. I got down on my knees, and consecrated myself to God as I never had

inform him. Then I went on to tell him about the history of the institution,—its small beginning, the principles that pervaded the institution and actuated the workers, etc. He was greatly amazed, and seemed to form a very favorable impression. I talked with him about buying it, and said, "Are you sure you want this institution?" "Why," he said, "we could make some money out of it." I replied, "I hardly think you could. These workers would not remain here if you were to take control. Neither would the patients stay. They came here because of the principles of the institution. The nurses are praying men and women, who seek for and receive divine help in their work." He replied, "Of course, we have no objections to that. If we owned the institution, they could do it just the same." I said, "The principles observed here are entirely different from anything you are acquainted with." He said, "We can get your peo-

ple to stay if we pay them enough." I replied, "Every person that you can hire you are welcome to take." I do not know whether he made any offers or not. There is little doubt that he left the institution with a clearer understanding of its object and the spirit of its workers than he had when he came. At least, he did not appear at the auction, nor make any further attempt to purchase the institution.

The Sanitarium with all its belongings was sold for just the amount of its debts. The reason for that is that the debts must be paid. Some one may ask, Why not bid more? — Because then that amount would have had to be distributed to all who have had stock in the institution. If the bid had been, say, thirty thousand dollars more than the debt, the institution would not have received a cent of that money; it would simply have added to the debt, and would have had to be taken from the earnings of the institution, and paid to the stockholders. Perhaps the question will arise, Are not the stockholders entitled to some money? — No, because they put their money into the institution with the express understanding that they were not to have any of it back. Some took stock in the beginning, expecting to get returns, but Elder White published an article in the *Review* to the effect that if any of our people had put money into the institution not expecting to keep it there forever, it would be returned at their request. Thus an opportunity was given the stockholders to take out their stock, and those who let it remain did so with the understanding that it was to remain there forever.

If we were to pay the friends of the institution for their support and help, we would have to begin with the doctors and nurses. Take the doctors, for instance: they come to the Sanitarium, and gladly work hard day and night for a mere support, meanwhile economizing in every possible way, so as to pay off the considerable debt incurred in getting an education covering four or five years. It is the same with our nurses. A Sanitarium nurse could go out in the world and command from twenty to thirty dollars a week. Many a nurse has earned three or four thousand dollars for the institution. If the Sanitarium was run on a business basis, such a nurse would receive a much larger salary. But our workers do not work for salaries. They work for God, and it is this spirit of self-sacrifice that has caused the growth of the work. You can readily see that if money is to be distributed among those who have done most for the institution, the greater part would go to the physi-

cians and helpers, who have made larger donations of means than any one else, considering the cash value of their time. But, fortunately, this question has not to be considered, as there is no occasion for any contention as to who has done the most for the institution, those who have invested money in the way of stock or donations, or those who have invested their lives. Both gave freely, without any expectation of receiving back from the Lord what they had dedicated to his service, and Providence has accepted the offering of each as made in good faith, and has so ordered affairs that there is no temptation for anybody to withdraw from the Lord's altar what he once placed upon it.

The method of winding up the affairs of the institution was an ideal one, and placed the matter wholly in the hands of the Lord. The institution was offered for sale; all the world was invited to come and offer its bids. If parties had appeared to purchase the institution who were willing to pay more than its debts, and would have paid more than enough to meet all obligations, then any balance remaining would of necessity have been distributed by the court in such a manner as justice dictated, to those who had aided in building the institution up by their money or their services. But no such purchaser appeared, and the Michigan Sanitarium and Benevolent Association, the new association organized for the purpose of carrying on the philanthropic work of the Sanitarium, assumed all the obligations of the institution, both legal and moral, and will discharge faithfully every obligation resting upon it. In other words, the work of the Sanitarium will be carried along precisely the same as though no disturbance in its affairs had occurred by the expiration of its charter. This is perfectly just and proper, since in almost every State and country, as is well known, the charters of charitable and philanthropic enterprises are made perpetual; the fact that in the case of the old Health Reform Institute the legal life of the institution expired in thirty years being merely an incident which grew out of the imperfectly organized condition of a new State government which had not yet made proper provision for the organization of such unique beneficent institutions as this.

Providence has in a wonderful way carried us through all the embarrassing circumstances, and now our work is organized upon a broader and more solid foundation than ever, and in such a manner that should time continue for another thirty years, there is no possibility of a repetition of these embarrassments.

Thirty-two years ago those who entered upon this work, some of whom are still living, found it necessary to exercise great faith to enable them to see a future before the little work begun in an ordinary dwelling-house. To-day a different picture presents itself to us who stand here and view this work as it now exists; as we look out toward the future which lies just before it, with nearly twenty sanitariums located in ten different countries, employing considerably more than a thousand persons; with buildings, appliances, apparatus, provided at a cost of more than a million dollars; with an aggregate patronage amounting to many thousands of persons annually; with an enviable reputation wherever the work is known; with clearly defined principles and well-developed methods; and especially with a magnificent corps of trained physicians and nurses, it certainly requires no humility or self-denial to become associated with this work, and no prophetic eye to look into the near future and discover a glorious triumph, both for the grand principles which have made this institution and its numerous branches what they are to-day, and for those who shall be found battling for the extension of the soul-and body-saving truths which Providence nearly a third of a century ago placed in the hands of this institution to cherish and to propagate. As God has honored us with a place in this glorious work at this era of its development, when victory already perches on its banners, let us all be true to the trust reposed in us, let us hold the banner of truth high before the eyes of a world dying in ignorance and rapidly going down to physical, mental, and moral ruin; and let us spread the knowledge of these truths given us with renewed earnestness and activity, until the remotest corners of the earth shall be illumined by the glorious light of the Greater Gospel.

HOT WEATHER HYGIENE.

BY J. H. KELLOGG, M. D.

ABOVE all things, keep cool. The first requisite to keeping cool is to have a mind at peace with God and man. Anger, hurry, worry, excitement, are totally incompatible with 90° in the shade.

The peaceful mind needs a cool dwelling-place. To be really cool and comfortable in hot weather it is necessary to be moderate in all things. Violent exercise is dangerous at this season. It generates enormous quantities of heat in the body.

It is just as easy to take a hard cold, to con-

tract a chronic cough, catarrh, or pneumonia, in midsummer as in the coldest winter weather. One must be careful not to induce perspiration, and then to sit in a draft. Do not run, do not cycle fast. Be moderate.

The daily bath is also essential to mid summer comfort. The cool morning bath, taken on rising, is the very best tonic to prepare one for the labor and exposure of the day. The evening bath of tepid or cool water, or a short hot bath, if one be greatly fatigued, is grateful not only for cleanliness, but is one of the most effective means of bringing restful sleep.

Another requisite to keeping cool is that one be moderate in the matter of diet. It is the oxidation and burning of the food we eat that gives rise to all bodily heat. Therefore, when a rise of temperature is not desirable, we should diminish the amount of fuel supplied to the body.

In very warm weather the breakfast should be exceedingly light. One is in no danger of becoming weak on account of this frugality, because four fifths of the food we eat is used for fuel; consequently, on a very hot day only enough food need be eaten to maintain the stores of vital energy, or to support muscular and mental work. A meal consisting of whole-wheat bread or zwieback, and a dish of berries, or half a dozen ripe peaches, a dozen plums, or a melon, with a few ripe apples, is an excellent preparation for exposure to a scorching sun.

If people generally would observe this simple rule with regard to breakfast, most of the heaviness, the lethargy, the ennui, and the general prostration which many people experience in very warm weather, would be obviated.

For dinner, a slightly more generous diet may be followed; but meats of all kinds, fats, greasy dishes, everything of a heating or indigestible nature, should be avoided. Fruits and grains, with a few nuts, make an ideal dinner for a hot day. Two meals a day, with nothing between meals, are amply sufficient during the heated term. — *Good Health*.

It takes a good many things to make a home, and forethought is one of the indispensables — forethought not merely for food and comfort, but for culture, recreation, employment, happiness.

EVERY one that would preserve health should be as clean and sweet as possible in his house, clothes, and furniture. — *John Wesley*.

THE WORD A HEALING MESSENGER.

BY E. J. WAGGONER, M. D.

PART II.

GOD has given water as a means of refreshment and of equalizing the temperature. It cools the parched earth and the sultry air. Simply as a matter of observation of God's working, we see that water will cool overheated blood, and we apply water to a fever patient, and at the same time pray for his recovery, and when he recovers, give God the glory. Who would see his own or his friend's house on fire, and have plenty of water at command, and instead of using it to extinguish the flames, kneel down and pray, saying that the Lord was his protector, and he would trust him? He would instead seize the buckets and dash on the water, and if he were a Christian, he would at the same time pray earnestly to God; and when the fire was out, he would thank God for providing the water and for giving him the strength and wisdom to use it. Why not act similarly in case of fire in the body?

God keeps the body in health by maintaining a steady and even circulation of blood through every part. It is the working of his living and active word. By some action either of our own or of others the word is transgressed, and there is disordered circulation and congestion of the brain. The application of heat to the feet will tend to equalize the circulation; we therefore work in harmony with God's word in applying it. Another sort of congestion appears in what is called a cold. A hot bath, or sometimes mere physical exertion, will produce perspiration, equalizing the circulation, and give relief or a cure; shall the afflicted one refuse to make the exertion, saying that God must do it all? Nay, rather, let him follow the line of God's working as far as it is plainly revealed, and then thank God for having done it all. For be it understood that no *man* ever heals or has any part in healing anybody. It is always God, and God alone, who heals. The true physician simply acts in harmony with God, as his servant, as the great Physician's assistant, we might truly say, since the Bible speaks of men as "workers together with God;" and none can with more confidence pray to God for relief from suffering, or more heartily give God the praise for healing, than he who regards himself as Christ's under physician. He does not put poisons into the system, to oppose God's gentle working. Such a physician can always in the most striking manner present Christ's work in healing the sin-sick soul, using the patient himself as an illustration.

Let us make the case still plainer by a parallel. We are told that "man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." Matt. 4 : 4. But it was by giving men bread that God taught this lesson. Deut. 8 : 3. Christ, who is food indeed, was given to the people in that bread from heaven. 1 Cor. 10 : 3, 4. Bread is one of the agents which God uses to convey to us the word of life; and if we always ate in faith, we should find righteousness in it, for "the just shall live by faith." We are taught to pray, "Give us this day our daily bread." Matt. 6 : 11. Shall an able-bodied man therefore refuse to work, on the ground that it would imply distrust of God? Shall he sit idly in his house while God is bringing food in abundance from the earth, and do nothing to gather it? or shall he sit with folded hands when there is food in the larder, expecting that God will put it in his mouth?—No; for the word of God declares that if a man will not work, he shall not eat. 2 Thess. 3 : 10. Let him pray as the Lord has commanded, and then when he has gathered what the Lord has provided, let him not think that he himself has provided it; but let him thank the Lord, "who giveth us richly all things to enjoy." 1 Tim. 6 : 17.

But there are times when for the sins of the people God allows a famine to come; or there may be cases when for a time one can find no bread. What then?—Still trust the Lord, and pray. He who miraculously causes the grain to come forth from the ground can just as miraculously provide bread by ways of which we have not heard. So he fed Elijah; so he maintained the vigor of Moses during the two forty-day fasts in the mount; so he fed the multitude in the desert. But when God feeds us in any of these ways, the same power is exerted in our behalf, and just the same thanks are due him as when he feeds us by methods with which we are more familiar. The ordinary method is none the less a miracle because we are used to seeing it done. We can not do it, even if we have seen God working at it all our lives, and have stupidly failed to appreciate the fact that it is he that does it, and not we ourselves.

Even so in the case of sickness. There comes a time when all the wisdom that God has entrusted us with is of no avail. We do not know God's ways of working in so intricate a case, and all that can be done is to pray. We have prayed before; we pray still. But we do not pray as an experiment. We do not resort to prayer just as one would call in a new physician in an extremity, or adopt some other remedy.

We do not say, "We have done all we could, and now God must work if anything is done." We know that he has been working all the time. There is nothing in the nature of an experiment in the prayer, for we pray according to God's will, and we know that in such a case the result is assured. 1 John 5:14, 15. If we do not know that it is God's will that the sick one should be healed, we still pray that his will may be done, and accept the result as his will, whether it be restoration to health or not. But when the patient's own faith grasps the promise in James 5:14, 15, and the prayer is offered and the anointing is done, then he must know it is the will of God that he be raised up, just as much as it is God's will that his sins be forgiven; for the prayer in this case includes both.

One thing in closing. We must remember that even in the cases where to a certain extent we see God's manner of working, and act in harmony with him, he does the work, and *we do not know how he does it*. The secret of life is with God alone. We may be able to describe the phenomena; from our previous observation we may even be able to tell what results will most likely follow a certain course of action; but God alone knows the *how*. What we need is to learn to appreciate the infinite power that is working in the so-called common things,—the greatness of little things,—so that even the great, unseen things may become in a manner common; that is, a part of our every-day experience. Then having the wisdom to "observe these things" and thereby to "understand the loving-kindness of the Lord," we shall "praise the Lord for his goodness, and for his wonderful works to the children of men," and "in everything give thanks."

DIVINE HEALING.

BY DAVID PAULSON, M. D.

SOME one asked me a few days ago if I believed in divine healing. I said, "I do not believe in any other kind of healing." If God does not keep a man well, it is because that man is working hard to make himself sick. The actual fact is that men work as hard, sometimes, to make themselves sick, as students do in the universities to get a diploma. When they are so persevering in their efforts to plant the seeds of disease, how can they expect anything else but a bountiful harvest? Disease is not a matter of inheritance any more than is education. Children may in-

herit an aptitude for readily acquiring knowledge, but they never inherit an education. In the same way people may inherit a tendency to disease, but not the disease itself.

God does not hold a grudge against a sick man any more than he does against a sinner. Of course, both are sinners in reality; for it is as much a sin to transgress natural law as it is to transgress any one of the moral laws. But God does not hold a grudge against any man. He is simply grieved because men are injuring themselves and destroying their happiness. "My people are destroyed for lack of knowledge." It follows, then, that as soon as the sick man begins to sow the seeds of health, God begins to co-operate with him.

In my experience with patients I have found the greatest difficulty in their unwillingness to co-operate with God, and thus make it consistent for him to restore them to health. God is wholly loving and tender in his dealings with men. A patient said to me, while I was examining him the other day, "There is not much hope for me; I am a broken stick, too far gone to be helped." I was so glad to assure him that he had a Saviour, of whom it is said, "The bruised reed shall he not break, and smoking flax shall he not quench." Man may have fallen very low, but God is ready to help him, and to lift him up again.

Let us have larger views of the goodness of our Heavenly Father. It will give us new power in our work. The world is hungry for a true knowledge of God, and it is your privilege and mine to give it to them.

REFUSED TO MAKE FURTHER REPAIRS.

DURING the last hours of Daniel Webster, Mr. Adams called on him, and seeing his desperate condition, and wishing to cheer him as much as possible, he remarked to the dying statesman, "Good morning, Mr. Webster; I hope you are doing well." Mr. Webster's eloquent though sad reply was: "Mr. Adams, I am sorry to say that I am not. I feel that I am the tenant of a house sadly racked and shaken by the storms of time. The roof leaks, the windows rattle, the doors creak on their hinges, until my mansion seems almost uninhabitable. But the saddest part of the situation, sir, is that I have received word that the landlord positively refuses to make any further repairs."

IDLENESS AND IMPROPER DIET THE CAUSE OF IMMORALITY.

BY D. H. KRESS, M. D.

THE God of nature is no respecter of plants. By observing nature, we must arrive at the conclusion that he designs every plant to grow. We also observe that growth depends upon certain conditions. The plant deprived of these conditions becomes sickly and dies. The same God designs that man should develop physically, mentally, and morally; but this growth also depends on certain conditions.

In the slums of the city of Chicago we find people who are very immoral. They differ from others in this respect, because they have been placed under different environment, and because of their wrong habits of eating, drinking, etc. They are just what any one in those conditions would be expected to be. God is doing all he possibly can for them as they are; but were their habits different, much more could be done. We know that in order for God to help a plant that is dying, it must be placed in harmony with the laws through which he works. That is just what we have to do for the people under these adverse circumstances: their habits must be corrected, their conditions must be changed, if we would see improvement in morals.

In Chicago there are about 10,000 girls walking the streets every night. A great many of them die with loathsome diseases or from dissipation, and new recruits are constantly coming in. Now the question arises, Where do these girls come from? In the 16th verse of the 49th chapter of Ezekiel we read, "Behold, this was the iniquity of thy sister Sodom, pride, fulness of bread, and abundance of idleness was in her and in her daughters, neither did she strengthen the hand of the poor and needy." The causes of the immorality of Sodom were pride, fulness of bread, abundance of idleness, and neglect of doing that kind of work which we call Christian Help work. The same causes existing in any city or family, or individual will produce the same results; and when we see a repetition of Sodom's sins, we may be sure the same causes *do* exist. Trace back the history of these girls, and you will find that in their homes pride was encouraged, the children were not restrained, but were allowed to eat and drink between meals to excess, to select their food without regard to whether it was healthful or not; the daughters were allowed to remain idle, doing a little fancy work, perhaps, or playing on the piano, while the mother did the house-

work. In nearly every case these girls came from homes of this kind.

What effect does idleness have upon a person? In the first place, there are wastes which are constantly being formed in the body by the breaking down of tissue. These waste products are so highly poisonous that man's very existence depends upon their constant elimination from the system. Exercise is an excellent means of throwing off these waste materials. It increases the circulation, and the more vigorous the circulation, the more waste products are thrown off. A stream flowing down the mountainside is always sparkling and pure, and so it is with a person who is working hard physically; there is a constant outflow of waste products, which keeps the tissues cleansed from impurities and the brain pure and clean. The one who leads a sedentary life is like a stagnant pool; his system becomes filled with wastes, and his mind is stupefied, and the animal nature gets the ascendancy.

When Adam was placed in the garden of Eden, the Lord gave him employment in tilling the ground. He knew man could not be happy without something to occupy his mind and hands. After man sinned, the only salvation for him was more work; so the Lord gave him extra work to do, for his own sake. (Gen. 3:19.) It was for man's sake that God cursed the earth, and made it bring forth thorns and thistles, in order that man might earn his bread by the sweat of his brow. As people departed farther and farther from the right in matters of diet, God had to make it more difficult for them to gain a livelihood.

After the children of Israel went into Egypt, they gradually forsook the teaching of their fathers, and formed bad habits. They began to eat freely of flesh foods and other harmful things. Then in order to preserve them from the plagues that were to fall upon Egypt, the Lord had to permit the hardest kind of work to be placed upon them. This was the greatest blessing that could have come to them. The hard outdoor work quickened the circulation, and enabled the system to throw off the wastes and poisons that they were constantly taking into their bodies. If they had lived as God designed,—on simple foods,—this hard work would not have been a necessity. The reason the Lord led the children of Israel out of Egypt was not wholly on account of their physical bondage, but to save them from the gross habits they were forming there. Hard work was a blessing instead of a curse to them, just as the thorns and thistles were a blessing to man in the beginning.

This subject of the wastes of the body becomes a

very pertinent one when we consider the question of meat eating. If you will take into consideration the amount of poison thrown off through the lungs, the kidneys, and the skin, you will see that there is a regular system of sewerage by which the waste materials are constantly being eliminated. When an animal is killed, this elimination stops, and the wastes are retained in the tissues. If you take a piece of meat and squeeze it, you have beef extract. If you examine this beside a specimen that has been eliminated through the kidneys, you will find that they are just the same. The one was on its way to the kidneys to be eliminated, the other had been eliminated.

In eating meat one is constantly taking into his system these waste materials. Normally, every organ has all the work it ought to do. By eating flesh an extra burden is thrown upon these eliminating organs, and they become weakened and diseased, and Bright's disease, consumption, and numerous ills are the result. When the poisonous products, by circulating in the blood, reach the brain, they have an effect upon the mind similar to that of alcohol and other poisons. This produces spiritual declension and immorality. We see from this that it was for their own good that God withheld flesh foods from the Israelites after he had led them out of Egypt. When they would have it, he gave it to them, but told them it would produce leanness of soul. Ps. 106 : 15. If a person is determined to live largely on flesh foods, the best thing he can do is to engage in hard physical work, so that the waste products can be thrown off. That was the best thing for the children of Israel while they were addicted to these habits. They did not have to do so much work after these harmful things were taken away from them, and manna was given for food in the wilderness.

HEALTH PRINCIPLES IN THE LIGHT OF SCIENCE.¹

BY DAVID PAULSON, M. D.

(Concluded.)

WHEN God says that the weak shall be made strong, he means that they shall live in a way that will make them strong; and when God says that the strong shall become weak, he means that that also will be the result of their own actions. Here is what Dr. Haig says about strength as related to diet:—

“Those who have been accustomed to the stimula-

tion of animal flesh, and have mistaken this stimulation for strength, have evidently the greatest difficulty in believing that any one can be strong and fit for exertion on any other diet; thus a patient of mine whose life was sedentary, had a beef-eating friend staying with him who prided himself on his walking, and, to escape further chaff on diet matters, my patient accepted his challenge to have a good walk; the result was that my patient walked him off his feet with comparative ease, and when twenty miles had been covered, the beef-eater acknowledged that he was tired, and did not care to go any farther.”

“But even this does not include all the advantages to be reaped from a uric-acid-free diet, for not only is there no fatigue during the exercise to-day, but there is also no stiffness and rheumatism after it to-night and to-morrow, which gives once again a striking demonstration of the intimate relationship between rheumatism and uric acid. On ordinary diet I never got hot in summer with subsequent exposure to cold or draught without a stiff neck, some lumbago, or other trouble. Now all such troubles remain absent even after the most severe exertion and perspiration with subsequent exposure to cold.”

“I must point out also that the effect of a uric-acid-free diet on my strength and power of endurance has been enormous; words quite fail me to give an idea of it, and only those who experience it in themselves can fully understand what I mean. I believe that I do not exaggerate when I say the effect of getting free from uric acid has been to make my bodily powers quite as great as they were fifteen years ago; indeed, I scarcely believe that fifteen years ago I could have undertaken the exertion I now indulge in with absolute impunity, with freedom from fatigue and distress at the time, and immunity from stiffness the next day. Over and over again this spring have I got up from a week or more of almost absolutely sedentary work, and ridden on a bicycle fifty, sixty, seventy, or even eighty miles, without any fatigue other than a little soreness from the unaccustomed saddle, have been able for ordinary work the rest of the day, and the next day quite fit to do the same again if necessary. Now my recollection of meat-eating times is that I could do nothing of the kind, especially in spring, and when out of training; then, especially if the wind was warm and perhaps moist, one and a half or two hours' work would find me in a position of considerable distress from fatigue, making a rest imperative. Now heat and moisture do not affect me unless, perhaps, they make me better able

¹ Report of a talk before the Sanitarium helpers.

for work. But the old feeling of absolute inability to proceed is quite unknown. Indeed, I often say that it is now impossible to tire me, and relatively I believe this is true."

Now I will read from "Healthful Living," par. 446:—

"The weakness experienced on leaving off meat is one of the strongest arguments that I could present as a reason why you should discontinue its use. Those who eat meat feel stimulated after eating this food, and they suppose that they are made stronger. After they discontinue the use of meat, they may for a time feel weak, but when the system is cleansed from the effect of this diet, they no longer feel the weakness, and will cease to wish for that for which they have pleaded as essential to strength." Bright's disease is an abnormal condition of the system in which the albumen of the blood is allowed to escape through the kidneys. This disease used to be very rare, and was considered incurable, but of late years it has come to be very common. Dr. Haig writes of its cause as follows: "In a word, Bright's disease is a result of our meat-eating and tea-drinking habits; and as these habits are common, so also is the disease, and much more common, I believe, than available statistics at all serve to demonstrate."

Headache is an exceedingly common affection. Does meat-eating have anything to do with it? I read again from Dr. Haig: "Many volumes of theory did not suffice to prevent one of my headaches, but once I found out they were due to poisoning by meat and tea, prevention became both certain and simple, and relapse is now a mathematical certainty if these poisons are again taken in any form."

Every form of disease has its cause, and the cause is often simple enough, but the world doesn't know it. Are we going to give these things to the world? Somebody is.

In concluding, Dr. Haig says: "Looking at all these facts, it is most difficult to avoid the conclusion that all sufferers from the diseases treated in this volume owe their suffering, sorrow, and early death to nothing in the world but their own folly. Certainly they have no right to blame nature either as to the origin of the troubles or their inheritance."

Emerson says, "Punishment is the fruit that ripens unexpectedly in the flower of pleasure that concealed it." The men and women who go on having a good time and eating these stimulating foods, are ripening the fruit of punishment in the flower of pleasure, as it were.

"Sickness is caused by violating the laws of health: it is the result of violating nature's laws."—*H. L.*

By and by there will be a people who will stand on Mount Zion, and they will not have to be changed very much to be ready to stand on the heavenly Zion. There will be a people who will live as God intended they should live. There will come a time when it will be seen that there is a difference between those who serve the Lord and those who do not. "A thousand shall fall at thy side and ten thousand at thy right hand, but it shall not come nigh thee." Will you, shall I, be of those upon whom the plagues will not come? If so; it will be because we have lived as God wanted us to.

THE GREAT PHYSICIAN.

BY G. C. TENNEY.

THE healing of the body, as well as the restoration of the soul, is a work of creative power that is vested only in God. As the great Redeemer employs various means and human agencies in the work of the gospel, so does he use similar means in restoring physical health; but there can be no healing except by divine power. This fact is fully recognized by the Sanitarium physicians, who therefore seek to unite the power of God with their work.

About two months ago Mrs. Clara S. Stevens, of Michigan, came to the Sanitarium afflicted with a dreadful malady, which her attendant physician pronounced Bright's disease of the kidneys. She had already passed into that stage of the disease where human help could avail nothing. She was very weak, and near the end of her suffering. Although Mrs. S. and her husband believed in Christianity, they made no profession of religion. Her observations soon convinced her that God is here, and her faith laid hold on Jesus as her only hope. She called for prayers in her behalf, and was positive in her extreme weakness, being unable to rise from her pillow, that the Lord would raise her up. She did not claim instantaneous healing, but that God would give power to the means used, and lift her out of the low place to which she had been brought by disease. At the first season of prayer she was blest and benefited, but the next day her husband being present, she again called for prayers, and a great work was done. From that hour every symptom of her disease has disappeared. Her husband went home, and four weeks later came to see her, not realizing what progress had been made. Imagine his surprise to find her on the lawn, and coming to meet him with joy and gladness on her counte-

nance. He was transfixed to the spot for joyful surprise at what God had done for his wife.

Mrs. Stevens's recovery has been constant, and she now returns to her home praising the Lord and fully determined to live the rest of her life to the glory of her Saviour. It is at her special request that this account is given, as she desires in this way to speak the praises of God. Other cases equally astonishing are of frequent occurrence here. The use of rational means in harmony with God's will does not forestall the manifestations of his power. He can work through all these, and yet use our extremity as an opportunity to get glory to himself.

CALIFORNIA MEDICAL MISSIONARY AND BENEVOLENT ASSOCIATION.

BY A. J. SANDERSON, M. D.

IN harmony with the suggestions made at the general meeting held at the Sanitarium, Feb 21-25, 1898, this Association has been under discussion, and at the recent camp-meeting of the California Conference, held at St. Helena, June 2-12, the organization was completed. At the close of the former meeting the matter was left in the hands of a committee. It was subsequently brought up at a meeting of the stockholders held in April, and at their request a further committee was appointed to consider plans by which this Association could take charge of the running of the institution. The blessing of the Lord was experienced by all those who were connected with the work, and the way seemed to open up most providentially. The matter was first presented before the Conference at one of their regular meetings, and the following resolutions were passed:—

Whereas, The principles that underlie our sanitarium work are an important part of the great system of truth held by the denomination; and,—

Whereas, It is necessary that the institution have the co-operation, support, and prayers of our people throughout this Conference in order that it may enlarge and properly carry forward its important work in its different phases; therefore,—

We recommend, That an Association be formed that is, and always shall be, representative of the denomination, to carry on the Sanitarium and medical missionary work in this Conference, this Association to be known as the CALIFORNIA MEDICAL MISSIONARY AND BENEVOLENT ASSOCIATION, organized with objects and principles as follows:—

(a) The membership shall be made up of those who are promoters of the principles and have an interest in the Association. All stockholders in the present Rural Health Retreat Association may become members of the Associa-

tion by virtue of the stock held in said former Association.

(b) The new Association, when formed, shall make arrangements to assume the management of the St. Helena Sanitarium.

(c) The Association funds shall be made up of donations, gifts, membership fees, and the earnings of the Sanitarium. These funds shall be devoted exclusively to the maintenance of the work of the Association, to improving its conditions and promoting its purposes by such sanitary, hygienic, dietetic, and philanthropic reforms as are the outgrowth of health and temperance principles.

(d) Each member shall have one vote and only one, and no member shall have or ever expect to have any property rights in the Association.

(e) Memberships are not transferable, neither can they be bequeathed.

(f) The objects of the Association shall be to conduct its work on a purely charitable and benevolent basis, its benefits being extended to all, both rich and poor, without distinction to race or creed.

(g) The Association shall in its medical and Christian work hold a close relation to all other phases of conference and missionary work. And,—

We recommend, That the completion of the Association be left in the hands of a committee consisting of the Rural Health Retreat Board and the Conference Committee.

Following these recommendations the committee appointed for the purpose drew up plans for the work, and a constitution by which it should be governed. After considerable discussion it was deemed best that the plan should be similar to that adopted by the Michigan Sanitarium and Benevolent Association, such changes being made as were necessary on account of the circumstances and work of the Association here.

The constituency of the Association is made up of two classes of members: permanent members and annual members. The former are those who have paid twenty-five dollars or more into the Association; the annual members are those who pay the annual fee of five dollars. When annual members have paid, at different times, the sum of twenty-five dollars, they become permanent members.

Founders are also provided for by the constitution, being those who pay five hundred dollars or more into the Association. Their rights are the same as those of other members, and their names are entered in the books of the Association as founders.

In harmony with the recommendations of the conference, the constitution provides that every person, when becoming a member, shall express himself in writing as being in full accord with the principles and work of the Association.

Members, permanent or annual, have no property

rights in said corporation or in any of its property or funds.

No person attending and voting at any of the meetings of this corporation shall hold more than one proxy in excess of any other person so attending and voting. It shall be the duty of the secretary of said corporation, a sufficient length of time before each meeting, to make arrangements for an equal distribution of all proxies to be voted at such meeting.

It was also agreed that this Association shall be and is allied to the International Medical Missionary and Benevolent Association; formed for the same objects and purposes, to support the same principles, and to operate under the same general rules; and that the International Medical Missionary and Benevolent Association shall be and hereby is recognized as a supervisory Association as regards general polity of organization and work; and also that this Association shall and does recognize the province and rights, territorial and otherwise, of sister institutions, also organized and operating under the general supervision of the International Medical Missionary and Benevolent Association.

A great deal of interest was taken on the part of the people in the development of this work, and over a hundred at once responded when the call was made for members. The stockholders of the Rural Health Retreat Association present at the meeting were all in full harmony with the change, and were willing to turn over their stock into the hands of the new Association. Quite a little corresponding has been done with other stockholders, all of whom thus far have expressed their willingness to enter this new Association and co-operate with it in carrying forward the benevolent work represented by our Sanitarium.

At the first meeting of the organization on the camp-ground the constitution was adopted, and five persons were chosen to act as incorporators. In harmony with the constitution, a board of eight directors was elected, consisting of the following-named persons: Elder N. C. McClure, Elder W. T. Knox, Elder J. A. Burden, G. C. Martin, Dr. A. J. Sander-son, Dr. F. B. Moran, Dr. G. H. Heald, and Dr. Thos. Coolidge.

It was further moved at this meeting that the Association look up a home for orphans and aged persons, the same to be a matter of gift rather than purchase. Resolutions were also passed, recommending that all funds that were to be used in the Association be sent to its treasurer, and that the money appropriated be used for whatever purpose the donor

may request. Recommendations were also made for the establishment of Schools of Health and the conducting of Christian Help work throughout the Conference. The Lord has blessed in the raising of funds, and about \$6,000 has been paid or pledged. Besides this, one party has given forty acres of choice fruit land, worth \$12,000, to the founding of an orphans' or old people's home. It was also recommended that the board appoint a corresponding secretary, who should devote his entire time to working up the interests of the Association throughout the field.

A CAMP-MEETING RESTAURANT.

BY G. H. HEALD, M. D.

At the Central California camp-meeting, held June 2-12, the experiment was tried of conducting the restaurant on the European plan. Tickets were furnished at the rate of eight for twenty-five cents. Three tickets admitted the holder to the restaurant, and entitled him to three dishes of food. If additional dishes were desired, they could be obtained at the rate of a ticket each. As a matter of fact, many were amply satisfied with three or four dishes at a meal, making the cost ten or thirteen cents a meal, instead of twenty cents, the price heretofore charged. The plan seems to have given universal satisfaction; I have yet to hear the first word of complaint or dissatisfaction regarding the way the restaurant was conducted.

The points in favor of this plan are: (1) Economy to the individual, for one will rarely spend twenty cents in this way, and many not more than half the amount; (2) a tendency to avoid overeating, and hence a gain in the spiritual interests of the meeting.

A liberal dietary can be furnished, as may be seen by the accompanying menus; so that although one takes only three or four articles at each meal, he has a comparatively large variety to choose from.

The St. Helena Sanitarium had charge of the restaurant. The bills of fare were changed from day to day, the two here given being taken at random.

SANITARIUM RESTAURANT MENU.

BREAKFAST.

Rice	Granola
Rolled Barley	Granose Flakes
<i>Milk or Fruit-Juice served with Grains as ordered.</i>	
Cream Toast	Tomato Toast
Escalloped Potatoes and Parsley Gravy	
Baked Beans	Poached Eggs
Sliced Nucose	Sliced Nutlet

Cold Cream		Nut Cream
Caramel-Cereal Coffee with Hot Cream		
Hot Milk		Cold Milk
Whole-Wheat Bread		Cream Rolls
Graham Bread	Zwieback	Sticks
<i>Butter and Nut Butter served with Bread.</i>		
Whole-Wheat Crackers		Oatmeal Crackers
Graham Crackers		Oatmeal Biscuits
Stewed Peaches		Stewed Prunes
DINNER		
	Navy Bean Soup	
Tomato Macaroni		Stewed Carrots
	Stewed Bayo Beans	
	Mashed Potatoes and Parsley Gravy	
Sliced Nucose		Sliced Nutlet
	Corn-meal with Dates and Hot Cream	
	Rice Pudding	
Graham Bread		White Bread
	Whole-Wheat Bread	
Granose Biscuits		Sticks
	Cream Rolls	
<i>Nut Butter furnished with Bread</i>		
Milk		Caramel-Cereal

PROGRAM OF WORK AT THE
SUMMER SCHOOL.

THE students in the Sanitarium Summer School are enjoying a rich treat. The work of the class begins with an hour's Bible study at 6 A. M. Elder G. C. Tenney has occupied this hour during the first two weeks, giving instruction along practical lines, which has been much appreciated. Following Elder Tenney, Mrs. Henry is taking up some studies on the Holy Spirit, which will be very helpful.

At eight o'clock the students gather in the spacious gymnasium, where Miss Lenna Whitney puts them through a series of calisthenic movements calculated to expand the chest, bring the shoulders back into their proper place, straighten the spine, and restore to the body its natural suppleness.

At 1:30 p. m. Dr. D. H. Kress, Dr. Winegar, Dr. Mary Paulson, or Dr. Lauretta Kress lectures on some interesting phase of health reform. Dr. Kress has dwelt especially upon the Bible truths which underlie the subject of correct diet. Dr. Winegar is giving special attention to healthful dress. Dr. Mary Paulson takes up simple treatments. Dr. Lauretta Kress gives the practical side of the diet question, such as the preparation of menus, proper combinations of food, etc.

At four o'clock in the afternoon, Brother W. O. Raymond, instructor in the Sanitarium Cooking School, conducts a demonstration course in cooking for the special benefit of the Summer School students, which is attended with much interest and profit.

The two hours from six to eight in the evening are occupied by Dr. David Paulson, Dr. Rand, Dr. George, Mrs. Henry, Miss Woodworth, and others. Dr. Paulson has given clear expression to the great principles underlying the medical missionary work. Dr. Rand is conducting a study in practical physiology. Dr. George is giving a popular course in the chemistry of foods, in which the subject is made interesting and practical by means of numerous experiments. Mrs. Henry and Miss Woodworth take up different phases of child-training. In addition to the regular hours for instruction, the students have the privilege of hearing the parlor lectures by Dr. Kellogg and of listening to several returned missionaries of long experience, who have told of the work in China, Japan, India, the Philippine Islands, and other mission fields.

The school is exciting considerable interest among the patients, several of whom are in regular attendance. One very encouraging feature is the earnestness shown by the students in mastering the subjects in hand. It seems to be the universal desire to get a fitting up for actual missionary work. The number of regular students exceeds one hundred. Many others attend more or less.

CARE OF THE SICK.

FEVERS.

BY H. F. RAND, M. D.

(Abstract of lecture before the Sanitarium Nurses' Class.)

FEVERS do not attack perfectly vigorous and healthy persons. They look for their victims among those who by a disregard of some of nature's laws have undermined their constitutions, and brought on a condition of disease. Let us consider some of the most common of the predisposing causes.

Overwork and loss of sleep bring on a condition of the body that invites disease of any kind, especially fevers. Overeating is another very common predisposing cause. When the digestive organs are overloaded with food, they can not do their work well; hence the system is not properly nourished. Moreover, the surplus food must be gotten rid of through the eliminative organs, thus imposing an extra burden

upon them, and they become demoralized. As a result the system becomes filled with poisons, and nature's supreme effort to rid herself of them brings on the high temperature and other symptoms by which a fever is known.

The use of a stimulating diet is a very common predisposing cause. Condiments, tea, coffee, and flesh meats derange the digestive organs and irritate the nerves. Thus the vital resistance of the body is lessened, and disease is invited. Alcohol in any form is an active predisposing agent in fevers. It affects the red corpuscles of the blood directly, lessening their power to store up oxygen. Further, being a poisonous substance, it lays an extra burden on the eliminating organs, and thus reduces the vital forces.

Worry has brought on many a fever. Its effect is to unbalance the circulation, disturb the action of the various organs of the body, and paralyze the nervous system. Living in poorly ventilated rooms, breathing impure air, makes people fit subjects for fevers of various kinds. The reason for this is obvious. There is no form of nourishment so necessary to the body as fresh air. If the lungs cease to act, it is only a matter of a few minutes until life is extinct. So when impure air is habitually taken into the lungs, the tissues of the body are not properly nourished with oxygen, poisonous matter is retained, and the system is ready to take disease.

In general, any transgression of the laws of nature that lessens the vitality of the system is a predisposing cause of fever.

Treatment.— Fevers usually originate in diseases of the digestive and eliminative organs; hence these are the organs to be treated to effect a cure.

First, the skin should receive careful attention. Frequent sponge baths will help to reduce the temperature and remove impurities. If the patient has not been in the habit of taking regular baths, it will be best, first of all, to give the skin a thorough cleansing by means of warm water and soap. In this way the pores will be opened, and the skin will be in a condition to respond promptly to further treatment. The wet-sheet pack and the cool air bath are other measures that may be applied with benefit.

The diet of the patient should be very light. If the fever is very high and there is no appetite, the patient would do well to abstain from food entirely for a time, but he should be liberally supplied with water. Where there is a desire for nourishment, fruit-juices, gruels, and fresh fruits may be used.

The bowels should be thoroughly cleansed and kept

open by means of enemata. In many cases it may be well to wash out the stomach.

In general, the purpose of all treatments applied in fevers should be to assist nature in thoroughly ridding the system of the accumulated poisons which have been instrumental in bringing on the disease. Plenty of pure, soft water, applied to the skin in the form of baths and taken into the system by drinking, is very necessary. Fresh air is equally important. Drugging does no good, and may be productive of great harm.

A NURSE'S EXPERIENCE.

Few realize the power resident in simple water treatments. It seems so natural to think that if a critical case is to be treated, bad-tasting medicine is indispensable. Brother H. A. Hellier, one of our medical missionary nurses, had an opportunity to test the efficacy of simple natural remedies in an epidemic of fever in the Black Hills of South Dakota, and the results were most encouraging. He had some very critical cases, and did not, if we remember correctly, lose a single one.

We give below his own account of one of the many cases he treated:—

During the fall and winter of 1896 the cities of Lead, Deadwood, Central, and Ragged Top, situated in the northern spur of the Black Hills, S. Dak., were ravaged by a violent epidemic of typhoid fever. The most conservative estimate placed the number of cases at 1,350, while the average mortality was 15 per cent.

A large proportion of the population are miners, among whom are hundreds of Siavs, Italians, and other foreigners, who can not understand a word of English. They usually club together in close quarters, so that I have found four and sometimes six men sleeping in one room, with doors and windows tightly closed to keep out the cold. Cleanliness is not a cardinal virtue with them, and I found that quality conspicuous by its absence in many places, especially when two, three, and sometimes four of the occupants were prostrated with typhoid fever at one time.

Lying in filthy beds, in dirty rooms, with no treatment but that of drugs, no ventilation, a hot fire burning, and using whisky in many cases to fight the fever, it is a wonder the mortality was not greater. Under these circumstances it can be readily understood how a few simple things, such as fresh air, cleanliness, and bathing, would affect them in a wonderful way for the better. Yet even among the better classes fresh air and water were just as effectual in combating the disease.

As an illustration of the powerful stimulating properties of water treatments, I will mention one instance. A physician called where I was attending a very critical case, and asked me to spare an hour to visit a case of his, a man who was about to die, and see if he would respond to my treat-

ments, for drugs could do no more good. On arriving there we found the patient in a state of profound coma, stertorous respiration at the rate of nine per minute, and a profuse hemorrhage from the nostrils and bowels. He had had hemorrhage for the five preceding days, and although changed frequently, the bedding was now soaked with blood. He still had quite a high temperature, 103.2° F. by axilla, but his pulse was so irregular, and beating about 150 per minute, that the doctor, after trying to arouse him for some minutes, told me not to bother with him, as he would not live through the night, and he had another patient for me. I asked if I might try this man, and see if anything would help him. He said, "Yes, but you are wasting your time." He left, and then I sent the servant for hot and cold water, ice, and cloths.

Having pulled the wet, blood-stained bedding from beneath the patient and put an oilcloth over the mattress under him, I sponged him all over with cold water, to clean off the blood, etc., applied bags of ice to the head, the back of the neck, and the abdomen, and then gave a cool enema to draw off the decomposing clots of blood and fecal matter which I knew, by the condition of the hemorrhage, were being retained. I followed this immediately by an enema of ice-water, about one quart, which I caused to be retained for twenty minutes by having a towel held firmly against the anus. I then wrapped a blanket wrung out of ice-water around the trunk, put the feet, which were very cold, into quite warm water, and forced small pieces of ice into the mouth. The trunk pack was changed frequently, also the applications to the head, with the result that in about an hour the man opened his eyes, and tried to talk.

His tongue was so hard, dry, and cracked that he could not form an intelligible sound until he had taken a piece of ice in his mouth, and his tongue had been rubbed with oil. Then he talked to his sister, and she was so happy that she laughed and cried by spells, for he had not recognized any one for thirteen days. This was at twelve o'clock at night, and from that time the patient rallied. The hemorrhage did not recur, and he did not have another spell of delirium or coma, and was around the house in three weeks.

THE HOME.

HEALTH AND BENEVOLENCE.

A TALK WITH MOTHERS.

BY M. E. OLSEN.

HEALTH principles go hand in hand with philanthropic work. This fact was referred to in a remark recently made by one of our sisters. On hearing the subject of healthful living presented, she said, "Why, if we adopt that kind of a diet, we can take two of those rescued men from Chicago into our home, and it will cost us no more to live than it does now with

only our family." And the sister was right. Discard meat, substituting in its place lentils, peas, and beans, and a great saving is made already. Then go a step further: adopt the two-meal system, and give up the use of butter, cheese, rich pies and cakes, and dispense largely with sugar, and the saving in the cost of food and the labor of preparing it will, in some families, board a couple of men at a hygienic table.

Health reform, rightly practised, makes unnecessary much of that almost ceaseless drudgery in the kitchen which not only wears out the life of the wife and mother, but consumes time and energy which should be devoted to higher things, as the proper training of the children.

Consider for a moment the daily program followed in many homes. The good housewife, rising some sultry morning, feels her heart sink within her at the thought of cooking an elaborate breakfast such as will be expected. Potatoes must be warmed over, eggs are to be fried, perhaps there are griddle cakes to be made, filling the whole house with smoke. The poor woman toils over the stove for an hour or more. Then the members of the family gather around the table, and in nervous haste eat the various articles prepared, and all the forenoon their stomachs toil away trying to make good blood out of the greasy mixed-up mess consigned to their charge. The children are fretful, and almost wear the life out of their mother; but they can't help it. Bad blood makes bad nerves. Children can not be sweet-tempered while their stomachs are out of order.

When breakfast is over, there is a great quantity of greasy dishes to wash and kettles and spiders to clean. Then follows a little time that may be used for other things, after which begins the work of preparing dinner. This is usually a still more elaborate meal, and must be followed by another dish-washing. About the time the afternoon's work is done, the house-wife must begin to rack her brain to think of something for supper. So it goes, day in and day out,—a ceaseless round of drudgery to serve the palate. Every now and then a whole afternoon must be devoted to baking a supply of pies and cakes. In some homes eating seems to be the principal business of life, and the children grow up with this idea. Can we wonder that they do not become missionaries?

Now let us look into a home where the health principles are observed. Here there is no unseemly haste or confusion, no blinding smoke in the kitchen, no odor of burnt grease permeating the house; everything is sweet and clean, and an air of peace, order, and

harmony prevails. The mother, on rising, is not confronted with the necessity of preparing an elaborate breakfast involving wearisome drudgery over the cook-stove; hence she can use a few moments before entering upon the day's duties for sweet communion with God in prayer, and for reading some comforting words from the Bible. The children awake fresh and buoyant, and are carefully dressed. Breakfast consists of a generous supply of fruit, with bread which has been toasted in the oven, and perhaps a little oatmeal or some other grain preparation with cream. The oatmeal was cooked the day previous by standing on the stove in a double boiler while dinner was being prepared. But the fruit and bread alone are really all that is necessary for breakfast, and in warm weather they may be eaten cold, thus doing away with the necessity of working over a hot stove. When it is desirable to have something warm, grape-juice or any kind of berry sauce may be brought to a boil, then thickened with a little flour or corn-starch, and poured over pieces of zwieback. This makes an ideal breakfast dish, and one that is within the reach of all. The children, when rightly taught, will enjoy this simple breakfast far better than the elaborate one usually furnished, and it will supply abundant nourishment for their growing bodies, besides giving good color to their cheeks, and wonderfully improving their tempers. In fact, this is the diet provided children in many countries where their parents can not afford to use butter, meat, pastries, etc. If the Italian boy gets a handful of figs and a piece of dry bread, he thinks he has a splendid meal. Another time, perhaps, he will have nothing but a penny's worth of chestnuts, and he makes a meal of them. Children, as well as older people, are far better off physically while living on a simple, frugal diet, than when they sit down twice or three times a day to a table loaded with many different kinds of food.

But perhaps the greatest benefit of reform in diet accrues to the wife and mother. Health reform relieves her from a condition that really borders on slavery. Instead of spending weary hours with the rolling-pin, racking her brain and using her best energies to tempt capricious appetites three times a day, washing piles of greasy dishes, pans, and spiders, she prepares two simple, wholesome meals daily. One consists almost entirely of fruit and bread, involving practically no cooking at all. The other consists of simply cooked vegetables and grains, or that, too, may consist of fruit and bread with some nuts and beans or one of the other legumes. Then she has

time left in which to train her children for God. More than that, she is able to take in some little child that has no father or mother, and thus entertain the Master in the person of one of his little ones. And the father will feel able to feed and clothe an additional child, for he no longer has to pay out large sums for meat, butter, sugar, and other articles of food, which are decidedly expensive as well as deleterious.

Thus the health work goes before and prepares the way for philanthropic effort by doing away with needless expense and labor. It has the further effect of favoring the growth and development of the moral and spiritual faculties of the members of the family, thus rendering them better fitted to receive such a charge from God and properly keep it in trust for him.

The Lord never does things by halves. While, on the one hand, he is calling upon us to open our homes for the homeless, and share our food and clothing with the hungry and naked, he is on the other hand showing us how we can, by reforming our diet, live more cheaply and more healthfully; and by adopting dress reform, and discarding laces, ruffles, and all unnecessary finery, clothe our children just as well as now, and at less cost.

Then let us open our hearts and our homes, and take up our appointed work as co-laborers with Christ, realizing that even as the Lord blessed Abraham and made him a blessing to the world, so he blesses us with the light of health reform and all the other principles of present truth, in order that we may be a blessing to our fellow men.

WATER FOR INFANTS.

INFANTS suffer for want of water much more frequently than is generally supposed. Water is needed by young children in much larger quantities, in proportion to size, than by adults. It is necessary to facilitate the absorption of food, and also to aid in the work of the liver and other secreting glands. Nearly all of the nutritive processes depend largely for their activity upon the presence of a sufficient quantity of water in the blood. Water is especially valuable during the warm season of the year, when children, as well as adults, perspire more freely than at other seasons.

When the child cries, it is usually given milk. This is a mistake. Food should only be given at regular intervals. It is rarely necessary to administer food more often than once in three or four hours, at least

after the first few days of the infant's life ; but water should be given much more frequently. The same mistake is often made with older children. When a child shows signs of uneasiness, a glass of milk or a bit of food of some kind is given, instead of water, which is the thing for which nature is calling. Cow's milk should always be diluted with water or a quantity of oatmeal or barley gruel, as this prevents the formation of hard curds, which is one of the great causes of intestinal disturbance and irritation in small children. It may be set down as a very good rule, that a child two years of age should take, in some form, not less than one pint of water daily. Most grown people as well as children, drink too little water, and this probably accounts for the fact that the need of water by children is overlooked. — *Sel.*

SOME SIMPLE RECIPES.

Beets and Potatoes.—Boil newly matured potatoes and young beets separately till tender ; then peel and slice. Put them in alternate layers in a vegetable dish, with salt to taste, and enough sweet cream nearly to cover. Brown in the oven, and serve at once.

Potato Cakes.—Make nicely seasoned, cold mashed potato into small round cakes about one half an inch thick. Put them in a baking tin, brush them over with sweet cream, and bake in a hot oven until golden brown.

Graham Mush with Dates.—Into a kettle of boiling water, stir slowly, until of the desired consistency, coarse graham flour, previously braided with a little cold water, so that it is not lumpy. Cook in a double boiler for half an hour. Just before serving, stir in some stoned dates. Serve hot, with cream.

Graham Crisps.—Into one-half cupful of ice-cold soft water, stir slowly, so as to incorporate as much air as possible, enough graham flour to make a dough stiff enough to knead. A tablespoonful of sugar may be added to the water before stirring in the flour, if desired. Divide into several portions, roll each as thin as a knife blade, prick well with a fork, cut into squares, and bake.

Rice with Fig Sauce.—Steam a cupful of best rice in two cups of milk and one of water, until perfectly tender and dry. Prepare a sauce by stewing a cup of chopped figs in a pint of water to which has been added a tablespoonful of sugar, until they are a homogeneous mass. Dish a spoonful of the fig sauce with each saucer of rice, and serve with cream. Rice

served in this way requires no sugar for dressing, and is a wholesome breakfast dish for children.

Blueberry Soup.—Cook the berries a long time. Pass through a colandar, and thicken with a little corn-starch. Sweeten and serve with some croutons.

DIFFERENCE IN TRAINING.—A distinguished lady of wealth and influence, noted for model specimens of children, was asked by a friend and mother : "Why are my children sickly and croupy, and yours always free from such conditions ?" The reply was : "You rear your children indoors, I mine out ; yours are educated to be waited on by your servants, I discipline mine to wait upon themselves ; my children are early to bed, you give parties for yours with late hours, and allow them to attend parties and keep late hours from home, fashionably dressed ; my children have plain, wholesome food, adapted to their years, yours sweetmeats, rich and highly seasoned dishes, and are overfed generally ; I teach mine to love nature and to feel that there is nothing arrayed so finely as the lily of the field, the bees, and the butterflies, that there is nothing so mean as a lie, nor anything so miserable as disobedience, that it is a disgrace to be sick, and that good health, good teeth, and good temper come from plain food, proper clothing, plenty of sleep, and being good."—*The Medical Age.*

STUDIES IN GOSPEL HEALTH REFORM.

Study XI.

EXERCISE.

BY A. B. OLSEN, M. D.

1. WHAT is exercise ?

Ans.— "Putting into use, action, or practise activity for the benefit or training of the body."—*Standard Dictionary.* H. L., par. 560.

2. What kind of exercise is most beneficial ?

Ans.—That which is obtained in the performance of daily work. Again, exercise out of doors in the fresh air is far better than exercise in close, dusty rooms. The exertion should be severe enough to weary the muscles, yet should not be violent. H. L., pars. 563, 564.

3. Who ought to exercise ?

Ans.—Every one requires a certain amount daily, in order to maintain health and strength ; but seden-

tary persons, more than all others, need regular and systematic exercise.

4. Why is exercise necessary?

Ans.—Activity is the great principle governing life. Indeed, activity is said to be the sign of life. When activity ceases, life ends. This is true of all the cells, tissues, and organs of the body. When the arm is paralyzed and can no longer be used, *i. e.*, exercised, it gradually wastes away, or atrophies, as a doctor would say. Nature is economical, and does not supply nourishment to a useless member. Hence, in order to develop a strong, active physique, it is necessary to take systematic exercise.

5. Does the brain require exercise?

Ans.—Most assuredly; just as much as a muscle, and for the same reason. The reason why there are so many weak-minded (and that usually means weak-willed) people is because they do not exercise their brains. The power of concentration, of fixing the mind upon a subject and holding it there, is a rare faculty. All desire it, but few are willing to work for it; and yet that is the only way it can be obtained. Cultivate the art of attention. It is a most valuable acquisition of the mind.

6. When is it best to take exercise?

Ans.—That is a difficult question to answer, for it depends largely upon the condition of the individual, and many other circumstances; also upon the nature of the exercise. The morning is an excellent time. Then nature is fresh and beautiful, and the air invigorating.

It is not a good practise to engage in severe labor immediately after a meal, for digestion may thus be retarded. On the other hand, light exercise aids digestion. Neither is it proper to exercise when one is faint and weary. H. L., pars. 573, 574, 576.

7. What are some of the benefits to be derived from exercise?

Ans.—It would be impossible even to mention all the benefits in this brief lesson, and so we will refer only to the following sections from "Healthful Living," which will bear careful study: Paragraphs 578 to 593 inclusive.

ADDITIONAL SUGGESTIONS.—The person who conducts the study would do well to become perfectly familiar with the sections in "Healthful Living" last referred to. Among the advantages of exercise which they set forth are these:—

1. Exercise strengthens the muscles and all the organs of the body.
2. It invigorates the mind.

3. It increases the vital resistance of the body against disease.

4. It equalizes the circulation, expands the chest, and gives a healthy glow to the skin.

5. It aids digestion.

Christ said: "My Father worketh hitherto and I work." So we have his example to follow also in this particular. A study of his life as recorded in the Gospels reveals marked activity. The same is true of the apostles. Is it not possible that ministers and others engaged mainly in mental labor would enjoy better health if they were to devote more attention to taking proper physical exercise?

Walking is by general agreement the best all-round exercise. To secure the most satisfactory results, keep the body erect, throwing the chest forward and holding the shoulders back.

Running is a more vigorous form of exercise than walking, but very healthful. Notice the feat of Elijah recorded in 1 Kings 18:46. A glance at the map of Palestine will show the approximate distance.

Study XII.

HEALTH PRINCIPLES IN THE LIGHT OF SCIENCE.

THE basis for this study will be found in Dr. Paulson's article on page 155 of this magazine.

1. What effect does the eating of flesh-meats have upon the strength of the body?

Ans.—"Healthful Living," par. 449.

2. Is this generally known?

3. How may the old idea that meat is particularly strengthening be accounted for?

Ans.—The reason is found in its stimulating qualities. For the same reason some people think that alcoholic liquors, patent medicines, tobacco, tea, and coffee are strengthening.

4. How does the use of meat produce rheumatism?

Ans.—By introducing uric acid, a product of tissue waste, into the body in large quantities, and overtaxing the eliminative organs.

5. May similar effects be induced in any other way?

Ans.—By habitual overeating the system is clogged with the surplus nourishment, and a similar diseased condition is brought on. All such affections as gout, rheumatism, neuralgia, may usually be traced to wrong diet or wrong habits of eating and drinking. See H. L., par. 257.

6. What is likely to be the cause of that tired feeling so common in warm weather?

Ans.—Poisons in the blood, arising from wrong dietetic habits. The stomach being constantly over-

worked, it becomes weary, does its work improperly, and the system is soon clogged with poisons. Exercise of the muscles, which should be both easy and natural, as we see it in children, becomes painful; there is no inclination to active exertion of either mind or body. The individual must constantly spur himself up to do his daily tasks. Thus the mind naturally turns to some intoxicating drink.

7. How are headaches produced?

8. Explain the nature of Bright's disease.

9. If perfectly healthy meat has the deleterious effects mentioned in this article, how much more poisonous and injurious in every way is the meat ordinarily bought at the butcher's, being in the first place taken from a diseased animal, and undergoing, especially in warm weather, rapid putrefactive changes, which make it *resemble* carrion, to say the least.

The following passages in "Healthful Living" will furnish additional matter for profitable discussion: 445, 450, 451, 447, 452.

Dr. Haig's investigations of this subject are of peculiar interest and value, (1) because of the absolutely impartial and thoroughgoing treatment; (2) because of the high standing of the author as physician and scientist, and his large opportunities for research.

As we compare his statements with the light given us many years ago through the Spirit of prophecy, how our hearts should be filled with gratitude to God for his loving care over us, and how our diligence in giving these truths to others should be increased.

Study XIII.

DIVINE HEALING.

THE basis of this study will be found in Dr. Waggoner's article, entitled, "The Word a Healing Messenger," page 152, and Dr. Paulson's on "Divine Healing," page 153, and Elder Tenney's on "The Great Physician," page 156. The statements given below are not intended to cover the subject, but simply to call attention to some of the important truths.

1. God's healing power is actively at work in the earth to-day just as truly as when Jesus of Nazareth went about doing good, healing all that were oppressed of the devil.

2. God is just as willing to heal to-day as he was back there.

3. He is hindered by man's lack of faith, and his failure to comply with the just conditions.

4. When the sick pray for restoration of health,

they should unite with their prayers the faith which *works* by love.

5. God only can cure; man's part is to place himself in God's channels, just as the lepers and other sick people in Christ's day took up their position on the highway where he was sure to pass, and were healed. Contact with the living Word is as efficacious in removing sin and sickness to-day as was contact with the literal hem of Christ's garment in those days. But it takes the touch of faith to draw out the healing virtue.

6. This is *present* truth. The healing power of God will be manifested among us as a people in a far more general way when we in faith accept the promise, and make a personal application of it. Superior health is one of the gospel blessings which it is the Lord's good pleasure to confer upon his people, in order that they may glorify him in their bodies as well as their minds.

Study XIV.

SUGGESTIVE OUTLINES FOR A HEALTH TALK WITH THE CHILDREN.

BY M. E. OLSEN.

CHILDREN love beautiful things. They are especially fond of that which lives and can move. Point out to them in simple, familiar language the important facts about the human body, and they will not fail to be interested.

Draw out from the children what they know about the origin of man. Emphasize the fact that God created him in the divine image, as the crowning act of creation. Therefore, while the trees, grass, flowers, the running brooks, the clear blue sky, the fleecy clouds, are all beautiful, the human body is still more wonderful, and every one of its organs is full of beauty and attractiveness.

The subject should be treated with a ready sympathy and enthusiasm. The leader should be all wrapped up in it himself, and feel a real burden to tell the children about it. Then he can throw freshness and life into the effort.

The object to be gained in the study is to inspire love and reverence for the parts and organs of the human body as God's own handiwork, and secure the children's co-operation with God in maintaining them in perfect health.

Get the children to do much of the talking. They will have questions to ask, and some experiences they will want to tell.

Children, especially boys, are fond of machinery. Get them to tell of the different kinds of machines they have seen. Probably the locomotive, the printing-press, the phonograph, and others will be mentioned. Show them that the human body can do the work of these machines, and a great many other things, too. Hence it is a great deal more interesting to study. The reason why it is so much more wonderful is that God, who made it, is infinite in power and love.

Every man-made machine moves in accordance with certain fixed laws, as provided by its inventor. So also the body is subject to law. Pain comes as a result of breaking these laws. The body may be aptly compared to a locomotive. If a locomotive is to pull a train of cars, it must be supplied with air, water, and coal. By means of these it generates steam. Likewise the human body must be supplied with air, water, and food.

First explain briefly the structure of the respiratory organs. The blackboard will be a great help. Hunt up a suitable picture in some work on physiology, and reproduce it on the board, using red chalk to represent the net-work of arteries, and blue for the veins.

Explain the connection between the number of respirations per minute and the activity of the body. As a practical illustration have one of the boys go out and run a quarter of a mile as fast as he can. When he comes in, have him take off his coat, and let the children notice how rapidly and deeply he is breathing.

The importance of breathing only pure air should be explained. The fact that the air as expired is different than when taken into the lungs may be demonstrated by having one of the children blow with a straw into a glass of lime-water. The water will soon become milky.

The movements of the ciliated cells lining the air passages should be mentioned. See description of them in the physiology.

Having shown the uses of the lungs, take up the digestive apparatus. Here, too, the blackboard should be brought into use. Draw a picture of the mouth cavity, the salivary glands, palate, etc. A very good one for reproduction on the board may be found in Dr. Kellogg's "First Book in Physiology." In explaining the action of the salivary glands you will have an opportunity to emphasize the importance of eating slowly and thoroughly masticating the food. The action of the saliva on starch may be made familiar to the children by asking them if they have not

noticed that crackers, bread crusts, and other hard foods become sweet in the mouth when they are chewed a long time. This also gives an opportunity to call attention to the fact that the eating of candy is needless, since all the starchy foods taken into the system are converted into sugar.

An outline of the stomach should be drawn on the board, and carefully studied as to size, position in the body, and properties. Its action as a muscle, producing the so-called churning movements, by which the food is mixed with the gastric juice, should be dwelt upon. Ask the children if their other muscles do not get tired after they have been used for a time. Have one of them come up to the front and perform some simple movement, such as raising the arms to a horizontal position, and letting them fall again until he gets tired. See how long he can keep it up. Just as the arms get tired when kept in motion for a time, so the stomach also is susceptible to weariness. Children who eat between meals, and late at night, give their stomachs no rest. A tired-out stomach makes the owner tired all over. Sometimes it causes headache.

If there is time, follow the food into the small intestine, showing the action of the other digestive juices, and how it is finally taken into the blood and carried to every part of the body.

QUESTION BOX.

ANSWERS BY

J. H. KELLOGG, M. D.

SCROFULA.—E. S., Jamestown, N. Y., has been afflicted with scrofula ever since she was a child, and her condition is growing worse. One of the limbs is so badly swollen that it is almost useless. She wishes to know if there is any remedy.

Ans.—This case is evidently a serious one, and should receive prompt attention. We advise that a good surgeon be consulted with reference to the case. On receiving a copy of the surgeon's diagnosis, we might be able to give some further suggestions. It is not possible, however, to deal satisfactorily with cases of this sort without a better knowledge than can be obtained by correspondence.

CANCER NODULE.—Mrs. B. H., Kansas, inquires: "What can be done to aid nature in the cure of a cancer nodule in the breast, by simple treatments and dieting?"

Ans.—A strict vegetarian diet unquestionably has a marked effect in restraining the development of cancerous disease. This fact was pointed out by Dr. Smith, an eminent English physician, many years ago. After the disease has once obtained a foothold, however, it is not possible to effect a cure by diet, and if the condition has been neglected until it is thoroughly seated, and the diseased structures have become attached to the ribs, there is little hope that a radical cure can be effected, even by the performance of a surgical operation. Proper treatment in a case of cancer is early, prompt, and thorough removal.

WORMS—FOOD FOR INFANT.—O. S., Minnesota, asks: "1. What is the trouble with a child of eleven months who has a pale, bluish complexion, with yellowish tinge between the eyes? 2. Would this be caused by worms? 3. What is the best substitute for the mother's milk that can be given the child?"

Ans.—1. The child may be suffering from "blue disease," an affection of the heart, or the difficulty may be due to indigestion resulting from malnutrition, a state of semistarvation.

2. It is possible that there are other causes which would produce the same effect.

3. The best substitutes we know of are diluted cream obtained from cow's milk, and malted nuts.

PUBLISHERS' NOTES.

WATCH the label on your paper. Renew a few months early rather than late. It will save you trouble, and us too.

REQUESTS to have a sample copy of the journal sent to friends will be cheerfully granted.

WE trust the outlines for a children's study of health principles will be helpful to parents. Too much stress can not be laid on the importance of educating children on this point. A knowledge of practical physiology and hygiene, taught from the Bible standpoint, is one of the strongest safeguards against impurity.

A NEWSPAPER report has it that several wagon-loads of pies, cakes, and other indigestibles sent the soldiers encamped before Santiago were unceremoniously dumped into ditches dug for the purpose. If those who fight simply with carnal weapons can not

afford to waste strength on such things, how much more should they be avoided by the soldiers of the cross. So when the minister comes to see you, don't tempt him with rich pastries and cake. He is fighting the battles of the Lord, and needs plain, nourishing food. So do you.

WHEN you are tempted to step into a restaurant and eat a dish of ice-cream, stop and think for a moment. First, you don't need food; therefore, eating at such a time would be eating, not for strength, but for drunkenness; not to nourish the system, but simply to please the palate. Second, can you afford to spend money merely for the gratification of appetite when hundreds of thousands of people over in India just as worthy as yourself in every way can barely get enough money together to buy a few handfuls of rice? Thirdly, remember the word of the Master, "If any man will come after me, let him deny himself."

No one ever sees a copy of the *Life Boat*, that bright, newsy little paper printed by the boys in our rescue department at Chicago, without wanting to be a subscriber. The *Life Boat* is clubbed with the *Medical Missionary* at sixty cents a year for the two, and with the GOSPEL OF HEALTH at fifty-five cents. If you have neighbors who show little interest in the denominational tracts and papers that you have tried to get them to read, take a copy of the *Life Boat* to them, and see how quickly they will fall in love with it. The *Medical Missionary* is also an excellent paper for use in this way. We recently learned of a church where two people were interested in the truth, and began to keep the Sabbath as a result of reading the *Medical Missionary*.

APPRECIATIVE WORDS.

THE following is an extract from a letter from Elder R. A. Underwood, the superintendent of General Conference District No. 1:—

We have taken GOSPEL OF HEALTH in our family ever since it was started, and have found it very helpful. It is a practical journal, well adapted to reach our people where they are, and give them needed help. I should be glad to see it in every Seventh-day Adventist home. I noticed in a recent number an article by Dr. Paulson on the healing of the sick, which is worth the price of the journal for a year.

I pray that God may bless you in all your efforts to disseminate the truth.

To the Readers of Gospel of Health.



FRIENDS AND FELLOW WORKERS:—

The country is alive with the war spirit. Armies, navies, Mausser rifles, torpedoes, gunboats, cannon, and battle ships are on every lip. Great enthusiasm is shown. The government has, with the greatest ease, collected a large body of recruits, and an abundance of war funds.

We want to call your attention to another war, one which is of much greater consequence than any political conflict. The **Gospel of Health** is carrying on a campaign of conquest, though not of bloodshed. Ours is a war in behalf of humanity, *waged against wrong principles*. We are making

- WAR on the great army of diseases that have overrun the world and are spreading devastation and ruin everywhere.**
- WAR on the bad foods that are the first cause of much disease.**
- WAR on the perverted appetites that call for bad foods.**
- WAR on the drowsiness, indifference, and love of ease that have paralyzed and crippled the church.**
- WAR on the nostrums and patent medicines that are killing off thousands of men, women, and innocent children.**
- WAR on disease germs, and on the ignorance and wrong sanitary conditions that permit them to thrive.**
- WAR on the body- and soul-destroying habits of eating, drinking, and dressing that are killing thousands.**
- WAR on the false principles of every kind that are lulling people to sleep with cries of peace, when there is no peace.**

Will you help us in this warfare? We need recruits. The Lord's cause is languishing for want of workers. The campaign is almost ended. The enemy is in plain view. The rallying cry is going forth. Who will answer the call?

Victory is assured, for our Commander-in-Chief never lost a battle. But the army is too small. When it is properly reinforced, we can quickly go up and take the enemy's strongholds, and release thousands of prisoners from the dark, gloomy dungeons of ignorance, prejudice, and disease, where they have been languishing these many years.

We need a large number of new recruits. These should be trained, so we should have an outpost, or training quarters, in every church. The **Bible, Healthful Living,** and **Gospel of Health** will serve as manuals of instruction.

Old and young alike can take hold of this work. The health principles are God-given, and they must be heralded to a dying world.

Dear friends, ponder this subject well. If you have no interest for this work, ask God to lay a heavy burden upon your heart. This is the time for action. The present opportunity will not last indefinitely. Let us improve it while we may.

Every Church a Training-School.

What is necessary in order to make your church a training-school and a recruiting station for medical missionaries :—

1. The GOSPEL OF HEALTH must be placed in every home. This journal will contain in the next few months special instruction for the new recruits. Everything will be made extremely simple. A regular course of training will be conducted, taking up all the important principles of Gospel Health Reform.

2. If your church will take up this work of introducing GOSPEL OF HEALTH, in earnest, we will enter you on our list of working churches, and will send you, once a month or oftener, a medical missionary letter, telling you about interesting developments in connection with the work, and suggesting the most successful methods of carrying it on.

3. We will furnish you, free of charge, occasional supplies of health literature, such as leaflets, tracts, back copies of *Good Health*, *Gospel of Health*, and *Medical Missionary*.

4. The Medical Missionary Board will send you, once in a while, a medical missionary and gospel worker, who will give you instruction in holding cottage meetings, doing friendly visiting, Christian Help work, etc.

5. The churches on our medical missionary list will also receive sample copies of new publications, in the line of papers, tracts, and small books.

Churches that wish to join the ranks of the medical missionary army, by accepting with this offer, should write us at once for a supply of sample copies of GOSPEL OF HEALTH, with which to canvass the church.

Don't delay. Cold weather will soon be here again with its special needs and sufferings, and we should be prepared for the most efficient and helpful service.

The work for the present time, in which every church should be interested, is Christian Help work. It is to go into the byways and hedges, and seek out the needy, the suffering, the afflicted, the ignorant, and the outcast, and invite them to come in to the gospel feast.

Who is so well fitted to spread such a feast as we? But we must first prepare the feast. Let us go about the work in earnest.

GOSPEL OF HEALTH,
Battle Creek, Mich.

Here is Your Opportunity



Gospel of Health

and

Healthful Living

Both for Only
Seventy-five
Cents.

Put the book "Healthful Living" and its companion, GOSPEL OF HEALTH, within the reach of all, and especially to favor those who are organizing reading circles for the systematic study of the health principles, and who invariably want both the book and the paper, this special offer is made:—



Put the book "Healthful Living" and its companion, GOSPEL OF HEALTH, within the reach of all, and especially to favor those who are organizing reading circles for the systematic study of the health principles, and who invariably want both the book and the paper, this special offer is made:—

We will send to any address, post-paid, a cloth-bound copy of "Healthful Living," latest edition, and GOSPEL OF HEALTH for one year, all for the small sum of seventy-five cents.

Here is an opportunity to get just the thing that you need,—the most important book and the most important paper for those who are seeking for light on the health principles.

If you have a copy of "Healthful Living" already, accept this offer anyway, and send the new copy to your friend.

Everybody is interested in this unique little book. It is so terse, so helpful, so accessible, a veritable mine of truth.

As for GOSPEL OF HEALTH, we need only to say that it is the inseparable companion of "Healthful Living." The book lays down principles. The paper shows how to apply these principles in the every-day life,—how to keep the house and surroundings in a healthful condition, how to prepare nourishing food, how to train the children to reverence their bodies, how to bring ourselves into complete harmony with physical law, and enjoy as a result perfect health.

In ordering from foreign countries, add twelve cents for postage.

GOSPEL OF HEALTH,
BATTLE CREEK,
MICH.