

ST. HELENA SANITARIUM.

About 25 years ago Dr. M. G. Kellogg started the practice of hydrotherapy and rational treatment in a small dwelling near St. Helena. From this beginning, through various transitions, the present plan of work was developed. It was first carried on as a private enterprise by W. A. Pratt and A. B. Atwood and M. G. Kellogg. A small building was erected which sustained a light patronage. Several years later J. N. Loughborough and Mrs. E. G. White and others in the California Conference visited the place and recommended the establishment of a sanitarium to be carried on after the same plan as the one successfully operating in Battle Creek, Mich. This was carried out and a stock company formed. Bro. Pratt, who owned the land in the vicinity, contributed largely to its support. It was incorporated Jan. 22, 1878, under the laws of the state of California as the Rural Health Retreat Association.

The main building which was enlarged to its present capacity in 1886, is a five story structure with a ground addition of four stories. There are six smaller cottages besides a large one, commonly known as ~~the~~ "new cottage", which contains 20 rooms. About thirty well furnished tents in the adjacent groves are for rent during the summer season to our regular patrons. A laboratory has recently been built. Several years ago a chapel was built and connected by a corridor with the main building. There is also a commodious gymnasium and a fine natatorium, besides the bakery and health food department, nurses' dormitory, and a combined engine-house with carpenter shop, machine shop and laundry.

The institution has four regular physicians who devote their entire time to the care of the patients. The assistant physicians make daily calls upon each patient and carefully note their condition and progress.

There are always from 25 to 40 skilled nurses that work in different departments of the institution.

The institution has on record a large number of successful surgical operations, although no special effort is made to build up a <sup>practice</sup> surgical



Special effort has been made to have the work educational. Lectures are given twice a week upon the common subjects of physiology, healthful living and rational treatment of disease. Helpers and all connected with the institution are encouraged to study and agitate the important principles of health and temperance. A nurses' training school is conducted in connection with the institution. During the past six years four classes, numbering from nine to fourteen in each class, have been graduated, all having passed through a regular two years' course of training. Many of these have gone out from the institution to represent its principles and to work as nurses. Two summer schools have been held each of which had an enrollment of more than forty students.

A department for the manufacture of health foods is connected with the institution, and a large amount of foods are sent out to all parts of the Coast.

A branch office has been established at 1436 Market St., San Francisco, which has been greatly appreciated by the many friends who have been at the Sanitarium, and who are detained from making frequent calls on account of business. This branch is conducted by one of the physicians from the Sanitarium, and several nurses who are kept very busy with the patients who daily visit the place.

From 80 to 120 workers are constantly employed to carry on the various phases of the work. These are all working in harmony for the betterment of the work.

The growth of the work has rendered it necessary to re-organize, and a new association, known as the California Medical Missionary And Benevolent Association, has been formed during the last six months. This has enabled us to extend our efforts along philanthropic lines as well as the regular work of the Sanitarium. Steps are being taken towards the establishment of an orphan's and old people's home, and property to the amount of several thousand dollars has already been contributed to this end.



The financial condition of the institution is improving. For the eight months ending Dec. 1, 1898 there was a financial gain of about \$1600. There was only one month last year that expenses were not met, and the institution has a little more than paid expenses this winter during the lowest patronage.

A vegetarian restaurant has been opened up in connection with the Branch in San Francisco. This has been running just one month and is filling a long-felt want.

At the present time 150 to 200 patients are treated each month at the Sanitarium. From ten to twenty-five percent of this number are free cases. The Branch office gives about 480 treatments each month and the nurse at the Helping Hand Mission reports 120 treatments per month.



Jan. 1899.

After many difficulties and apparent misfortunes the work of the Portland Sanitarium is at least gaining a foothold among the best citizens of Portland, and is beginning to extend far away into the surrounding country. The public generally are looking upon the work with much favor, and quite a liberal patronage is being realized at the present time.

There is a great demand for the health foods in this part of the country, and money is very much needed to put in a bakery which would be a great help to the work here.

Two years ago there was but very little being done in Portland in this line of work. Since that time nearly 600 patients have been treated in the Sanitarium, and there has occurred only five deaths in the building, and they were all incurable when received. The success that has attended the treatment of chronic diseases, and especially stomach disorders, has been marvelous.

Public lectures are being held every two weeks which are well attended by the town's people. The moral atmosphere was never better than at present. A fine class of consecrated workers have been gathered together who are all Christians without exception.

The medical department of the Portland Medical Mission is being maintained from the Sanitarium, and by the visits of the doctors and nurses, many poor, sick, downcast mortals are receiving physical and spiritual aid, and by the gospel work of the mission many are finding the Saviour and being made happy in the Lord.

There is a training school connected with the institution which has a membership of ten devoted young people whose aim is to give their lives to this work. Public lectures are held and a large cooking school has been organized which has a membership of about 100 people. The press speaks in high terms of this effort.



The Sanitarium in Portland was organized in 1894.

There are 16 persons employed.

One physician and 10 nurses.

There are 9 nurses in training.



While at the Guadalajara Sanitarium recently, the writer formed a pleasant acquaintance with a native Mexican, Senor Jose Garcia Areiga, of Tamasco, the gentleman having brought his son to that place for treatment.

During a conversation with the gentleman on one occasion, he mentioned several very interesting experiences of his life, which show how light will come to a seeker after truth even though he may apparently be far separated from anyone who can directly communicate light and truth to him.

Senor Areiga, for a period of fifteen years from the time he was <sup>18</sup>.... years of age, had been addicted to the habit of smoking. Having never been instructed in the matter, he was not conscious of its harmfulness until his attention was directed to it in a unique and interesting way. The part of the country in which he lived was infested with a species of snake known as Nauyaca. It might incidentally be mentioned that the bite of this snake was so exceedingly poisonous that within ten minutes after being bitten, bloody perspiration would exude from the skin of the unfortunate individual, and in a few minutes more the person would be dead.

It seemed the native Indians frequently chewed tobacco leaves and spat the juice upon these snakes. Senor Areiga observed the result was that a snake thus spat upon would become stupefied. Upon observing this he at once began to reason that if tobacco had such an effect upon a snake, it certainly must be capable of producing harmful results upon man, and he not only immediately ceased its use, but also sold his large plantation upon which he has been raising tobacco.

Senor Areiga had otherwise been quite temperate. He had never used tea having early in life been convinced of its harmfulness through reading an article in a Mexican paper, which among other things said



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that the chief reason the Chinese as a nation were so far behind other nations was because of the extensive use of tea.

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Senor Areiga used but little meat, his diet consisting chiefly of tortillas, beans, and all kinds of vegetables and grains. He has always been in the best of health, and although having lived in a country <sup>part of Mexico</sup> noted for being exceedingly unhealthful, has practically never <sup>experienced</sup> ~~seen~~ a day of sickness. He is now 58 years of age, <sup>and</sup> well and strong, and declares he can do as much work, and without experiencing any more fatigue, ~~than~~ as at thirty.



610.6.

Nov 11 1899

M.M.&B. Ass'n.  
Mar. 10 '99, P.M.  
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L. R. Corradi: I shall be glad to say a word with reference to our great field, for I believe that we are at the present time about as need as any mission field, in the medical missionary line. We have followed with the deepest interest the progress of the work in the United States and the other countries, and we are glad to see the success which has attended the work.

We might indeed say that the health and temperance work is the entering wedge. We found some years ago that our people needed something in the Christian temperance line, so we translated Sister White's little work on Christian Temperance for our people, getting out an edition of three thousand, and sending a thousand over here for use among the German people here. Some of the canvassers ordered the book for themselves, and in a little while became inspired with the thought that other people ought to have the work, and then we got out an edition of five thousand, and we had hardly got that out before we got an order for a ten thousand edition, and now we are getting it out in ten thousand editions. So you see instead of hindering the work, it has been a means of helping it advance.

We have tried for a number of years to get something printed in the Russian language, for we found that our canvassing work was barred in that country until we could get some book printed there. Every book that is sent there has to be subjected to the censorship, and we might send a box of books there, and it be rejected, and there the canvasser is waiting, perhaps months for his books, when they have been rejected. Some of you have had some experience with that, and know how it seems, when canvassing, to send in an order for books, and wait



for perhaps four or five months for them, then write to the publishers and ask "Have you sent the books?" and get the reply "Yes, we sent the books two months ago, and they must be on the road somewhere." There are a hundred and thirty millions of people there waiting for the truth, and we have tried faithfully to get some literature published there, but failed, and the only way we could do was to send it through the mails, but the government found out what kind of envelopes we used, and they were all opened and returned to us. Then we tried Steps to Christ, and you will all say that if any book is a good book for an entering wedge that that is the book, so we tried to get that translated, but the Lutheran minister looked it over and decided that it was not good orthodox Lutheran theology, so it was rejected, and we could not have it printed in Russia.

Well, about this time the temperance movement was being agitated in Russia, and indeed I know of no country where intemperance is so great a curse as in Russia. You might say that you can trace the road to a town by the drunken people laying along the highway. And at the same time they are so religious that the Russian peasant makes his cross before he drinks his whiskey. That is, the church sanctions it.

First we had the little work Christian Temperance translated into the Letonian language, and that was the first work we had translated into any Russian language. There were but two sentences changed by the censors and they were, first that the kings and rulers.....ought to be temperate. They thought it did not apply to them. The other was .....

.....the king on the throne." They thought there was something wrong about that. But the book passed just the same.. I visited a minister of the Free Baptist church, who publishes works in several languages, to whom I had been recommended, and I told him about our health and temperance work, and our sanitariums, etc., He said "I believe you are good Christians, and I want to hear



more of you." After a while he said "Can I do anything to help this little work Christian Temperance?" I told him of course he could, and he has now taken complete charge of the work of distributing them, and has ordered five hundred of them. He has also gotten out a large almanac with a twenty-thousand edition, and he is going to advertise Christian Temperance in that, so that it will be introduced in that way to twenty thousand homes. This was in the Letonian and Esthonian languages. But now the greatest question was to get it through the censorship in the Russian language, because here we have a field containing at least ninety millions of people, and one of the strongest churches in the world. Well, we have prayed over the matter earnestly, and now I have received word that the book has passed the censorship all right.

So we feel that the health and temperance work is the entering wedge even though we did not believe it, and after Steps to Christ had been tried and failed. Thus far we have had to print some books in German and distribute to those who understood that language, but you will readily see that that would be like taking books in another language and canvassing in America, but having no books printed in the English language. As you would go from house to house you would inquire "Can you read German?" "No, but we want something in English." "Well, we have nothing in English for you." But now that we have got this little work through the censorship, we can begin to open up the work on a larger scale.

While we are thankful to God for the victory gained in Russia, we must not forget the German and Austrian and Holland fields, which I think is one of the best fields for the medical missionary work. I have a few statistics on those countries which might be interesting along this line. A little paper was started there some little time ago, a health paper, and now it has eight thousand subscribers, and we have not, to my certain knowledge, taken a single canvasser off the other work, so that it has not hindered it in the least.



We have at the present time in Germany, 147 doctors who have graduated from universities who practise the natural method of treatment, 268 examined physicians who have not taken a degree but who are permitted to practice on this line, making four hundred physicians at work following natural method of treatment

J. H. Kellogg: What Brother Conradi refers to as the "natural method of treatment" is generally the method pursued by Priessnitz--the so-called "water-cure" treatment, but it is better than the drug treatment.

We also have 140 sanitariums or water-cures. In these there is generally a change of diet to a simple diet, in connection with the water treatment. We have 700 unions(?) which have their own doctors, following this same line of treatment. You can step into any of the large cities and get a good vegetarian dinner, and that at a cheap rate, as some of the brethren here know, and in all the large cities, as

Berlin, Hamburg Leipzig etc., there are numerous vegetarian cafés.

Now brethren we ask, What part are we taking in this promising field? We are doing just this: We have two nurses at work. That is all. We have no doctor, no Sanitariums, no books of any size at all., and my prayer is that some way shall open and that immediately, for work to be done in that field.

Now as to our own people, are they prepared to take it up? In Germany we have sixteen hundred members, and in Russia nearly a thousand. Over two thousand members altogether to help spread the truth, and these people themselves need to be enlightened more than they are.

Our people, many of them, have known but very little about a vegetarian diet, and we thought that it would not do to tell them that it was not right to eat meat, and then not to give them a substitute for it. So when the General Meeting was held about a hundred came, and we had



about a hundred of them come up and give it a good trial, and they went away thoroughly satisfied with it, and they advertised it, and now the whole conference is in thorough harmony with the principles of health living.

No the great question is, what help can we have? Suppose a doctor or a trained nurse could be sent over there. The field is there and the people are anxious for it. We have three times the population of this country. God has gone out before us and opened the way for the help if it can be supplied. There are the people, and there are the means. God has opened the way in a wonderful manner and while some of the countries as Russia and others are entirely closed to the canvassing work, so that we cannot reach them in that way, because of their strict laws, if someone could be sent to not only take hold of the medical missionary work him self, but to take others, natives of the country, and train them in the work, the way is open for them. We have churches there in some of the largest cities, and they are ready to support us. Now I tell you it could be hard work for me to go back to my country and face that next conference in July, and not be able to tell them that there was help on the way there for them. The work would be self-sustaining in that field, and we already have one sister who is supporting herself..

Dr. Kellogg: Is there an opportunity for visiting nurses there in Germany?

Yes. Delegate: What kind of sanitariums are these?

J. H. Kellogg: In answer to this last question I would say that about twenty-five or thirty years ago a priest, Pastor Kniepp started out in a little town, Wiesbaden(?), to practise the use of water. He knew little or nothing about it, except to apply a cold pack, that is, he would wrap the patient in a night-dress wrung out of cold



water and put him to bed in it, and in the morning it had evaporated. That was his wet sheet pack. Then when he wanted to give cold applications to the feet, he went out of doors barefooted, and if there happened to be a little snow on the ground all the better, for the reaction would be better. So you see what crude methods were employed, yet there was a town started, from nothing, to which grew to twelve or fifteen hundred people, and it is said that he had made himself wealthy. An instance will illustrate his method. When the present Pope had a severe attack of rheumatism he sent for this priest, and he proceeded to give him one of his wet sheet packs, for that was his method. Now the Pope had not been accustomed to the harsh German methods, and had not been in the habit of taking cold baths every morning, so it gave him a terrible chill, and the result was that he had the rheumatism worse than ever, so poor ~~Kathak~~ ~~Pastor Knapp~~ fell into disgrace. But there are many of these water cures that have a change of diet, they adopt a simple diet, generally, and often this consists of black bread and sour milk, and you know we consider this very digestible. That is a great deal better than a diet of fried meat and oysters. But they have really little or no idea of hygienic principles of diet or treatment, and the true rational method of treatment is not practiced in their sanitariums. So instead of being a hindrance these sanitariums are really a help for by their crude methods they have prepared the people for the adoption of the scientific methods when they are presented to them. There is probably no field in the world in which the work would meet with such immediate success as in this.



O. A. Olson: I had the privilege of spending a few months in Africa during the 1897-8, and visited the Sanitarium at Claremont. Claremont is a suburb of Capetown, which has a population of some 65,000. The capacity of the Sanitarium there is, strictly speaking, only 24, and it was hardly expected that that would be filled for some time. But before our arrival there it was filled to its utmost capacity. During our stay there the pressure became so great that it was found necessary to enlarge the accommodations to receive a hundred guests, and before the enlargement was finished every available corner in the institution was filled, and there were three and four in a room all over the house.

Then there were all classes of patrons, from the poorest negro in the most abject condition to men in the highest positions in the government. The Dutch Reform Church, which is the leading church in Africa, became very much prejudiced against our workers, and indeed they had cause, for many of our most prominent workers came right out of their midst, so that in our ministerial and canvassing work we met with a great deal of difficulty.

On account of the prevailing prejudice the brethren feared that the institution would be very poorly patronized, but they began to come, and those who did come were so captivated by their experience there that their prejudices vanished. Now what was it that was so captivating to them? It was two things. One was the wonderful results experienced from the treatment. All the drugs and evil things which they had been in the habit of having were taken away, and then they were placed on a nourishing diet and treated in a natural manner which would build them up. Well it worked, as you might say, magically. They could not reason it out, and could not understand it or comprehend it, but from a few treatments they were so improved that they felt almost as though there was magic in it and in the hands of those who administered the massage and treatment. The Lord's blessing was in it in a very



marked manner.

Then another thing that gave them such confidence in the institution was the Christian influence which they encountered there.

One of the most prominent patients who was there while I was was an old Dutch Reform minister who had been in all parts of the world in pursuit of health. He had broken down in his ministerial work, to the great sorrow of his people. He had visited many places in Europe seeking for relief, but if helped at all it was only for the time being, but no permanent advantage was obtained, and he returned, almost discouraged, saying "There is no help for me." Now this was a discouraging state for a man to be in who desires to live for the good of humanity. But he heard of this little institution at Claremont, and you know a sick man will go a good ways to find even the most remote prospect of relief, although both he and his people were prejudiced against the Seventh-day Adventists. But he said "I am going over there and see what they have got." Well he came and saw, and he was wonderfully benefited. It became evident that a surgical operation was necessary in order to secure permanent restoration. He asked Dr. Anthony if he would permit him to return to his people for a short visit before he performed the operation. "Yes," Dr. Anthony said, "I think it would be a good thing for you. You have been here a good while now." So he went home and spent a week with his friends, and then returned. When he returned the Synod was in session, and so as they were very anxious for his recovery, the brethren in the Synod were requested to pray for the success of the operation, that he might regain his health. It was rather a strange thing for those people who were so prejudiced against our institution to be praying for its success. Well, the operation succeeded, and he recovered marvellously quick, and it was but a couple of weeks before he was able to return home. After he returned home he wrote the Doctor, saying "Doctor, you would be wonderfully amused if



if you could hear all the questions that they are urging upon me. They ask about your institution and about your work, and even asked me if I was allowed a pillow to sleep on and many other like questions. They inquired if I had had anything to eat, and then they inquired if those Seventh-day Adventists had not bored me with their religion. But" he said "I have been able to answer all their questions satisfactorily and that no one has urged anything upon me but that it is a real Christian home." Well, you see that such a verdict as that going out from a man in his position is a wonderful advertisement, and this helped a great deal. There are many seaside resorts and institutions there where they go in the attempt to regain their health, but there is no such institution there as this.

Now you speak of this work as being the entering wedge. The fact is that it has got the whole truth in it. While I was there I was invited to the Sanitarium, and ~~xx~~ every Sunday afternoon at 4 o'clock I talked to the patients and we had some precious meetings there, and then every Sabbath we went over to the Claremont church. We met ministers of all denominations. Many times we have had these people sitting in our meetings, and we have seen the tears streaming down their faces and I know that there is no work that we have been ~~xxxxxxx~~ doing that has done so much toward bringing the whole gospel truth before people who were out of our reach entirely before that.

Then they are carrying on a branch of the work at Cape Town. It takes about twenty minutes to go there on the train, and the Doctor goes there for an hour every day, so that he really has a city office where the people can see him and receive treatments. They have given as high as sixty baths on Saturday evening to people who just came in for baths, and while the physicians are of course prejudiced against the institution they are always glad to get hold of their nurses, and a great many more trained nurses could be used there if they could get them.



They have other nurses, but when they get one of the nurses of the Sanitarium family, that not only sits down beside the sick, but takes hold and puts unsanitary things into sanitary condition, and puts the house into proper shape, and helps the mother take care of the children, they say "We have never seen anything like this before. We have had nurses who could come and sit by the sick and administer the doses prescribed by the physician, but these nurses come and put things into order." The prices charged are a great deal more than those charged by others for nurses, and at first it was thought that it would not do, but the Doctor said that we must maintain that high standard,-- and they are willing to pay it and they get their money out of it, too.

Now there is a city of 150,000 at *Johannesburg* where there is a wonderful opening. It is a place where people rush to and fro in enormous numbers, and where there is a depth of degradation which one cannot begin to comprehend, and I have been sick at heart when I have looked over this mass of sick and sinful humanity, and wondered what could be done for them. The way is opened there for us to work. The **at Bulawayo** there is another important center where we ought to have a medical mission started. That used to be the terminus of a railroad, and there, reaching out into the surrounding fever stricken country, is a field where a medical mission would do a wonderful amount of good. Now if such a work had been started there four years ago, there would have been a grand support for it, because the men are there and the money is there to support it. Take Cecil Rhodes, for example. He is just ready to take hold of and support such a work as we have in Chicago and other places, and such men as he would have been ready and willing to have provided all the money we needed for such a work. You ask How do I know that? I know it by what I have seen him do for other



people who were doing so much less and who are doing so much inferior work to that which God has permitted us to do. He has endowed the Catholic work there in a very liberal manner. The Catholics are there at work, and they are deserving of credit for what they have done, but with the light that we have got and the truth God has given us and the advantages that the Lord has placed in our hands, we can see how much more we ought to be doing for suffering humanity. Cecil Rhodes says he believes in a religion he can see, and a religion that does something. He is a wicked swearing man in a general way, but he is a man who will support a good work for suffering humanity, and I hope yet that very soon something may be done to open up the work in Africa, in these two cities, Johannesburg in the South African Republic and Bulawayo, in Rhodesia.

This is a work that will do more than any other kind of work, for the people of that country. We cannot speak of the millions that Elder Conradi can speak of. It is not a country settled in that way, but the need is more tremendous because the darkness is most dense and the wickedness is most terrible and the sufferings are the most excruciating. Where the greatest need is there is the greatest appeal. If there is any difference in the appeal, the need is the great appeal.

There is our sanitarian doing a ~~max~~ work for humanity, and God is blessing it marvelously. God is blessing Dr. Anthony. He came there, a young man with little experience, but it is a marvelous thing ~~Max~~ how God is blessing that young man in his work, but the Lord is doing it--it is not man's power, but the spirit of God that is doing the work there.

J. H. Kellogg: It is certainly very interesting to ~~learn~~ listen to the marvelous developments of the work in South Africa. They



R.E.

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have had many noblemen and lords and ladies there as patrons, and there is an opportunity for an unlimited extension of this work.

? Adjourned until 7 PM Mar. 11, at Sanitarium Chapel .



MEETING OF PHYSICIANS AND SUPERINTENDENTS.

March 14, 1899.

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On Motion, Dr. W. H. Riley was appointed Chairman pro tem.

The Chair: The first subject for consideration is

How shall We as Physicians Keep Well----etc.

Dr. W. H. Kress: The only thing that has been presented so far has been the subject of exercise. But there are some other things that ought to be brought in. For instance it is a very common thing to be called upon to work until twelve or one or even two o'clock at night, and then have to be on duty in the morning to see patients just the same as ever. I have frequently had to do this, and then the next morning have to go to work trying to make sunshine for the patients when I was actually in a kind of a stupor and half the time did not know what the patient was saying.

C. C. Nicola: Was there any motion or action taken the other day? I was not present.

The Chair: There was a motion made and carried that there be two half days each week allowed the physicians for exercise. It was recommended that this time be expended in performing some good work.

Dr. Craig: I believe that if our patients were educated to keep regular office hours, it would help us a great deal.

C. C. Nicola: I call for the next question.

The Chair: The next subject is that of taking up educational and post graduate work, etc.



C. S. Nicola: I think that this question has an important bearing upon the question we have just discussed, the time to be allowed us. There is a great deal of matter in the professional world that we ought to be enabled to get a hold of, and there are a great many things we must know that we cannot learn in the few months that we have spent in undergraduate work, and we must have these things in order to keep abreast of our profession.

Dr. W. H. Riley: I believe that is true.

Dr. W. E. Hubbard: I believe that as medical men we must not only study the Bible, but we must study disease, and I believe that the post graduate course is by far the most important part of our course, professionally. And I believe that it is a duty that we owe to ourselves and a duty we owe the institutions with which we are connected, that we take up this postgraduate work.

Dr. A. E. Olsen: I do not know that there is anything I have to say in particular upon this subject, except that I believe it ought to be encouraged, for I believe in post graduate work, both for our own benefit and for the benefit of those whom we train,--the nurses and medical missionaries who come under our instruction, and who go out into the world. I have had a little opportunity to work in Chicago this past winter, and it has been a wonderful help to me.

I would like to offer this motion: That ~~xxxxxxxxxxxx~~ this meeting recommend that we as physicians be allowed a part of each year in self-improvement and that we deem that it would be only fair for the Boards under whom they are employed, to allow them one-half pay for the time spent



(Discussing wording of motion.)

Dr. D. H. Kress: I move that the Chair appoint a committee of three to draw up resolutions to this effect and present to this body.

Seconded and carried.

The Chair: I appoint Dr. Nicola, Dr. Sanderson and Dr. Kress as such committee.

On motion, the meeting adjourned.



MEETING OF PHYSICIANS AND SUPERINTENDENTS.

(March 13, 1899.)

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Dr. A. B. Olsen: I think there is more danger of overeating than otherwise, on the average. About half the time when I was in Chicago I got no dinner, and yet I gained flesh. While I was at the University I carried the matter a little too far--for eight weeks I took only breakfast. But I have good health and have gained in flesh, so it goes to confirm me in the idea that most people eat too much. I do not think it is a good plan to take food that requires much digestion within four or five hours of retiring, for it interferes with the sleep.

Again, we must sleep without dreaming. A great many people dream when they sleep, and I think that is not the best kind of sleep. It is a state of semi-consciousness, and is not the most refreshing kind of sleep. We ought to be asleep in three or four minutes after we touch the pillow.

Another thing, we ought not to worry. (Dr. Kellogg: You have stopped that, then? ) Almost, but I have degenerated a little.

Dr. D. H. Kress: I have been very much interested in the idea of getting sufficient exercise, but it seems almost impossible for me to put it in practice. How to get out of door life has been a great problem to me. I have not been able to get it. I have made a great many resolutions for systematizing the work so that I could get out, but I have never been able to carry any of them into effect. I have made resolutions to go out and take exercise in the morning before breakfast, or just before going to the office. But I do not think there have been a dozen mornings since I have been in Battle Creek that there



has not been someone to the house to see me before breakfast, and they keep me engaged until it is time to go to the office and see patients there, and that is the way I get my exercise. I think it would be better to accord with Dr. Sanderson and Dr. Kellogg's suggestion, that we have half a day off ~~such~~ twice a week, and then let the physician feel that he is free to do what he wants to.

W. F. Hubbard: I think that is right. I went to Co. Lancaster, and while I did not have any too much exercise there, yet it was a change and I gained twelve pounds in three weeks and felt like a different person. Many of you know the condition of health I have been in for the past few years. About two years ago I wrote Dr. Kellogg that my health was failing and that there would have to be arrangements made for someone else to come to Portland. But I began to think it over, and I got heartily ashamed that I had felt obliged to write such a letter as that. So I went to work and I formulated some plans to work on. In the first place I stopped the use of butter and milk entirely, and confined myself entirely to a dietary of fruit, grains and nuts, and I soon found that my condition was improved. Then the matter of exercise came up. In the first place I would get out by the window or on the porch the first thing in the morning and take a breathing exercise. I started in with twenty good long breaths, and after a time I increased the number, until I could take forty, and so on. It makes my head clear and keeps me from feeling bad. It keeps my whole body vigorous. Then every Thursday afternoon I have taken my team and gone out, and that has been a great help to me. In my condition, that of Bright's disease, I am not able to take as vigorous exercise as the rest of you. But I find that as time goes on I am getting strong



er. Since that time I have gained forty pounds, and I think it is good flesh. But I found that as ~~it~~ ~~long~~ as I went to the office the people were there to see me. They would watch the doors, and would crowd right in. I did not blame the people any, they were there to get well, and they want to see somebody, and I am the only one there for them to see.

W.H. Riley, M.D.

I do not know that I have anything to say especially upon the motion of having half a day off twice a week, except to say that I am heartily in favor of it. The Lord is systematic in his plan, and I think he wants us to be. I think there would be a great improvement in our work if these conditions were lived up to.

The Chair: The question is called **for**.

(Carried.)

The Chair: The next thing for our consideration is the subject How to Best Spend that Half Day - Twice A Week. Now it seems to me that it might be an appropriate thing for us to use that half day in setting a good example to those about us. This time might be well employed. Dr. Sanderson sits here an example of what building fourteen miles of walks will do. He got his fourteen miles of walks built, and I guess he got as much good out of it as anybody. The Board would not make an appropriation for the walks, so Dr. Sanderson got his nurses and patients out and built the whole thing. Then Dr. Kress tried the Missionary Acre, for exercise. He got something out of that.

A. W. Herr, M.D. I think if some plan can be adopted by which we can get some exercise, it will be exactly what we need.



Dr. A. B. Winegar: I believe I am as much interested in this question as any one. We have engaged a little in Christian Help Work, and that gives a little exercise. I think that our nurses ought to have their attention called, as well as our physicians, to the matter of sitting and standing correctly. There are so many of them who stand in a relaxed position, and when they do get a little chance for exercise it does not do them any good.

Dr. Kellogg: I think this is a point which ought to receive more attention. Walking gets to be automatic, and when they go out for exercise in that way, they simply slide over the surface and they do not get any particular good out of it. A man must walk twenty feet at the ordinary rate in order to give the energy required to raise himself one foot. It is not the amount of walking that you do, but it is the equivalent of raising yourselves a number of feet. When you walk you simply put your foot forward, and then fall forward. There is no exertion about it. You simply get yourself out of the perpendicular, and then put the foot forward to stop the fall, and the body is not raised more than a quarter of an inch at a step. It is only the amount that you raise the body up that does you good. It is the actual amount of work done.

Now another point with reference to modes of taking exercise. The exercise must be suited to the physical condition of the man. The exercise which would be suited to Dr. Sanderson would kill Dr. Hubbard. A young man can go for a long period without exercise, and then be able to make it up, but with the older man it is more important that he should take his exercise regularly, and that it be the right kind of exercise.



This is because he has lost the power to store up ~~xxxx~~ oxygen to some extent.

What we want when we go out for exercise is not simply exercise, but to get relief from care and worry and mental work as well as from physical work.

Dr. A. J. Sanderson: It seems to me that we might rest our minds by studying nature and getting out and taking a walk in the fields and studying the trees and the grass. One might be able to rest himself by working in a garden and be cultivating something at the same time.

Dr. Kellogg: Yes. The Lord told Adam that he must earn his bread by the sweat of his brow. It is a delight to me to watch the plants and trees growing, and to think that God is working in them all and cooperating even in their growth. I think that when one is working in that way that there is a power in the earth that keeps one near God.

Dr. Paulson: I think this is what the Saviour intended when he said "Come apart and rest yourselves...".

Dr. Kress: Yes, I think that that is a good idea.. I think that we could get a good deal of rest by going out that way, two or three of us, without anything special in view, and talking over plans etc.

Dr. Kellogg: When the Saviour and the disciples went apart to rest, did they talk over plans?

Dr. Kress: That is a question. We have a record in the Testimonies that they made a great many mistakes, and that on these occasions they went apart and the Saviour pointed the way out of certain difficulties for them, so that they were able afterward to get out and do better work. I believe the two things together would make ideal recreation.



tion.. I used to be a great baseball player, but now I do not seem to feel exactly right about that sort of recreation.

Dr. Kellogg: Is it not a fact that there is a great difference between the christian recreation and worldly recreation, as different as the world is different from Christ.

The study of the nervous system has shown me the need of exercise for the string up of energy more clearly than ever before. The activity of a man's brain depends upon the activity with which those little neuroxons and nerve-tufts, and the number of contacts made by the little contact-points.

When there is a great lot of urea and uric acid and carbonic acid gas left in the system there is a great incubus weighing down the brain, and clogging these activities, and the brain is not active. We have noticed that some of the best lecturers who have ever come among us will break away for a half an hour or an hour's bicycle ride or some other exercise, so that they may get their brains active. I think one should exercise until they perspire freely.

When one begins to talk, he often cannot find expression for what he wants to say until he begins to "warm up," as we say; he begins to get rid of the toxins which are clogging his brain and nerves.

Our next subject is How shall We Preserve the Health of our Nurses.

I think there should be instituted a regular system of out of door exercise, and that each nurse should be instructed that part of her duty is the proper care of her health. We have already had such a rule--

Dr. Paulson: And the nurses disregarded the rule, and died.

Adjourned.



R.F.

THE PHYSICAL BASIS OF FAITH .

Address by J.H.Kellogg, M.D.

at the

Opening Exercises of the

American Medical Missionary College,

Battle Creek, Mich., Oct. 3, 1899.

----- X -----

Opening Prayer by Dr. Reed.

Dr. Kellogg: As the opening exercises were not properly announced, through an oversight, we will not have a formal opening of the College this year, but just go right to work. The question I desired to discuss with you to-night is, Is There a Physical Basis for Faith. I suppose we have among our large family of students many who think, and many who do not think much. We have some who read, and who receive what they read, if it comes upon good authority, and take it for granted that it is true, and exercise faith in taking what comes along, if it seems to be well labelled and seems to have a good appearance; and there are some who make a close inspection of everything that comes along, and refuse to accept a thing that does not seem to have a logical consistency about it. I believe there are some people who believe that faith is to believe blindly, to receive everything, whether it is reasonable or whether it is not reasonable. I remember of the boy who said, "What my mother says, is so, if it isn't so." And it was a good thing for him to have such faith in his mother, but it was not the kind of faith for him to exercise with reference to everything, at any rate it was not a worthy state of mind to be in, for if he could bring himself to believe that a thing was true if it was not true, if he endeavored to make himself believe



that a thing was true when he knew it was not true, he so by degrees breeds a degeneration of intellect. He would so to speak debauch his intellect, and destroy his sense of logical integrity and logical honesty until by and by he got to a point where anything that came to him with good authority that he respected he would receive and believe even if his judgment and his instincts and his reason told him that it was not true.

Now God gave us reason to exercise in this respect.

If we have reasoning faculties it is because God gave them to us to use, and God never intended that a man who has reasoning faculties, who is God-like, <sup>to believe abstractly.</sup> --the fact that he can reason abstractly, that he may compare data which he may collect, and deduct reasonable conclusions from premises--it is godlike to do that, it is Divine to do that--that is the difference between a man and a beast. The beast cannot reason abstractly from cause to effect unless he sees some material objects, and the savage is much in the condition of the beast. But the cultivated educated man has a mind, and as he reaches out and takes in and cultivates his mind, he becomes more and more capable of reasoning abstractly, by the comprehensions of the relations of things, studying and analyzing, and appreciating the relationships, the abstract relationships, and it is in this respect that man is God-like; it is the thing that makes him different from the beasts. Job says that God made man with Behemoth--he made them together, man and the beast. Man is a beast in a certain sense, so is behemoth a beast; both have the same sort of animal organization in a certain sense; but man is the image of God, after all, but the beast is not the image of God, because man has faculties that are divine, that are God-like. I hope to make that appear more and more.



Now the question is, Is there a logical basis, a physical basis, for faith? A young man said to me the other night, "I have for a long time been trying to believe in things, because I was trying to find a reason for things. I have tried to find a reasonable basis for faith, and I have made up my mind that we might as well give up reasoning about things of faith, that we must try to reach out, as we reach out in the dark to touch something which we think is there and that <sup>we think</sup> ~~it~~ is

always there because we have touched it once; and by cultivating a belief, and insisting upon believing, after a while we will get so that we can believe." Now if our faith is based upon a hypothesis, after a while we may lose sight of our hypothesis, and if we do then our faith is gone. We must have a solid foundation for faith, a physical foundation for faith. The young man said "Of course I know that we cannot establish our faith in God by reasoning, or by logic, and we cannot prove that God exists nor cannot prove that there is a future, we cannot prove that there are spiritual things, spiritual <sup>experiences</sup> experiences,-- we have to take them on faith." I said a moment ago that I did not believe that God wants anybody to believe in Him blindly, when he does not know whether he believes or not. God has given us abundant reason for belief. Now just read what Paul says in Romans, 1-17-19.

"For therein is the righteousness of God revealed from faith to faith, as it is written the just shall live by faith. For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness; because that which may be known of God is manifest in them; for God hath shewed it unto them. For the invisible things of him from the creation of the world



are clearly seen, being understood by the things that are made, even his eternal power and Godhead, so that they are without excuse."

For a good many years of my life I was in a state of uncertainty and unrest but in later years I can see that I have a good solid foundation for faith. I was talking with an old gentleman with whom I have had several conversations upon the subject, and he said to me, "Doctor, you do not know how much these thoughts have helped me." And I want you to look at these things in a way that I am sure will help you. Why the man whose faith is based upon hypothesis merely, who believes because his mother believed, and because his Sabbath-school teacher believed, and his preacher, in whom he had faith, believed--the man who believes on such a foundation as that, he is like a reed shaken in the wind; he is solid to-day, and to-morrow some strong influence comes along and overpowers the foundation that he is relying upon, --but if he could find a foundation that could not possibly be destroyed, that could be easily recognized, what a help and a joy that would be. Now here it is: Paul says,--

"That which may be known of God is manifested in them"--to them--"For God hath shown it unto them"--and he has manifested himself to us and made it clear to us, for--"For the invisible things of him"--we cannot see God"For the invisible things of him from the creation of the world are clearly seen"--How do we see them? By faith. How? "--are clearly seen, being understood by the things that are made" the things that are seen, so we must see them by some visible thing--"..from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead"--and that is the important thing--"..so that they are without excuse."



Now if man were left floundering about in the dark, and if there were no demonstration, no evidence, no real positive ground for faith, then they would have an excuse in the Judgment Day he might say "Oh, Lord, I wanted to believe,--I wanted to believe, but there was nothing that I could lay hold of." But God says that even this man who has never heard the gospel, who has never received the Bible, ~~is~~ and the advantages of education, <sup>acquired</sup> from it, that these men are without excuse because "the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead,"--and that is the important thing,--the Godhead of God and his eternal power--that even this may be known of God in the things that can be understood, and for this reason they are without excuse. The reason why they are without excuse, the reason why they can be brought up in the judgment and every man can be tested and tried and convicted if he has not believed in God, is because he has spread out before him in this world, in the things God has made, in the things God presents before our senses, through the medium of our eyes, our ears, and what we can hear and see and taste and feel and smell,--through these things <sup>the Law</sup> we have a demonstration of the eternal power of God, that he is the eternal source of all power.

Now as I said, faith is not blind belief, but faith is sound and inflexible and unwavering belief in the things that we have presented to us through the medium of our intellects and our minds and our senses and our daily experience. Now there was a time when there were men going about the country in a blatant way saying "There is no God." There was such a time, but we do not hear any such thing, now. I do not know of a single paper now that dares



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to raise a voice against the belief that there is a God. An eminent New York religious paper published this statement, "The last sceptic is dead; sceptics do not exist any more." Science has brought out within the last twenty-five years almost absolutely positive demonstration that there is a power behind, that there is a might and power beneath all the phenomena of nature, that men are compelled to recognize that there is an intelligence controlling every circumstance in life, and all the operations of nature about us. ~~Mr. Herbert Spencer~~ You know Mr. Ingersol made the statement, "Nothing ever happens by chance." I am afraid some of you have not <sup>as much</sup> ~~enough~~ faith as that. Mr. Ingersol said, "There is no such thing as an accident." I am afraid some of you speak of accidents--"I accidentally met such and such a person," or "I happened to meet So-and-So." Mr. Ingersol put himself on record as saying, "There cannot be such a thing as a happen-so, an accident, a chance circumstance, because there is a power controlling everything and Mr. Herbert Spencer who was a known agnostic, said, "After we have done all we can to explain the phenomena of nature, we are compelled to admit that underneath all, beneath all, behind all, there is an intelligence eternally at work." Baron Liebig, the great German philosopher and chemist, half a century ago, was asked one day in his laboratory by his students if he thought there was any possible way of proving that there was a God. Said Baron Liebig, "Gentlemen, if the universe, and our planet ever came to be governed by a wisdom, science, and penetration on a plane no higher than we mortals are capable of understanding and mastering, then I would most fervently wish to be out of it and in a safer place." He was convinced that there is a power able to regulate and control this world, that it must be a power far beyond the power of any man to understand and comprehend. That shows you that scientific men, men who do not read and believe the Bible, see in nature the positive evidence of a God, so we do not need to ask that question, and we do not need to exercise a blind faith in God, <sup>"I believe in</sup> ~~a belief that God because the~~



Bible says it is true." No, we look out into the world and we see God manifest in the world, and we see Him in every stone, blade of grass, flower, and tree, and every rain drop, and snow-flake--all speaking to us with a mighty voice that there is a God--that there is a mighty power behind all the exercises and phenomena of nature, telling us that there is an intelligence at work far beyond all power of comprehension and ~~all~~ out intelligence. A young man proposed this question, "Well, you see that tree growing--it must have a creator because it could not create itself." That was Bishop Hadley's (?) argument, you know--that the tree must have a creator because it could not create itself. "Now," he says, "that argument is not very satisfying after all because if we say the tree needs to have a God to create it, then there must have been a God to create God because if the tree is so wonderful that it required a God to create it, God is still more wonderful, so we need a God still more wonderful to create him. That same argument was made some years ago by an eminent English thinker, but see for a moment, how weak it is. The tree could not make itself because it is finite and because it could not make itself and is finite, we say there must be a power that is behind the tree that is capable of making it and that did not require anything to make it and that is not finite. The tree has an end. We look into space and we see something that has no end. If we could look away off to the boundary of space then there must be something on the other side of that, and so we are led on and on and on; and so we might say the same of time. If there was a beginning of time what was behind time, what would you call existence before time began, and if there could be an end of time, what will be after time? You see there are two things that are absolutely eternal--there is infinite space,-- and the Being ~~mentioned~~ that created space must be as infinite as space, and capable of filling all space, and *infinite time,* and the Being that created time must be as great and as infinite as time, and capable of filling all time; and so this is our original conception that there is back of all these things which we see created a Being that is



infinite, and not a finite Being, that cannot have an end, like a tree, and, not having one end, it cannot have another end. And if we cannot have an end, we cannot have a beginning, and the reason why it cannot have an end is because it is infinite, and so it cannot have an ending, or a beginning. Now the argument that God required another god to create Him, ~~it~~ would be to put him in the category of finite things. Finite things are things that have a beginning. So we see that there must be a power that has no limits, which has power and wisdom and that was capable of making these things and placing them in the world and maintaining them in the world, and that is the thing that we call God. That great infinite, unmeasurable power,--we do not know how to define it exactly, of which we use the term God, that power which is existing everywhere, and filling all space, the universal intelligence and universal power upholding and maintaining everything, that is the thing which we call God. Now when we begin to talk about that thing having a beginning or an ending,, then it is no longer the Thing that we call God, that had no end or beginning, that has infinite power and infinite intelligence and infinite existence. So you see the argument that ~~because~~ a tree needs a creator, because it has a beginning, does not apply to the Creator of the tree, because that very definition of a God is, The Being that is behind all finite things. If God was created by another god, then God would be but a sub-god, and not a real God. Now scientific men everywhere can see and recognize that, and recognize this intelligence. They do not call it God, they say "nature," but nature is simply a scientific name for God. We might properly say that nature is an expression of God. Just ~~as~~ Paul says to us,



the invisible things are all made visible to us by the created things, and the things we can see,--He~~d~~ has made us able to understand them by the things he has made and showed to us, and so we are without excuse if we are without faith in God.. Now I do not think that there is any intelligent person who will doubt this statement, who professes to have any knowledge of philosophical modes of thought. I read quite widely, and I see ~~that~~ nearly all the English and French literature--and you know the French literature is notoriously agnostic-- and I do not see a thing which indicates that any intelligent person antagonizes this-- that there is under everything an underlying power, and whether that power is called God or not, that that power exists.

Now <sup>as we were standing in my grove,</sup> that young man said to me, "The only way that we can say that we believe in God is as we see these flowers and things; ~~that~~ I cannot prove that there is a tree there, only as I see the picture in my eye, I do not get into it, I do not get actually where it is,--I touch something, and I think that I am touching a tree. I might dream that I was touching a tree, and it would be just as real to me as though I were actually touching it." Now that is a sort of mystical, vague, philosophy, known as "Burkleyism." Bishop Burkley, of the last century, got out the theory of idealism. It is the basis of the Christian Science of to-day --that there is no such thing as material existence. A Christian Science editor sometime ~~ago~~ wrote in a ~~book~~ book, "There is no such thing as tooth-ache,-- we cannot have toothache, because there is no such thing as a tooth. <sup>a tooth</sup> It is only an idea, and an idea cannot ache, so that what we call a toothache, is only a morbid idea, hence there can be no such thing as toothache." This philosophy of Burkley's acquired a good many ad-



herents. He was a very noted man, and he wrote very ingeniously, and this theory became quite popular for a time. Lord Byron ran across this theory in his reading, for it was during his time that Burkleyism became so popular, and was once asked for his opinion upon the subject. He replied

"When Bishop Burkley said 'There is no matter,'

'Twas no matter what he said."

It was a very appropriate characterization of the real value of Burkleyism. A young man in a Catholic theological school asked one of his professors, a priest who believed in God, for all Catholics believe in God, "Professor, how did you get out of Burkleyism?" He had known that the professor had for a long time believed in the doctrines of Burkleyism, and he had been wandering around in the mazes trying to find some way to prove that he himself existed, and was something more than an idea, and that his friends and neighbors were something more than vague phantoms--and the professor replied, "I jumped out." That is the way to get out of such an unworthy state of mind as that, so I said to this young man who was talking to me, "Just you make a great big jump, and get out of that." The educated man accepts the evidence of his senses as the only solid substratum we have for thought, and if experience, and what we hear and see and feel and the things with which we come in contact in life, is not a solid foundation for ~~thought~~ faith, then there is none. If it is all a fancy, if life is all a phantom, just simply a dream, then there is nothing real there is no such thing as reality, and we must give it all up. But God has given us reason, to reason with reference to tangible things, and he has given us the sense of touch with which to appreciate certain properties, the power of appreciating solidity, and that is a guarantee that there is something solid. He has given us the sense of hearing, with which to hear



sounds, and the fact that we have ears is evidence that there is sound, or we would have no ears with which to appreciate sound. Down in the Mammoth Cave, in Kentucky, I watch some little fishes swimming around in the water, and I studied them, and I found that they had no optic nerve, and that they had no eyes, because there was no light,-- and if there was no such thing as solidity and sound, then our power of appreciating those things would not be present, or if it were present these faculties would disappear for lack of use; so we have the sense of sight, for there are things to see; but if there was nothing to see we would have eyes with which to see, and so the fact that we have these senses is a guarantee ~~xxxxxxxx~~ of the reality of the things with which we come in contact, because if the brain were the only thing necessary, if thought was all that was necessary, then it would be useless that we should be furnished with these avenues with which material form, ~~thoughtxxxx~~ etc., may be brought into our brains, by which it can hold of it. These things have brought us to the knowledge that there is a reality in the things about us, so we may jump out of Berkeleyism.

This is not blind faith, it is solid faith. Faith is what? The evidence of things not seen. Paul says it is the evidence of things not seen, and it is the acceptance of things not seen. The evidence of the things that are seen furnishes the evidence of the things that are hoped for; the things that we can appreciate and realize, and out of those things we can learn to realize and appreciate and grasp the substance of things which are like them, and by comparison we can understand them. Here is a man goes around the world and comes back and reports, "I have been around the world."



We have not been around the world, but we can believe that the earth is round, because here is a man who has been around it, --yet here our senses tell us that the earth is not round; that it is flat. But we believe it is round by faith; faith in what? Faith perhaps in somebody who has been around the world. Then as more education comes in more principles come in in which we can place faith. Here is a little top : Suppose a savage were to come in here, and I was to say "Here is a cone; I can make that cone stand on its apex." He would say it is preposterous to think of balancing a cone on its apex. Now you have all of you spun a top a good many times, and you know that you can easily make it stand upon its apex, provided you can keep it in motion. Faith in the principle of permanence of position due to motion enables you to say "I will bet you see a cone standing on its apex." Now you must have faith in something to say that. You have done it, and when you have done it several times and you see that it can be done you begin to have faith in it. There is a principle there, and although you can never see the principle, yet you can see the operation of it in holding that cone on its apex--an apparently impossible thing. So when somebody tells you that they have been around the world, and that the earth is round,, and tell you that the earth is revolving, and have made experiments by which they can tell that the earth is in motion, moving in several ways, moving onward and on its axis,-- and when the person has given you the evidence of it and you have gained enough knowledge to understand it, then the more you learn about the world the more faith you have in it; the more you learn about the rotundity of the earth the more faith you have in its being round, although it seems impossible.



I remember when I was a boy there was in my geography a picture of the earth held upon the shoulders of a big man, and I believed in this for a number of years. The ancients believed that the earth rested upon the back of a great big turtle, for they did not have knowledge enough as a means of exercising and developing a healthy faith. We know and believe that the earth is round, and is held up in space. The ignorant man does not believe it at all; the partially educated man has no knowledge of it, but he takes it on faith. The highly educated man feels a positive conviction that the earth is round and that it is hung up in space and is swinging out in space all alone by the power of motion that is imparted to it in some way, but the most thoroughly educated scientific man does not thoroughly understand it; the uneducated man does not understand it at all. The more knowledge he has the more he could understand of it, but he could not solve it at all, and he is obliged to say, that there is an unknowable intelligence that he cannot grasp at all that is the thing that is moving the earth at such a rate that it has not yet behind time the twentieth of a second in its motion in twenty thousand years.

Now this is not a blind faith, it is a faith based upon the exercise of his mind on what he has seen. So I believe we are entitled to the use of our reason in all religious as well as physical things, and that faith in the more material things does not dim my faith in other things. It is the faculty of faith applied to different things, and to a different class of thoughts.

Now we say that God created all things; we know he did, and there cannot be any doubt about that. Why? Because we see by ourselves that the thing could not exist of itself, and that there is an intelligence that made it, and that intelligence which made it is God. So we see that there is no chance for doubt



that there is a God, for the very fact that we see things around us that required an intelligence to create them, that very fact compels us to believe that there is a God, and that once said, we must always say it.

Now I felt impelled to say a few words about this question, because the study of medicine is supposed to be capable of making infidels, and I have heard for a number of years that it is making people skeptical. Now I believe that there is a healthy sort of skepticism the sort of skepticism that requires a healthy solid foundation for the faith, because the man who has studied medicine is obliged to reason from cause to effect, and analyze closely,--he finds his patient sick, and he must note the symptoms, and he must reason from cause to effect,--he comes and finds his patient sick and he must search out the cause of that sickness,--he notes the symptoms and he must search out the cause of the symptoms, and he must find out the remedy for these symptoms, and thus his whole professional life is occupied with reasoning from cause to effect, and a blind faith in anything is directly opposed to the life habits of such a man. Now God made all things in the beginning,--but he did not stop making things at that time, but he has been going right on making things ever since. That power that created things in the beginning, --it is necessary that it should be creating everything ever since--it is creating things all the time. You take a little acorn and put it in the ground and in a little time there is a great oak growing there. That little acorn could not make that great oak, but that little acorn is the nucleus from which this great creating power creates the tree, and so with the plants and fruits and flowers and everything that has life,--and so there is a creating power going on in the world about us. We see many



*Things growing*  
-up about us--

we see the mountains growing up, and the rivers and the lakes and the islands, and we see mountains being torn down, and we see these great forces at work in the world all the time in the hurricanes and the cyclones and the volcanoes and the earthquakes-- the forces that are at work molding and shaping and transforming this earth and when we look about us we are amazed to see what a mighty force this great power is that is ~~xxxxxxxxxxxxxxxxxxxx~~ being manifested about us. Take the great force for example that is manifested in upholding the great weight of these trees. See what a great weight there must be in one of these immense trees, and this force has been at work all the time taking the little atoms and piling them up and up and up; and when one of these great forest monsters falls to the ground it tumbles with a great crash that shakes everything around around. Then think of all the ~~xxxxxx~~ trees in a forest, and think of the power manifested in supporting that great weight, and then think of all the great immense forests of the world, and think of what a tremendous weight there must be there. Then think of the weight of ~~xxxxxxxxxxxxxxxxxxxx~~ the snow, in a snow storm covering several hundred square miles, or of a rain storm, with six or seven inches of water falling and just make a little calculation if you can and see how many thousands of millions of ~~squarexxxxxx~~ tons weight are being ~~xxxxxxxxxxxx~~ spread over a few square miles, and then think what a tremendous force there is holding the molecules together in each of those drops of water, or the atoms of snow. Calculation has shown us that the force required to hold together the atoms in an ordinary snow ball would be sufficient, were the snowball a stone, and the force gunpowder, to throw that ball a distance of 120 miles, or as far as



from Battle Creek to Detroit. Then think of all the snow that falls in winter, and the snowbanks of the Northern regions, and think what a mighty power there is in that snow; and then think of the power that lifts the water up from the earth to the clouds and lets it fall upon the earth again; in all the water-falls; and see the power that is being manifested in the winds, and ~~xxxxxxx~~ think that this is only a manifestation of God's might--and the power that moves the earth around--that is behind the earth-- in order to move the earth it would require a mass of gunpowder eight times as great as it is itself --and it keeps on moving, all the time. Then there is the sun, eight hundred thousand times as large as the earth, and ~~and~~ there are many other suns far away a hundred times as big as the sun, and research has shown us that there are many others which are invisible to us. A recent discovery has been made by which it has been shown that one of the stars, I think it is the North Star, has some companion that is invisible; the most powerful telescope does not show that, yet there is proof that it is there; there are twenty-one stars associated with it, and the spectroscope shows that while the rays of light from the stars are single, yet some of these are double, showing that there is a double source of light there. We do not know what is away off there beyond the reach of the telescope. One astronomer says that there must be a certain fixed number of stars,--that it cannot be infinite, for if this was so then the whole sky would be just one great blaze of light, but here is evidence that there are stars which are clear out of sight; they are sending their light to us, but they are so dim, so far away, that we cannot see ~~it~~ them, and the number may be as infinite as space itself. So much for light. Then we see other things



in the world about us which illustrate the mighty force of this intelligent power that is behind and beneath everything. I want to impress this, that this mighty intelligence is the God that you believe in. I want you to study this question, so that in whatever direction your studies may lead you, it will not draw you into ~~any~~ despairing unbelief. I think we have all had the experience of going through periods of trouble and discouragement in which we have had to test and watch ourselves very closely in order to know if we really believed or not.

Now let us look at this question of power for a little. It is true that God is a mighty source of power that we can draw upon when we are weak and need help and there is no danger that ~~xxxxxx~~ we are likely to tax it too heavily, and there is the power there that we can draw upon, that we can make use of, and the only thing is that we shall be ~~xxxx~~ so connected with God that we can make use of this great power.

Now the question is, whether this great power is interested in us or not. All nature tells us about God. We have learned that God is this great force in everything, that is manifesting itself through everything, that is a universal intelligence,--now let us consider what are some of the attributes of this God. Do we have any evidence in nature that God is a God of love? The Bible tells us that God is a God of love, and now are there any evidences in nature that He is a God of love? Take this world for instance, and see how admirably it is adapted to all our exact purposes. Some of you have noticed that on some days the smoke comes down, and falls to the earth, while on other days it rises. It is a simple illustration of the adaptation of all things to our uses. People sometimes say that the air is heavy, when the smoke falls to the ground, but in fact, it is light that day. The barometer has



fallen perhaps a few tenths of a degree, and that slight difference in the density of the air makes the smoke fall to the ground;

but on most days it goes straight up. On some days the smoke is heavier than the air,--we are in the trough of the wave, so to speak, and the great ~~air~~ aerial wave is going ~~is~~ over us, or there is a great whirlpool of air, and we are in the center of it, and the air is piled up outside, so that the air in the trough is a little lighter than usual but ordinarily the smoke is lighter than the air, and it goes straight up. Now suppose that through some great misfortune the air should remain light for some days, and the smoke should all fall to the ground and the foul gases that go up should all accumulate upon the surface of the ground, just as they do sometimes in deep wells-- what an uncomfortable situation we would be in!

Then there is the law of the diffusion of gases, when the gases rise up for a while then they are diffused and diluted so that it does not do us any harm, and it finally disappears. Now suppose that this gas and smoke should all settle down in a solid mass or ocean of smoke, and we should find ourselves submerged and suffocated with it. The same would be true of all the gases arising from decaying vegetation etc. Now we might take the question of temperature: Now it is possible to have a temperature several hundred degrees below Zero, and several thousand degrees above.

You can see what a great power there is of heat,--but we live in a small range, within a few degrees either way, and while there is this great range, of from 400° below to several thousand above zero,--six or seven thousand degrees, that may be readily produced, the range of temperature in which we live is only about 150 degrees, and the ~~atmospheric~~ temperature of the atmosphere of

*they would settle round the earth so that we should be poisoned in a few minutes.*



the earth is maintained within that range regularly and it requires the constant attention of an intelligent being to regulate all the circumstances which control atmospheric temperature so that this range of temperature may be constantly maintained. It is not a great law, which set in motion away back in the ages goes on acting automatically, but it requires the constant attention of an intelligent Being to make all these things work together for good. And by this means this world is regulated, and by this means all the conditions which surround the world, the unconscious controlling ~~of the~~ and rotation of the seasons the falling of the rain,-- all these things are evidences of this power.

Then there are other attributes of God. One evidence is that God is beautiful. The Bible speaks of the "Worship of God in the beauty of holiness." Holiness means health, and I suppose it means to worship God in the beauty of health. God is beautiful, and we only need to look at the beauty of the landscape about us, and see the beauties of the rainbow. The rainbow is itself an evidence of beauty, for it might, instead of having been created such a grand panorama of colors, been a mass of mismatched colors, or it might have been dull and unattractive. And when we see the colors of the landscape, we see their perfect adaptation one to the other. You know when ladies are purchasing a dress, they always aim to secure a combination of colors which will harmonize in producing white, and those which are adapted to them..... They take colors which, when placed on a ~~disk~~<sup>disc</sup> and revolved rapidly, will form white--it makes a beautiful effect. Then you take the colors of the rainbow, and place them on a disc in that way, and they will produce white when moved rapidly back and forth. And we see the



landscape spread out before us, and while there may be predominating colors the greatest beauty we see is when we take all the colors together and put them in motion--we have a grayish white. But in all this we are able to grasp only a few of the eternal principles of beauty that we see in the world about us; we cannot grasp them all for they are more than the faculties of the mind are capable of grasping.

When I was a boy I thought that the glory of God was a thing that was really almost undesirable to me; it was almost an undesirable thing to go to Heaven where there was such a great blaze all the time and where there was nothing to do but to sit around and sing songs all the time. The glory of God seemed to me to be very intangible. But now that I have looked out into the world, and that I can see the glory of God in the sunshine--it is a real thing, the light comes down from the sun, and we see the actual eternal glory of God in it, and the light is not destroyed by the darkness, but keeps shining on; it keeps going on and on into the boundless realms of space, and so we find the whole Universe covered with the glory of God. And this light has a mighty power in it: It has life in it. It shines out upon the little inert seed way down in the ground, and it puts life into it and makes it grow and it opens the buds and flowers and stimulates all living matter, and recent discoveries have shown that the particular rays of light known as the chemical rays, ~~xxxx~~<sup>are</sup> a wonderful vital stimulus; that it stimulates the brain and nerves, and that we depend upon it a great deal more than we appreciate. So we see in this light a practical demonstration of the glory of God. And so we have all the phenomena of nature before us, showing us God and his might and beauty.



The question that is always placed before us, when one has established in his mind that He is a real God, that he is not a far-away God, but that he is close by, is the question, "But, does He care anything about me?" A lady once asked me that question, and the tears came into her eyes as she asked, "Doctor, do you suppose that God really cares anything about me? Do you really think he cares anything about me personally?" She was interested in that question. I pointed to her own body, and I asked her to look into herself for a moment. I said "Your heart is beating,--can you keep it beating? Your lungs are acting -can you keep them acting? Your stomach is at work digesting food; can you keep it at work? Your body is full of wonderful functions, and yet can you regulate any of them? Your brain thinks; can you make it think?" And she began to have a faith in God that she had never known before, and a few days later she said that she went to her room and kneeled down by her open windows--she said "I put out my light and kneel down by my window--I felt as though I could not pray to those bare walls,--and I looked out into the sky and I looked at the trees and the woods and the flowers and the forests and the natural things about, and I looked out into space and I said 'Oh God help me; Oh God, Help me!' That was a real prayer and she saw God in a greater sense than ever before. When a person has been accustomed to think of God as a small man-like being away off in some small corner of the Universe, it makes man feel as if he must do something extraordinary to make God hear; and he is distressed by the fear that he will not be able to make Him hear, and that he may not pray loud enough or long enough or just in the right way so that God will be persuaded to do the thing that we want him to do, and when we look at God in the right way as the power that is all about us and the eternal and universal intelligence and



Presence everywhere, and when we think of God in that way we see that we do not have to persuade God to do anything for us; he is all the time seeking to do everything for us that we will permit him to do. <sup>Psalm 134?</sup> David said " He wakeneth morning by morning."

Can we awaken ourselves? We try to put ourselves to sleep, but we cannot; we wish to wake up at a very early hour, but we cannot; we can neither put ourselves to sleep or wake ourselves in the morning. It is God that closes the eyelids and who watches over us, taking care of all our vital functions through the night and wakens us in the morning and gives us strength ~~in~~ with which to perform our ~~daily~~ tasks. God said "You have made me to serve with your sins"-- so that even when a man sins God serves in him in his sin; when a man strikes a deadly murderous blow God serves in that blow,--he puts himself at our command and allows us to use him and even to abuse him and to make use of his power,--of Himself represented in us, not figuratively, in the way in which a man represents a country, but really, actually, for he made man in his own image, and then put himself in him. He breathed his spirit into him, and became a part of him, so that when man goes about on this earth he is not simply a clod of clay breathing air and in, but he is an image, that has divinity in ~~it~~ him; he has this godlike power within him and he has this power to make use of just as far as his capabilities and his limitations permit.

Here is another illustration of the fact that God loves us,-- the Jews were told that they must not eat the blood, for the blood was the life. The blood as it goes about is a healer. The blood may be called a travelling physician. As it goes about from point to point it repairs it and heals it. The main thing that a diseased part



needs is healthy blood. The old idea was that when there was a disease of a part that all that we had to do was to get the blood out of it, but now we know farther than that, that after the first acute stage of the disease, the thing to do is to get the blood into it, by massage and packs and electricity etc., and if we can get enough blood into that chronically diseased organ, we can heal it that disease. Now we see perhaps an ulcer, and the skin has possibly been torn away and we can see the new skin forming there: Now who is there who can produce that healing action? You and I cannot do it. We see the new skin forming there day after day, -- that is God there at work; there is the great healing power at work there that is at work everywhere in the Universe. We tear our flesh, we injure ourselves in some way, and this great healing power is constantly at work repairing and healing us, -- re-creating us. We say when we go out for a walk in or for a little exercise, that we go out for "a little re-creation." We know that these tissues are to be re-created, and when we go out and expose ourselves to that life-giving power, sunshine, and take wholesome food, and take exercise, and put ourselves in the divine order of living, then we know from personal experience that we have been recreated when we have become broken down by disease. Our own language expresses that; that God has created us, and that as we have become broken down, He has re-created us.

Now a question that is ever of importance to us is, Is there a life beyond this life? We recognize the fact that God dwells within us, now have we any evidence that there is a life beyond?



Now I believe that we have evidence that there is a life beyond; that we do not need to go to the Bible, for the Bible gives us evidence that we can appreciate, but I believe we have evidence of a life beyond besides that. Let me ask you this question: Here is a man is hungry; of what is that hunger a proof? It is a proof that there is something with which he can satisfy that hunger. What is that hunger? It is God's voice speaking to us to feed yourself; to reach out and take food. Now what is food? Our little <sup>girls</sup> ~~boys~~ were very much impressed when the other day ~~xxxxxx~~ at breakfast I explained to them what food is; that food is what supports life; if it were not for this food we should very soon die. Food is made by God; but what is that food--the apples and the nuts and the grains and the fruits of various kinds? It is simply life-energy which came from the sun which has been stored up in this form for us; it is an expression that God is in the tree. The tree is an outward expression of God; He shows himself to us through the tree. So when we partake of food, we are taking a portion of the body of God. The body of God is visibly before us. Whenever we see anything in which God dwells, that is a visible expression of God; it is a material expression of God as far as there is any such thing; and Christ said on taking the bread and breaking it "This is my body." It was the actual thing; The bread was the actual body of Christ, and so all bread and all food is a portion of the actual body of God and when we live upon this food we are living upon God--in Him we live and move and have our being. And so when we take food into ourselves, it is God giving himself to us; we are feeding ourselves with the bread of Heaven, and the bread of Heaven is the body of Christ himself, and this life is brought unto us, and goes into us, and it makes itself live and work in us, and as we think of it, ~~as~~ in our food we are laying hold of God and taking



Him

in in this way the Life, we are taking, in in this way; and as the stream of life flows in, it maintains the stream that is constantly flowing out. The only thing that is necessary for a man to live forever, is an abundance of life. If we had it all the time we might live forever, and if we would have an abundance of life we must have perfect food and pure food, and there are certain things which have been given us for food. We may take in death into our bodies along with our food, or we may take in food without taking in death along with it; as for example in vegetable foods we have life and only life; whereas if we take animal foods, for example, we take in death as well as life, and if we continue to add to the death that is in our bodies, and continue to take in death with our food, instead of life, the time will come when the death will preponderate over life, and then life disappears.

So God has given us life, and as we look at it and study it we see that there are really three lives, in a certain sense. Now the fact that there is a sense of hunger is evidence that somewhere there is food to be eaten. Now when there comes in the sense of thirst, of what is that a proof? It is a proof that there is something that will satisfy thirst. We have the faculty of loving things that are beautiful: That means that there is a beauty to satisfy that desire for beauty. We have a sense of harmony in the human soul and that is an evidence that there is a harmony for us to listen to. Do you accept that argument? If there was no food to be eaten, what a terrible thing it would be for God to give us the sense of hunger, an ever increasing, irresistible, insatiable hunger, but nothing with which to satisfy it. Could you think of an intelligent Being that would place man in such a tantalizing position as



that? A hunger that could never be appeased? And then a desire for beauty that ~~could meet with no beauty with which to satisfy it?~~ A desire for harmony, and no harmony with which to satisfy it? This divine law that if there is a desire for a single thing, that there is something to satisfy that desire, is so absolute, that if there is a thing which is desired, and that desire is not satisfied, by and by that desire ceases. So if there ~~was~~ <sup>no</sup> such thing as food, with which to satisfy hunger, that hunger would cease. Of course the man would die, in this case--but if there was no such thing as beauty, and there was a desire for beauty, and it was not satisfied, that sense of beauty would cease; if there was a desire for harmony and it was not satisfied, the ear would lose its power to appreciate unison; and by and by the eye would cease to appreciate beauty. You know that sometimes a boy is born with a cataract over the eye, so that the light cannot penetrate the eye and the optic nerve does not receive the light. If that child is operated upon in the beginning in the first year or so, there is a possibility that that eye will see as well as the other eye. But if year after year goes by, and ~~the boy becomes~~ the boy becomes twenty-five or thirty years of age, and then the eye is operated upon and the obstruction removed, then the chances are that the eyes will still be sightless, for the optic nerves having been unused for all these years, have lost their power of appreciating light so that the faculty disappears from non-use. And the fact that we have these faculties is an evidence of a need of these senses, and when they speak to us, when we feel that demand, it is simply the voice of God speaking to us in our own behalf telling us what to do for our own good. Hunger says to us "Take food, that your strength may be ~~maintained~~ sustained." Thirst says to us "Take water, that the vit-



al current may be maintained, that the food may be carried around to every part of the body." The desire for breath says to us "Take oxygen, that the vital fires may be maintained." So these things are simply God's voices, speaking to us and leading us to do the things that are necessary for our welfare. That is a beautiful thought, that God in creating man in the beginning, in putting into him everything that was necessary for his welfare, put into him these automatic voices telling him and warning him of what to do. The prophet says "I will be a voice behind thee saying, 'This is the way, walk ye in it,'" and it is through these instinctive leadings that God is a voice to us. We might always be rightly led if we only followed these instincts, but unfortunately we have often disobeyed the warnings of these instincts to such a degree that its voice has ceased. And I suppose that after a while this conscience, which is the moral instinct, which leads us right-- we have an instinct within us which says "This is true, this is right,--and this is wrong," and this instinct, if it has never been disobeyed, and has always been exercised in the right way, will invariably lead us in the right way. But unfortunately we have always been more or less perverted, so that now these instincts are not always a safe guide to us. But we have an instinct within us, which is the strongest of all, and that is the desire for life. That is a divine instinct. The beast has the same instinct, and he will fight for his life and will exert himself to an extraordinary degree to maintain life. But there is another desire for life that is not shared with the beast, and that is the desire for a life beyond the grave; the desire for an eternal life; a desire for a spiritual life; a life in a world that has been



regenerated. And for this life we do not find the beast seeking, but we find that man will submit himself to a great many inconveniences and submit himself to a great many self-denials in order to obtain a better life after this. Where did that instinct come from? It is born in every man. Every savage has it; it does not have to be taught to man; a man may be born in the woods, away off from everybody, and without Bible instruction of every kind, and yet you would find that he would have it. Every savage tribe believes in the central power of God and we find ~~that~~ that same belief in the life to come, everywhere. Wherever we find man, we find that same inherent instinct in man for a life beyond the grave. Now have we not a right to say that this craving for a life beyond the grave is a divinely appointed instinct, and if this craving for food, this instinct of hunger, is evidence that there is something with which it can be satisfied, and that there is something with which the instinct of thirst may be satisfied, may we not reasonably conclude that this instinct reaching out for an after-life may be satisfied by that future life? I want you to see that there is a reason for a belief in the future life, in the very fact that there is a craving, a desire, for it. God never gave man an instinct, for which he did not provide the means of satisfying it. He said that even when the young ravens cried that there is a prayer to God for food, and He hears it, and He feeds the young ravens, and He recognizes that cry for food, and so when He sees in us that desire for a future life, when he hears our prayer for a future life, when he inspires us to look forward to a future life, it is because there is a future life for us; and it must be a reason for adopting that conclusion, it seems to me.



Now let us see what foundation we have for this future life; what provision is made in this human body for a future life. Let us analyze our own life: We have, when we analyze our lives, three lives; there is the somatic, or individual life; a man gets a blow upon the head, and he falls down dead; his heart has ceased to beat, his breath has ceased,-- but his muscles are still alive, and if we should remove a portion of that muscle and transplant it to another body, it would continue to grow. You may take off the tip of the finger and place it upon the tip of another finger, in the same way, and it will continue to grow; and so you may remove a portion of a muscle or a bit of a tendon from the body and ~~and~~ graft it upon another's muscle, and it will continue to grow. It has been possible to remove even the cornea of the eye of a rabbit and graft it upon the eye of a man, and it will grow. The life of that man has departed, but the muscles are alive, and will grow and live. There is the individual life and the tissue life. Take an organ, as the liver for example, and ~~remove it~~ remove it from the animal and pass fluid through that liver as though it were in the animal and for a certain length of time that liver will go to work and manufacture bile, just as though it were in the animal. These organs will perform their functions outside of the body, when life has departed from the body, if the proper conditions are secured. So there is the somatic or individual life, and the tissue or cell life. Then there is a third life, and that third life is the life of God. That is this wonderful life that has arranged all things; that ~~has~~ is regulating the Universe. So there is a divine life in man. There is the individual life, the cell life, and the divine life. Each one of these lives has an intelligence behind it, connected with it. As long as the man remains alive, he can think--unless something



has happened to his brain, his thinking organs. His cells think-- every cell in the body thinks, so that there is an intelligence connected with the brain, and then every cell has an intelligence. We take hold of the arm, and we can feel that the muscle works under the pressure of the hand. When food comes into contact with the stomach it recognizes the fact and it sets its glands to work, and so we have the process of digestion. And so of every gland of the body--each has its own individual intelligence. But there is a divine intelligence connected with the body, that protects us and takes care of us when we are asleep and keeps the heart beating and the lungs acting when we are asleep; that makes a man sleep when he needs it, and wakes him up when he has had sleep enough and leads him to breathe when he needs air and controls all the functions of the body. These automatic functions are under the immediate control of this ~~function~~ intelligence. They are not under the control of man, for if they were he would kill himself; he might be angry with himself and say 'I will stop breathing;' but no man can control his breath or his heart's beating. I did hear of one man who could control his heart's beating,--and he killed himself. He placed himself on exhibition, and he would make his heart beat slower and slower and finally he would stop it altogether, and then he would allow it to work again, but finally he carried the experiment a little too far and he was unable to bring himself back, and became unconscious and died. So you can see that it would be a very dangerous thing if we were allowed to control these functions ourselves. Perhaps that case was given to us as an illustration of this danger--of what a dangerous thing it would be if these functions were under our own voluntary control



But they are not under ~~our~~ own control, they are under the control of the divine intelligence. We have a cell life and a cell intelligence, and we have a divine life and ~~an~~ divine intelligence, and we have an individual life and an individual intelligence. But there are just two wills,--the human will and the divine will. The human will has control of the body in part only; it cannot control these automatic functions; it can control ~~some~~ some of the muscles, but not all of them; it cannot control the heart, nor the stomach,--the involuntary muscles as we call them ; it can control the voluntary functions to some extent, it can control the functions of animal life, as we call them, but it cannot control the functions of organic life, the functions upon which life depend, for these are under the control of the divine intelligence only. Here is the brain, the seat of intelligence, but there is another intelligence, that is under the control of the solar plexus and the whole sympathetic system; there is this organic brain, or brain of organic life, and that is under the control of the divine intelligence, and this sympathetic system controls every cell and every gland and every function in the body; it is under the control of this sympathetic nerve, which is under the direct control of the divine intelligence in the body, and has never been turned over to the control of the human will. The cells and muscles have an intelligence of their own, but they have no will. A muscle cannot contract of itself. It is simply a machine, which the human will and the divine will may use--but by itself it can do nothing. The stomach is a machine, which is not under the control of the human will but under the control of the organic nerves cells, under the control of the divine will which is present ~~anywhere~~ everywhere, and whose work we can see everywhere, in every fruit and tree and flower, and in all the phenomena of nature--it is this divine will which controls the functions of our bodies.



Now so long as these two wills are working together in harmony, the whole life is a song; it is a unison; a sweet song; a melody. But just as soon as one discordant note is struck then the harmony is spoiled and the more discordant notes are struck the greater is the discord. The human will of course strikes these discords--the divine will never does.

By and by death comes: What is the condition in death? The human life goes out, and the human intelligence goes out with it and the human will must cease and now that the human will has gone out the human brain ceases to act and the human life has gone out. The cell life goes out pretty soon after that,--the somatic life and the cell life go out pretty close together, but the divine life does not go out with the human life. God, when he made man, breathed into his nostrils the breath of life; and when life goes out this divine life that God put into man goes back to the source of all life; this divine life survives. There is an individuality in this life, this experience of the human will and the divine will co-operating together in the same field, managing the same ~~mechanism~~ mechanism--there is an individuality that ~~it~~ is brought out and represented in this divine intelligence that goes back to God. It goes back to Him from whom it came. When the spirit comes into his nostrils that is the dominion that God gives to man. That is that portion of man that He gives man for him to have dominion over; for him to control by his will; and in this control of the body exercised by these two wills co-operating together, the human will and the divine will there is built up an individuality, that we call the Soul. Under the influence of these <sup>2</sup> two intelligences operating together, and these two wills, there is built up an individual, a personality, an individuality. And so when this Spirit goes back to God, it goes back a



different thing from what it came; it goes back a power which has been modified by dwelling in the body. Christ himself became perfect through suffering, and this power, when it goes back, by this co-operating of these two wills together, it goes back representing an individuality, a personality, a living, conscious thing,--not a dead, inert thing, but a living conscious thing, representing the man that lived upon this earth. But it has not human consciousness, because human consciousness goes with human life. "The dead know not anything." But this divine intelligence must live as long as God lives,--unless God destroys this resemblance to the human individual--but the human will is gone, and the man as a personality is gone, and still he is represented by this divine spirit which goes back to God.

Now how about the Resurrection? We can only have life in another world through resurrection. God made man to live, not to die. He said "Obey, and live." So when a man does die, it need be but a temporary experience, for death may be only the means of shaking off this disease-ridden body. I see that thought recently more than ever before, that death is, for the great mass of mankind, a necessity for the shaking off and getting rid of a loathsome disease-ridden body. It is a means by which the individuality may step out free from the trammels and the embarrassments of a diseased body, and thus freed of the preponderance and predisposition of disease, be born anew into a new body. Here is an old tree in the forest: It has gnarls and moss and nutgalls ~~xxxx~~ all over it, and the acorn drops off from that tree. It is a perpetuation of the tree. Plant that acorn, and it will grow into a most magnificent tree, with all the beauties and proportions of the oak. Here is a mother and father afflicted with leprosy, and yet in their midst you see a young child, free from disease, and



it grows into a vigorous strong healthy child. You will see the father with his limbs falling off from the leprosy, and the mother covered with ugly sores, and there is that child in that family that is as clean and pure and healthy as a child can be. The child may by and by catch the disease from its parents, yet although there was disease in the parents, that germ of life has built up a new body. So we shake off in death this old body, that is covered with disease, and in the Resurrection this intelligent living spirit, that has lived with the man during his life, has lived with him and has developed a personality by that living with him, takes to itself a new body; the living spirit which during life regulates all the life-functions, struggles against disease, repairs damages, seeks to maintain in the man the image of his maker, when the body collapses under a load of disease, sin, and wrong habits, in due time when the right conditions for a perfect life have been secured, when Eden is restored on earth, takes this new body, gathered from purified elements, and plants it in a new and regenerated, disinfected, restored environment, on a new earth, ~~in~~ of which He tells us there dwell<sup>th</sup> righteousness, , and under these favorable conditions the human life beginning anew, freed from the trammels of hereditary perverse tendencies, turned away from sin, and struggling steadfastly toward righteousness, having the feet now firmly planted in the way of righteousness, and being fully established in the Divine Order, and having reached complete harmony with God, will , through all eternity, render absolutely perfect complete obedience, will remain in harmony with God. The song of life will be one long concordant symphony, ever one uninterrupted rhythm of peace and joy and divine unison. Into such a life death cannot come, for death is ever but the penalty



of sin--without sin there can be no death. Such a soul will ever look back with satisfaction and joy upon the grave as a divinely arranged metamorphosis which, figuratively speaking, sets free the creeping crawling caterpillar, and gives it wings with which to soar amidst the glories of eternity, and exclaim exultantly, "Oh Death, where now is thy sting; Oh Grave, where is thy victory."

I have expressed myself very imperfectly indeed with reference to these thoughts, and it has been my purpose to lay before you this greatest of instincts, that for the life to come, and I want to say that for twenty-five years it has been a source of constantly increasing happiness and satisfaction to me to be able to see a reason for things, and a reasonable foundation for faith, and I believe I can to-day say that I do not have to exercise any blind faith at all, for I can see in the things that God has made evidence enough of the invisible things of God to enable me to take hold of it as a thing that is real, a thing that is positive, a thing that is sure;-- not only a God that is ever present in this world to help me when I need help, but a God that is ever carrying me on into a world beyond; to resurrect me from the grave and give me life eternal, if I am fit for such a life.

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Memo for lecture.  
Medics. R.E.10/3/99

### PHYSICAL BASIS OF FAITH.

Paul(?) said, What is known of God may be read in his works.

Faith is not blind belief.

God has given us reason, and expects us to use our reason as a basis for our faith.

Faith is belief in things we have not seen, on the evidence of things we know and have seen.

We believe the world is round, because we have known authentically of persons who have been around the earth; so against our sight, which says the earth is flat, we entertain the belief that the world is round.

It is not at all <sup>clear</sup> clear to the uneducated man, and not perfectly clear even to the trained scientist, how a round world can be supported in empty space without foundations. The savage ignorant man insists that the world must have something to rest upon; the ancients believed that it rested upon the back of a huge turtle; an ancient belief was that the world rested upon the shoulders of a gigantic man.

We are continually met in nature with things which demand the exercise of faith. The simple toy, the top, illustrates this. A cone cannot stand upon its point. The cone in motion can support itself upon its apex so long as it remains in motion. The boomerang, the magnet, the mysteries of electricity, the Giesler tubes, the astronomic bodies, the phenomena of heat and light, the manifestations of energy in the physical world and in the vegetable world--.

*Continuation*



We are compelled to believe in God. We must take on faith only the evidence of our senses.

All nature speaks of God.

Who is God; What is God?

The great infinite force that fills all space,, sustains, upholds, regulates, controls, all the phenomena of nature. An infinite intelligence. All intelligent men now believe this.

What are the attitudes of God?

Evidences of God's love.

Beauty and other attributes.

See memo.

The glory of God--how manifested.

The beauty of God.

The power of God.

God personally interested in us.

The functions of our own bodies; the lungs, digestion, heat regulation, consciousness, sleep, waking, healing of disease, healing of wounds, internal secretions, resistance to germs.

The life beyond.

The three lives, three intelligences, two wills.

The Resurrection. *Inspiration*

Future immortality ~~is~~ conditional upon obedience.

The desire for life an evidence of a desire for future life and evidence of its existence.

Hunger presupposes food; thirst, drink; the love of beauty,-- beauty to be seen; the love of harmony, harmony to be heard; the love of life, a life to be had; the only condition is obedience.



God made man to live, not to die. He said "Obey and live."

Death is the means of shaking off a disease-bidden body and taking on a new disease-free body.

The living spirit which during life regulates all life-functions, struggles against disease, repairs damages, seeks to maintain in the man the image of his Maker, when the body collapses under a load of disease, sin, wrong habits, in due time when the right conditions for a perfect life have been secured, when Eden is restored on earth, takes this new body, gathered from purified elements, and plants it in a new and regenerated and disinfected, restored environment, on a new earth, of which He tells us there dwells righteousness, and under these favorable conditions, the human life beginning anew, freed from the trammels of hereditary perverse tendencies, turned away from sin, and struggling steadfastly toward righteousness, having the feet firmly planted in the way of righteousness, and being fully established in the Divine order, having reached complete harmony with God, will, through all eternity, render absolute perfect, complete obedience, will remain in harmony with God. The song of life will be one long concordant symphony, ever one uninterupted rythm of peace and joy and divine unison. Into such a life death cannot come, for death is ever but the penalty of sin. Without sin there can be no death. Such a soul will ever look back with confidence upon the grave as a divinely arranged free metamorphosis which, figuratively speaking, sets the creeping, crawling caterpillar, and gives it wings with which to soar amidst the glories of eternity and exclaim exultantly, "Oh Death, where now is thy sting, Oh Grave, where is thy victory."



THE VALUE OF APPLES AS FOOD/

*def*

The apple is one of the most wholesome and valuable foods for the reason that it keeps so well in temperate climates and presents such a variety of flavors, suiting itself to man's needs by ripening at different seasons and supplying a considerable amount of nourishment in the most easily digestible form. The nutritive value of the apple is about fourteen per cent. Its value consists chiefly in the amount of carbohydrates and valuable acids it contains. The apple contains also a large amount of phosphorus, which fact has led to the supposition that it is particularly valuable as a brain food. But the value of any food is certainly not to be measured by the amount of phosphorus it contains. Pure phosphorus would be a poison, and even dilute phosphorus is in the highest degree unwholesome. The best foods are those that nourish the whole body, and not those that contain elements similar to those found in any one particular part of the body.

The old Scandinavians believed that the gods subsisted wholly upon apples, and that it was through the peculiar properties communicated by this queen of fruits, that they acquired the wisdom which they imparted to men.

The acids of apples are exceedingly useful through their stimulating influence upon the kidneys, whereby poisons are removed from the body, and the blood and tissues purified. The acids of apples are all highly useful as a means of disinfecting the stomach, since the ordinary germs that grow in the stomach, producing biliousness, headache, and other troubles, will not grow in fruit-juice or fruit-pulp.

A ripe apple if digested in about an hour or an hour and a half, whereas a much longer time is required for the digestion of flesh-foods and many cereal foods.

Apples should be eaten at meal-time, and alone at the beginning or the close of the meal, but, if one chooses, throughout the meal, mingling the fruit with bread and other cereal preparation and also with nut products.



In the case of a person suffering from biliousness, an excellent plan is to adopt an exclusive diet of apples for a day or two or even longer. One could live upon an exclusive diet of apples for a week without any injury, and in some cases decided benefit may be derived from the use of such a special dietary.



(Pap. for Northern Tri-State Med. Assn.,  
Hillsdale, Mich. Jan 24'99. R. E. E.)

RATIONAL MEDICINE.

The term Rational Medicine is much used now a days but there are, I fear, comparatively few who really comprehend what is meant by the term or who practically illustrate it in dealing with the sick. Rational medicine, according to the idea of the writer, is the practice of medicine in accordance with well establish and clearly defined physiological principles recognizing nature as the only curative power and the duty of the physician not simply to combat symptoms, but to aid nature in bringing the sick man to the most complete and speedy termination of the malady.

Since the term Rational Medicine was first formulated by Jacob Bigelow, and Oliver Wendell Holmes, in the first half of the present century wonderful progress has been made in the rational treatment of disease, especially through the valuable contributions of the bacteriological and physiological laboratories to ~~the~~ scientific knowledge. Probably a large proportion of the medical profession of the present day has in times past engaged in the practice of medicine for the purpose of maintaining a livelihood, and it may be that the spirit of commercialism is growing in the profession at a somewhat alarming rate, as has been suggested; nevertheless it is easy to see that notwithstanding the many existing evils in the profession marvellous progress has been made from year to year and from month to month in ~~the~~ in all branches of the divinest of all arts and the most practical of all sciences. Nearly fifty years ago Dr. Jacob Bigelow wrote as follows:

"It is the part of rational medicine to require evidence for what it admits and believes. The cumbrous fabric now called therapeutic science is in a great measure built up on the imperfect testimony of cred



credulous hasty, prejudiced or incompetent witnesses, such as have afforded authority for books like Murray's 'Apparatus Medicaminum' and Hahnemann's 'organon.' The enormous polypharmacy of modern times is <sup>an</sup> exuberance on science, unsupported by evidence of necessity or fitness, and of which the more complicated formulas are so arbitrary and useless that if by any chance they should be forgotten, not one in a hundred of them would ever be reinvented. And as to the chronicles of cure of diseases that are not yet known to be curable, they are written, not in the pages of philosophic observers, but in the tomes of compilers, the aspirations of journalists, and the columns of advertisers.

It is the part of Rational Medicine to enlighten the public and the profession in regard to the true powers of the healing art. The community require to be undeceived and re-educated so far as to know what is true and trustworthy, from what is gratuitous, unfounded, and fallacious, and the profession themselves will proceed with confidence, self-approval and success in proportion as they shall have informed mankind on these important subjects.. The exaggerated impressions now prevalent in the world in regard to the power of medicine, serve only to keep the profession and the public in a false position, to encourage imposture, to augment the number of candidates struggling for employment, to burden and disappoint the community already overtaxed, and to lower the standard of professional character and to raise empirics to the level of honest and enlightened physicians.

The term rational medicine is no longer new. It is come to be almost a trite phrase, and physicians every day are becoming daily more and more in sympathy with those rational and physiological means which, while often slower in effects as regards immediate results acts with a certainty and permanency that cannot be ascribed to those agents which if active at all are only active through their action as <sup>toxic</sup> ~~agents~~ agents.



A new day is dawning in the medical profession--indeed it is already here--and hundreds of medical men in all parts of this and other civilized countries are becoming aware of the fact.

Since Dr. Oliver Wendell Holmes and Dr. Jacob Bigelow started the movement in behalf of the rational treatment of disease, more than half a century ago, there has ~~not~~ been most marked and material progress in the direction of medical reform, although this reformatory movement was for a time hindered by the ultraisms of a few enthusiasts who had a glimpse of the great truths embodied in it, but either from a desire to make themselves the center of public attention in a cheap notoriety, or from an inability to grasp a great truth in a large way, surrounded the subject with so much odium and charlatanism that much prejudice was created and obstacles developed which need never be encountered; there has been notwithstanding a marvellous advance, especially within the last fifteen years, and at the present time the progress toward a thoroughly rational system of therapeutics is so rapid that every week marks some step in advance.

Rational medicine from our standpoint, must be based upon a thorough knowledge of physiology, pathology and etiology; it addresses itself especially to the causes of maladies; symptoms are of value only as signboards pointing the way to the headquarters of the disease and suggesting ~~the~~ it may be, its causation.

Rational medicine seeks not to cure disease by a system of antidoting one poison by means of another, or by neutralizing the effects of one morbid ~~action~~ action by creating artificially another of an opposite kind. Leibig, the German physician and chemist who achieved so many triumphs in the cause of scientific medicine in the first half of the present century, once remarked respecting the treatment of disease by medicinal agents or drugs "We do not cure one disease by producing another."



It is true that not infrequently the drug disease is of less inconvenient ~~than~~ nature than the disease for which it is substituted. Nevertheless the principle still stands and is one well worth considering; indeed a vast number of intelligent medical men have become thoroughly tired of the dull routine of medicating maladies, and are seeking in more thorough going measures a permanent relief which comes from tissue regeneration and functional renovation of a disordered organism.

Take for example the common method of dealing with chronic constipation: The bowels are inactive, so common practice prescribes a laxative which makes the patient sick in an opposite way. When the patient recovers from the indisposition induced by a dose of "Salts" or Cascara cordial, "After-dinner pills," "Fig syrup," P.P.P., or some similar drug capable of making a well person ill with looseness of the bowels, he finds himself suffering from the same old intestinal inactivity and the chances are ten to one that his condition is worse than at first. In other words he is sicker from constipation, more obstinately sick, than before the drug disease called "a laxative effect" has been produced.

Unquestionably an enormous amount of chronic disease of the stomach and bowels is due to the use of salines, both in the form of saline laxatives and saline mineral waters. These saline substances offer temporary relief by causing a congestion of the intestinal vessels as the result of which there is a pouring into the intestinal vessels of a large amount of serum which produces loose or fluid stools, but there is left behind a passive congestion and an irritation, which by frequent repetition develops into chronic catarrh, hypopepsia, dilatation of the stomach, atony of the walls of the stomach, a loss of proper motility, of both the stomach and intestines.



The same principle applies to the use of every toxic drug used as an internal remedy in medicine. Strychnia creates temporarily a condition of nervous erethism and gives the patient a sensation of augmented energy, but this is an abnormal condition not based upon an actual gain of strength and energy, but only a sensation of strength. Possibly there may be an increased facility for throwing off energy, but there is no actual increase of energy. There may be even a loss of energy in consequence of the increased expenditure of energy without a commensurate increase in supply.

Rational medicine seeks to afford relief from disease and from morbid symptoms of all kinds by plucking up the roots of these conditions. It is the patient, not his disease which requires treatment. When the physician realizes and fully comprehends this fact, he is well advanced toward an appreciation of the grand principles of rational medicine.

Rational medicine seeks by such powerful physiological agents as water (a means of applying heat and cold) electricity, exercise, massage, diet, and regulations of all the habits and conditions of life, the means of aiding nature in the work of repair and reorganization in which she is always engaged in the vital struggle which we call disease. There are no tonics in the whole Materia Medica which begin to compare in power and importance with water and electricity, properly applied. The cold bath is a more powerful tonic than any other which science has made known, and is one that can be used under all circumstances requiring a tonic. It operates through the sympathetic system which it excites in a most universal manner through the medium of the skin. The sympathetic controls all the processes of nutrition, indeed every function of the body, by means of its relation to bloodvessels and secreting organs.



Electricity is another physiological tonic of the highest value. It acts less vigorously and universally than water in the form of the cold douche and its effects are perhaps less lasting, but they are specifically different and accomplish results scarcely to be obtained in any other way, in cases to which this remedy is especially applicable.

Through the aid of these two physiological agencies, combined with the regulation of regimen, diet, exercise (active and passive) and all important conditions of the environment, more powerful and permanent results can be obtained in the treatment of chronic cases than any and all medicinal agents combined.

Many a physician is worried almost out of countenance with the patient who continually comes back to him with the same complaints, no matter what the name or the nature ~~is~~ of the remedy he prescribes.

No change of prescription, no combination of remedies, prove of any permanent value. Worn out with theorizing about the case, the doctor finally cuts loose from all speculation and simply brings all his professional guns to bear ad seriatim, without special regard for the nature of the ammunition he uses, provided the patient is satisfied, and using reasonable care that no serious harm is done; and to the humiliation of our medical philosophy, it is not infrequently happens that the patient does as well or better under this bombardment of miscellaneous or inert remedies as under the most carefully compounded prescriptions.

What is the explanation of this too common state of affairs?-- It is simply that the cause of the patient's malady has not been reached; In a vast number of these peripatetic valetudinarians, who wander about from one physician and one medical institution to another, the real difficulty may be discovered by simply noting the patient's attitude as he stands or sits. Observe his "doubled up" position. When he sits



(Star page 7.)

~~Another~~ patient said to the writer,, when fitting an abdominal supporter, "What a fool I have been, not to think of that before! I have been going around for the last three years with my hand in my pocket, to hold my belly up." In less than three months, the man was transformed from an emaciated, despairing, neurasthenic, to a plump, healthy, vigorous man, and resumed his business as a travelling salesman, although he had been the despair of half a score of able physicians.



down, he sort of shuts himself up like a pocket-knif ; there is a hump in his back, a flat chest, a sunken stomach, and if you make him undress you will find a protruding abdomen. A careful examination will very likely reveal deep wrinkles across the body at the waist and and on the spine opposite a perpendicular row of brown spots, each marking the location of a spinous process which has been pressing the skin against the seat back where the patient has remained for hours daily, in a doubled up position, sitting at his work, reading or contemplating his dismal future.

This peculiar attitude and the bodily shape described, signify the presence of introptosis or prolapse of the viscera , especially of the stomach and colon, and is the cause of a vast number of chronic neurasthenic and dyspeptic symptoms which may be at once alleviated by putting the prolapsed organs back in place and retaining them there. This may be done by properly directed massage, by the use of proper abdominal supporter(those in common use are of little or no account in these cases) and by the employment of a suitable course of gymnastic exercises, to restore the tone of the weakened muscles, and thus enable the patient to uphold himself in a correct attitude in sitting, standing and walking. Electricity can render valuable service in the development of weakened spinal and abdominal muscles, especially the sinusoidal current, slowly ~~and~~ alternated. Massage must be administered daily, and care must be taken to restore the prolapsed organs completely to their normal position. Not infrequently a movable or floating kidney will be found an added factor in producing palpitations , headache, backache and a vast number of other neurasthenic symptoms. Each viscus must be returned to its proper place, and the patient must be instructed to sit and stand with the hips held well back and the chin drawn with the chest held up and carried well forward, and never to relax completely



while in the erect position.

The use of digestive ferments which has in the last two ~~or three~~ ~~years~~ ~~decades~~ assumed prodigious proportions, is one of the most stupendous delusions into which the medical profession has fallen by irrational reasoning and false deductions from clinical experience. Think of the immense quantities of pepsin transferred annually from the stomachs of dead pigs to the alimentary canal of human beings! Nobody knows how many tons of abstract of pigs' stomachs are swallowed; but certain it is that the result would be practically ~~as good as~~ as good as if the same amount of some inert and more cleanly substance were swallowed instead, provided the same amount of psychic influence were brought to bear. If some charlatan would put upon the market a brand of ostrich pepsin, it would attain great celebrity and would boast the endorsement of any number of persons who had realized good results from its use, even though it be nothing more than powdered starch or sawdust.

Morro's experiments showed long ago that the element lacking in the dyspeptic stomach is not pepsin, but HCl, and his observations have never been shown to be faulty. The writer has carefully studied the results of more than ten thousand chemical examinations of stomach fluids, made after ~~the~~ Hayem and Winter, and has to record that in less than in one per cent of these cases has there been found any deficiency of pepsin, unless the peptic glands had been destroyed by cancer, or some other degenerative process. Pepsin is present in sufficient quantity to do all the work required of it.

This fact has been before the medical profession for years, and yet some of us, go on prescribing pepsin, in all its combinations for our patients from mere force of habit, or do we use it as a mind cure?

Anticipating that the pepsin fad is about worn out, some enterprising pharmacists have provided us with various kinds of diastases for the purpose of performing the other phase of stomach digestion--the con-



version of starch into maltose and dextrin. Those who make use of this remedy seem to have quite overlooked the fact that nature has provided an efficient diastase factory in the body itself, first in the salivary glands, second in the pancreas, and third in the intestinal juice, and perhaps also in the bile. But as the first named can only be of service to the stomach digestion we will neglect the rest. I have made a careful test of the saliva for diastatic activity in more than five thousand cases, and have not yet found a single case in which this important digestive fluid is inert. The salivary glands are always ready to do their duty when given a chance. I venture to say there is no case which is benefited by the use of diastatic ferments which would not receive more benefits from the use of dry food, whereby the activity of the salivary glands would be called out in the highest degree.

But I will not prolong this paper. The principles suggested apply to all classes of chronic disease.

I am not prepared to say that no drugs are of value, or that drugs are not sometimes highly convenient and useful. My contention is that drugs do not cure, but palliate, and that the aim in rational medicine is, and must be, to aid the patient to recover rather than to cure his malady.

Nature herself is the only curative force. This maxim is as old as Hippocrates. The doctor cannot cure. His remedies cannot cure. All the physicians can do is to aid nature in her efforts and this can be best done in the vast majority of cases by physiological means.



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### God's Design in Establishing Sanitariums.

It is God's design to manifest through his people the principles of his kingdom. That in life and character they may reveal these principles, he desires to separate them from the customs, ~~and~~ habits, and practices of the world. He seeks to bring them near to himself, that he may make known to them his will.

This was his purpose in the deliverance of Israel from Egypt. At the burning bush Moses received from God the message for the king of Egypt, "Let my people go, that they may serve me." /Ex. 7:16./ With a mighty hand and an outstretched arm God brought out the Hebrew host from the land of bondage. Wonderful was the deliverance he wrought for them, punishing their enemies, who refused to listen to his word, with total destruction. God desired to take his people apart from the world, and prepare them to receive his word. From Egypt he led them to Mount Sinai, where he revealed to them his glory. Here there was nothing to attract their senses or divert their minds from God; and as the vast multitude looked at the <sup>lofty</sup> ~~vast~~ mountains towering above them, they could realize their own nothingness in the sight of God. Beside these rocks, immovable except by the power of the divine will, God communicated with men. And that his word might ever be clear and distinct in their minds, he proclaimed amid thunder and lightning and with terrible majesty the law which he had given in Eden, and which was the transcript of his character. And the words were written on



## Design-2-

tables of stone by the finger of God. Thus the will of the infinite God was revealed to a people who were called to make known to every nation, kindred, and tongue the principles of his government in heaven and in earth.

To the same work he has called his people in this generation. To them he has revealed his will, and of them he requires obedience. In the last days of this earth's history the voice that spoke from Sinai is still saying to men, "Thou shalt have no other gods before me."

Ex.20:3./ Man has set his will against the will of God, but he cannot silence this word of command. The human mind can never fully comprehend its obligation to the higher power, but it cannot evade the obligation. Profound theories and speculations may abound, men may try to set science in opposition to revelation, and thus do away with the law of God; but stronger and still stronger will the Holy Spirit bring before them the command, "Thou shalt worship the Lord thy God, and him only shalt thou serve." /Matt.4:10./

How is the world treating the law of God? Everywhere men are working against the divine precepts. Even the churches are taking sides with the great apostate. Men in their blindness boast of wonderful progress and enlightenment, but the heavenly watchers see the earth filled with corruption and violence. Because of sin the atmosphere of our world has become as the atmosphere of a pesthouse.

A great work is to be accomplished in setting before men the saving truths of the gospel. This is the means ordained by God to stem the tide of moral corruption. This is his means of restoring this moral image in man. It is his remedy for universal disorganization. It is



the power that draws men together in unity.

To present these truths is the work of the third angel's message. The Lord designed<sup>s</sup> that the presentation of this message shall be the highest, greatest work carried on in our world at this time. That this work may be carried forward on correct lines he has directed the establishment of schools, sanitariums, publishing houses, and other institutions. In these institutions the attributes of God are to be unfolded, and the glory and excellence of the truth is to be made to appear more vivid.

The Lord <sup>years ago</sup> gave me special light in regard to the establishment of a health institution where the sick could be treated on altogether different lines from those <sup>followed</sup> existing in any <sup>other</sup> institution in our world. It was <sup>to</sup> be founded and conducted on Bible principles, as the Lord's instrumentality. Those who had any connection with this institution were to be educated in health restoring principles.

The human family is suffering because of the transgression of the laws of God. Satan is constantly urging men to accept his principles, and thus he is seeking to counterwork the work of God. He is constantly representing the chosen people of God as a deluded people. He is an accuser of the brethren, and his accusing power he is constantly using against those who work righteousness. The Lord desires through his people to answer Satan's charges by showing the result of obedience to right principles.



#### Design-4-

He desires our health institutions to stand as witnesses for the truth. They are to give character to the work which must be carried forward in these last days in restoring man through a reformation of the habits, appetites, and passions. Seventh-Day Adventists are to be represented to the world by the advance principles of health reform which God has given us.

Still greater truths are unfolding for this people as <sup>we</sup> they draw near the close of time, and God designs that we shall everywhere establish institutions where those who are in darkness in regard to the needs of the human organism may be educated, that they in their turn may lead others into the light of health reform. The blind leaders of the blind must learn the truth in regard to healthful living as taught in the Scriptures.

"God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." /John 3:16./ Our health institutions must be conducted on life-saving principles. Those who are suffering because of transgression of physical laws are to be taught that transgression of the laws of nature is transgression of the laws of God. "If thou wilt enter into life," Christ says, "keep the commandments." /Matt. 19:16./ Live out my law "as the apple of thine eye ." /Prov. 7:2./

And in our medical institutions the people are to be brought in contact with the special truths for this time. God says, "There shall be institutions established under the supervision of men who have been



## Design-5-

health healed through a belief in God's word, and who have overcome their defects of character. In the world all kinds of provision have been made for the relief of suffering humanity, but the truth in its simplicity is to be brought to these suffering ones through the agency of men and women who are loyal to the commandments of God. Sanitariums are to be established all through our world, and managed by a people who are in harmony with God's laws, a people who will co-operate with God in advocating the truth that determines the case of every soul for whom Christ died.

The truth is to be lived out by every one who has any connection with the work of God in our Sanitariums. Physicians, nurses, and helpers are to work in harmony, to heal not merely the maladies of the body, but the disorders of the soul. When this is done, a power from God will go with the workers. Physicians, managers, and nurses will be living channels of light. The Lord will work with the people who will honor him.

All the light of the past, which shines unto the present, and reaches forth into the future, as revealed in the word of God, is for every soul who comes to our health institutions. The Lord designs that the Sanitariums established among Seventh-Day Adventists shall be symbols of what can be done for the world. They are types of the saving power of the truths of the gospel. They are to be agencies in the fulfilment of God's great purposes for the human race.

To God's people and his institutions in this generation as



### Design-6-

well as to ancient Israel belong the words written by Moses through the spirit of inspiration:-

"Thou art an holy people unto the Lord thy God; the Lord thy God hath chosen thee to be a special people unto him above all people that are upon the face of the earth." /Deut.7:6./

"Behold, I have taught <sup>you</sup> these statutes and judgments, even as the Lord my God commanded me. Keep therefore and do them; for this is your wisdom and your understanding in the sight of the nations, who shall hear all these statutes, and say, Surely this great nation is a wise and understanding people. For what nation is there so great, who hath God so nigh unto them, as the Lord our God is in all things that we call upon him for? And what nation is there so great, that hath statutes and judgments so righteous, as all this law, which I set before you this day?" /Deut.4:5+8./

Even these words fail of reaching the greatness and the glory of God's purpose to be accomplished through his people. Not to this world only, but to the universe are we to make manifest the principles of his kingdom.)

(The apostle Paul, writing by the Holy Spirit, says, "Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ; and to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all



**Design-7-**

things by Jesus Christ, to the intent that now unto the principalities  
and powers in heavenly places might be (made) /R.V./ known by the church  
the manifold wisdom of God. • /Eph.3:8-10./

Brethren, "we are made a spectacle unto the world, and to  
angels, and to men," "What manner of persons ought ye to be in all  
holy conversation and godliness, looking for and hasting the coming  
of the day of God?" /2 Peter 3:12, Margin, I Cor.4:9; /

*Ellen G. White*



-Dec. 22, '99-7-

The Medical Missionary Work and the Gospel Ministry.

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As the medical missionary work becomes more extended, there will be a temptation to make it independent of our Conferences. But it has been presented to me that this plan is not right. The different lines of our work are but parts of one great whole. They have one center.

In Colossians we read, "The body is of Christ. Let no man beguile you of your reward in a voluntary humility and a worshipping of angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind, and not holding the Head, ~~but~~ from which all the body by joints and bands having nourishment ministered, and knit together, increaseth with the increase of God." /Col. 2:17-19./

Our work in all its lines is to demonstrate the influence of the cross. The work of God in the plan of salvation is not to be done in any disjointed way. It is not to operate at random. The plan that provided the influence of the cross provided also the methods of its ~~diffuse~~ diffusion. This method is simple in its principles and comprehensive in its plain, distinct lines. Part is connected with part in perfect order and relation.



God has brought his people together in church capacity in order that they may reveal to the world the wisdom of Him who formed this organization. God knew what plans to outline for the efficiency and success of his people. Adherence to these plans will enable them to testify of the divine authorship of God's great plan for the restoration of the world.

Those who take part in God's work are to be led and guided by God. Every human ambition is to be submerged in Jesus Christ, who is head over all the institutions that God has established. He knows how to set in operation and keep in operation his own agencies. He knows that the cross must occupy the central place, because it is the means of man's atonement, and because of the influence it exerts on every part of the divine government. The Lord Jesus, who has been through all the history of our world, understands the methods that should be invested with power over human minds. He knows the importance of every agency, and understands how the varied agencies should be related to one another.

"None of us liveth to himself." /Rom. 14:7./ This is a law of God in heaven and on earth. God is the great center. From him all life proceeds. To him all service, homage, and allegiance belong.



For all created beings there is the same great principle of life,-- dependence upon and co-operation with God. ~~All are to be bound to him~~  
~~by the golden rule.~~ The relationship existing in the pure family of God in heaven was to exist in the family of God on earth. Under God, Adam was the <sup>to</sup> stand at the head of the earthly family, to maintain the principles of the heavenly family. This would have brought peace and happiness. But the law that none liveth to himself Satan was determined to oppose. He desired to live for self. He sought to make himself a center of influence. It was this that brought rebellion in heaven, and it was man's acceptance of this principle that brought sin on earth. When Adam sinned, man broke away from the heaven-<sup>ordained</sup> ~~retained~~ center. A demon became the central power in the world. Where God's throne should have been, Satan had placed his throne. The world laid its homage, as a willing offering, at the feet of the enemy.

Who could bring in the principles ordained by God in his rule and government to counterwork the plans of Satan, to bring the world back to its loyalty? God said, I will send my Son. <sup>God</sup> He <sup>^</sup> "so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." /John 3:16./ This is the remedy for sin. Christ says, Where Satan has set his throne, there shall stand <sup>my</sup> the <sup>^</sup> cross. Satan shall be cast out, and I will be lifted up to draw all men unto me. I will become the center of the redeemed world. The Lord God shall be exalted. Those who are now controlled by human ambition, human passions, shall become workers



Miss. Work-4-

for me. Evil influences have conspired to counterwork all good. They have confederated to make men think it righteous to oppose the law of Jehovah. But my army shall meet in conflict with the Satanic force. My spirit shall combine with every heavenly agency to oppose them. I will engage every sanctified human agency in the universe. I ~~have~~ work for all who love me. None of my agencies are to be absent. I have employment for every soul who will work under my direction. The activity of Satan's army, the danger that surrounds the human soul, call for the energies of every worker. But no compulsion shall be exercised. Man's depravity is to be met by the love, the patience, the longsuffering of God. My work shall be to save those who are under Satan's rule.

Through Christ, God works to bring man back to his first relation to his Creator, and to correct the disorganizing influences brought in by Satan. Christ alone <sup>stood</sup> ~~could stand~~ unpolluted in ~~their~~ a world of selfishness, where men would destroy a friend or a brother in order to accomplish a scheme put into their minds by Satan. Christ came to our world, clothing his divinity with humanity, that humanity might touch humanity, and divinity grasp divinity. Amid the din of selfishness he could say to men, Return to your center, God. He himself made it possible for man to do this by carrying out in this world the principles of heaven. In humanity he lived the law of God. To men in every nation, every country, every clime, he will impart heaven's choicest gifts if they will accept God as their Creator and Christ as



their Redeemer.

Christ alone can do this. His gospel, in the hearts and hands of his followers, is the power which is to accomplish this great work. "O the depth of the riches both of the wisdom and knowledge of God." /Rom.II:33./ Christ made it possible for the work of redemption to be accomplished, by himself becoming subject to Satan's misrepresentations. Thus was Satan to show himself to be the cause of disloyalty in God's universe. Thus was to be forever settled the great controversy between Christ and Satan.

Satan strengthens the destructive tendencies of man's nature. He brings in envy, jealousy, selfishness, covetousness, emulation, and strife for the highest place. Evil agencies act their part through the devising of Satan. Thus the enemy's plans, with their destructive tendencies, have been brought into the church. Christ comes with his own redeeming influence, proposing through the agency of his Spirit to impart his efficiency to men, and to employ them as his instrumentalities, laborers together with him in seeking to draw the world back to its loyalty.

Men are bound in fellowship, in dependence, to one another. By the golden links of the chain of love they are to be bound fast to the throne of God. This can be done only by Christ's imparting to finite man the attributes which man would ever have possessed had he remained loyal and true to God.



### Miss. Work-6-

Those who, through an intelligent understanding of the Scriptures, view the cross aright, those who truly believe in Jesus, have a sure foundation for their faith. They have that faith which works by love and purifies the soul from all its hereditary and cultivated imperfections.

God has united believers in church capacity in order that one may strengthen another in good and righteous endeavor. The church on earth would indeed be a symbol of the church in heaven if the members were of one mind and one faith. It is those who are not worked by the Holy Spirit that mar God's plan. Another spirit takes possession of them, and they help to strengthen the forces of darkness. Those who are sanctified by the precious blood of Christ will not become the means of counterworking the great plan which God himself has devised. They will not bring human depravity into things small or great. They will not do anything to perpetuate division in the church.

It is true there are tares among the wheat; in the body of Sabbath-keepers evils are seen; but because of this shall we disparage the church? Shall not the managers of every institution, the leaders of every church, take up the work of purification in such a way that the transformation in the church shall make it a ~~high~~ bright light in a dark place?

What may not even one believer be in the exercise of pure, heavenly principles, if he refuses to be contaminated, if he will stand as firm as a rock to a "Thus saith the Lord"? Angels of God will



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come to his help, preparing the way before him.

Paul write to the Romans, "I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy acceptable unto God, which is your reasonable service. And be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good and acceptable and perfect will of God. /Rom. 12:1, 2./ This entire chapter is a lesson which I entreat all who claim to be members of the body of Christ to study.

Again, Paul writes, "If the firstfruits be holy, the lump is also holy; and if the fruit be holy, so are the branches. And if some of the branches be broken off, and thou, being a wild olive tree, were grafted in among them, and with them partakest of the root and fatness of the olive tree, boast not against the branches, but if thou boast, thou bearest not the root, but the root thee. Thou wilt say then, The branches were broken off that I might be grafted in. Well: because of unbelief they were broken off, and thou standest by faith. Be not highminded, but fear; for if God spared not the natural branches, take heed lest he also spare not thee. Behold therefore the goodness and severity of God, on them which fell, severity, but toward thee goodness, if thou continue in his goodness; otherwise thou also shalt be cut off." /Rom. 11:16-22./ Very plainly these words show that there is to be no disparaging of the agencies which God has placed in the church.

Sanctified ministry calls for self-denial. The cross must be uplifted, and its place in the gospel work shown. Human influence



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is to draw its efficacy from the One who is able to save and to keep saved all who recognize their dependence upon him. By the union of church members with Christ and with one another, the transforming power of the gospel is to be diffused throughout the world.

In the work of the gospel the Lord uses different instrumentalities, and nothing is to be allowed to separate these instrumentalities. Never should a Sanitarium be established as an enterprise independent of the church. Our physicians are to unite with the work of the ministry of the gospel. Through their labors, souls are to be saved, that the name of God may be magnified.

Medical missionary work is in no case to be divorced from the gospel ministry. The Lord has specified that the two shall be as closely connected as the arm is connected with the body. Without this union, neither part of the work is complete. The medical missionary work is the gospel in illustration.

But God did not design that the medical missionary work should eclipse the work of the third angel's message. The arm is not to become the body. The third angel's message is the gospel message for these last days, and in no case is it to be overshadowed by other interests and made to appear an unessential consideration. When in our institutions anything is placed above the third angel's message, the gospel is not there the great leading power.

The cross is the center of all religious institutions. These institutions are to be under the control of the Spirit of God; in no



Miss. Work-2-

institution is any one man to be the sole head. The divine mind has men for every place.

Through the power of the Holy Spirit, every work of God's appointment is to be elevated and ennobled, and made to witness for the Lord. Man must place himself under the control of the eternal mind, whose dictates he is to obey in every particular.

Let us seek to understand our privilege of walking and working with God. The gospel, though it contains God's expressed will, is of no value to men, high or low, rich or poor, unless they place themselves in subjection to God. He who bears to his fellow-men the remedy for sin, must first be worked himself by the Spirit of God. He must not ply the bars unless he is under divine direction. He cannot work effectually, he cannot carry out the will of God in harmony with the divine mind, unless he finds out, not from human sources, but from infinite wisdom, that God is pleased with his plans.

God's benevolent design embraces every branch of his work. The law of reciprocal dependence and influence is to be recognized and obeyed. "None of us liveth to himself." The enemy has used the chain of dependence to draw men together. They have united to destroy God's image in man, to counterwork the gospel by perverting its principles. They are represented in God's word as being bound up in bundles to be burned. Satan is uniting his forces for perdition. The unity of God's chosen people has been terribly shaken. God presents a remedy. This remedy is not one influence among many influences, and on the same level with them; it is an influence above all influences upon the



Miss. Work-10-

face of the earth, corrective, uplifting, and ennobling. Those who work in the gospel should be elevated and sanctified; for they are dealing with God's great principles. Yoked up with Christ, they are laborers together ~~as~~ with God. Thus the Lord would bind his followers together, that they may be a power for good, each acting his part, yet all cherishing the sacred principle of dependence on the great Head.

M.H.

*Ellen G. White*



art. 3.

### The Physician's Work a Cure of Souls.

Every medical practitioner may through faith in Christ have in his possession a cure of the highest value,--a remedy for the sin-sick soul. The physician who is converted and sanctified through the truth is registered in heaven as a laborer together with God, a follower of Jesus Christ. Through the sanctification of the truth, God gives to physicians and nurses wisdom and skill in treating the sick, and this work is <sup>opening</sup> ~~opened~~ the fast-closed door to many hearts. Men and women are led to understand the truth which is needed to save the soul as well as the body.

This is an element that gives character to the work for this time. The medical missionary work is as the right arm to the third angel's message which must be proclaimed to a fallen world, and physicians, managers, and workers in any line, in acting faithfully their part, are doing the work of the message. From them the sound of the truth will go forth to every nation and kindred and tongue and people. In this work the heavenly angels bear a part. They awaken spiritual joy and melody in the hearts of those who have been freed from suffering, and thanksgiving to God arises from the lips of many who have received the precious truth.

Every physician in our ranks should be a Christian. Only those physicians who are genuine Bible Christians can discharge aright the high duties of their profession.



## **Cure-2-**

the high duties of their profession.

The physician who understands the responsibilities and accountability of his position will feel the necessity of Christ's presence with him in his work for those for whom such a sacrifice has been made. He will subordinate everything to the higher interests which concern the life that may be saved unto life eternal. He will do all in his power to save both the body and the soul. He will try to do the very work that Christ would do were he in his place. The physician who loves Christ and the souls for whom Christ died will seek earnestly to bring into the sickroom a leaf from the tree of life. He will try to break the bread of life to the sufferer. Notwithstanding the obstacles and difficulties to be met, this is the solemn, sacred work of the medical profession.

True missionary work is that in which the Saviour's work is best represented, his methods most closely copied, his glory best promoted. Missionary work that falls short of this standard is recorded in heaven as defective. It is weighed in the balances of the sanctuary and found wanting.

Physicians should seek to direct the minds of their patients to Christ, the great Physician of soul and body. That which physicians can only attempt to do, Christ accomplishes. The human agent strives to prolong life. Christ is life itself. He who passed through death to destroy him that had the power of death is the source of all vitality. There is a balm in Gilead, and a physician there. Christ



### Cure-3-

endured an agonizing death under the most humiliating circumstances that we might have life. He gave up his precious life that he might vanquish death. But he rose from the tomb, and the myriads of angels who came to behold him take up the life he had laid down heard his words of triumphant joy as he stood above the rent sepulcher of Joseph proclaiming, "I am the resurrection and the life."

The question, "If a man die, shall he live again?" /Job.14: 14/ has been answered. By bearing the penalty of sin, by going down into the grave, Christ has brightened the tomb for all who die in faith. God in human form has brought life and immortality to light through the gospel. In dying Christ secured eternal life for all who believe in him. In dying he condemned the originator of sin and disloyalty. to suffer the penalty of sin,--eternal death.

The possessor and giver of eternal life, Christ was the only one who could conquer death. He is our Redeemer; and blessed is every physician who is in a true sense of the word a missionary, a saviour of the souls for whom Christ gave his life. Such a physician learns day by day from the great Physician how to watch and work for the saving of the souls and bodies of men and women. The Saviour is present in the sick-room, in the operating room; and his power for his name's glory accomplishes great things.

The physician can do a noble work if he is connected with the great Physician. To the relatives of the Sick, whose hearts are full of sympathy for the sufferer, he may find opportunity to speak the words of life. And he can soothe and uplift the mind of the sufferer,



by leading him to look to the One who can save to the uttermost all who come to him for salvation.

When the Spirit of God works on the mind of the afflicted one, leading him to inquire for truth, let the physician work for the precious soul as Christ would work for it. Do not urge upon him any special doctrine, but point him to Jesus as the sin-pardoning Saviour. Angels of God will make impressions on the mind. Some will refuse to be illuminated by the light which God would let shine into the chambers of the mind and into the soul temple; but many will respond to the light, and from these minds ~~every form of~~ deception and error *in its various forms* will be swept away.

Every opportunity of working as Christ worked should be carefully improved. The physician should talk of the works of healing wrought by Christ, of his tenderness and love. He should believe that Jesus is his companion, close *by* his side. "We are laborers together with God." /I Cor. 3:9./ Never should the physician neglect to direct the minds of his patients to Christ. If *he has* the Saviour *abiding* ~~abides~~ in his own heart, his thoughts will ever be directed to the great healer of soul and body. He will lead the minds of sufferers to Him who can restore, who when on earth restored the sick to health, and healed the soul as well as the body, saying, "Son, thy sins be forgiven thee." /Mark. 2:5./

Never should familiarity with suffering cause the physician to become careless or unsympathetic. In cases of dangerous illness, the afflicted one feels that he is at the mercy of the physician. He



## Cure-5-

looks to that physician as his only hope, and the physician should ever point the trembling soul to One who is greater than himself, even the Son of God, who gave his life to save him from death, who pities the sufferer, and who by his divine power will give skill and wisdom to all who ask him.

When the patient knows not how his case will turn, is the time for the physician to impress the mind. He should not do this with a desire to distinguish himself, but that he may point the soul to Christ as a personal saviour. If the life is spared, there is a soul for that physician to watch for. The patient feels that the physician is the very life of his life. And to what purpose should all this weight of confidence be employed? Always to win a soul to Christ and magnify the power of God.

When the crisis has passed, and success is apparent, be the patient a believer or an unbeliever, let a few moments be spent with him in prayer. Give expression to your thankfulness for the life that has been spared. The physician who follows such a course carries his patient to the One upon whom he is dependent for life. Words of gratitude may flow from the patient to the physician; for through God he has bound this life up with his own; but let the praise and thanksgiving be given to God, as to One who is present, though invisible.

On the sick bed Christ is often accepted and confessed, and this will be done oftener in the future than it has been in the past; for a quick work will the Lord do in our world. Words of wisdom are



to be on the lips of the physician, and Christ will water the seed sown, causing it to bring forth fruit unto eternal life.

Our Sanitariums are to be a blessing to high and low, rich and poor. Men and women of all classes are brought together in these institutions, and they become acquainted with one another. They learn to sympathize with their fellow-beings in their suffering, and thus the partition wall between man and his fellow-man is broken down. Those who visit the Sanitarium are to be taught the power of God in the restoration of the sick. This will make an impression on the mind that God is in the place.

It is God's purpose that those who visit our health institutions shall become acquainted with the third angel's message. Though doctrinal subjects are not to be urged upon the sick, yet if these truths are lived out, the Spirit of God will bring conviction to hearts, and the faithful guardian of souls will understand when the <sup>opportunity</sup> ~~time~~ has come to present the *special truths for this time.*

~~has come to present the *special truths for this time.*~~  
~~what is to be done to present the *special truths for this time.*~~  
~~the seventh day~~  
~~observance~~

We lose the most precious opportunities by neglecting to speak a word in season. Too often a precious talent that ought to produce a thousand fold is left unused. If the golden privilege is not watched for, it will pass. Something was allowed to prevent the physician from doing his appointed work as a minister of righteousness.

There are none too many ~~gods~~ godly physicians to minister



in their profession. There is much work to be done, and ministers  
 and doctors are to work in perfect union. <sup>the writer of</sup> Luke, ~~who wrote~~ <sup>the</sup> ~~the~~ <sup>gospel</sup>  
 which bears his name, is called the beloved physician, and those who  
 do a work similar to that which he did are living out the gospel.

Our camp-meetings should have the labors of medical men.

These should be men of wisdom and sound judgment, men who respect the  
 ministry of the word, and who are not victims of unbelief. These men  
 are the guardians of the health of the people, and they are to be ~~high~~  
 recognized and respected. They should give instruction to the people  
 in regard to the dangers of intemperance. This evil must be more  
 boldly met in the future than it has been in the past. Ministers and  
 doctors should set forth the evils of intemperance. Both should work  
 in the gospel <sup>in perfect harmony</sup> with power to condemn sin and ~~exalt~~ <sup>exalt</sup> righteousness.

Countless are the opportunities of the physician for warning  
 the impenitent, cheering the disconsolate and hopeless, and wisely  
 prescribing for the health of mind and body. As he thus instructs the  
 people in the principles of true temperance, and as a guardian of souls  
 gives advise to those who are mentally and physically diseased, the  
 physician is acting his part in the great work of making ready a people  
 prepared for the Lord. This is what medical missionary work is to ac-  
 accomplish in its relation to the third angel's message.

At our camp-meetings practical physicians can give instruction  
 precept  
 line upon line, ~~precept~~ upon precept, here a little and there a little.  
 Those ministers or doctors who do not open their lips to make personal



appeals to the people are remiss in their duty. They fail of doing the work which God has appointed them.

Ministers and physicians are ~~both~~ <sup>harmoniously</sup> to work with earnestness to save the souls that are being bound up in Satan's snare. They are to point men and women to Jesus, their righteousness, their strength, and the health of their countenance. Continually they are to watch for souls. There are those who are struggling with strong temptations, in danger of being overcome in the fight with satanic agencies. Will you pass these by without offering them assistance? If you see a soul in need of help, engage in conversation with him, even though you do not know him. Pray with him. Point him to Jesus.

This work belongs just as surely to the doctor as to the minister. By public and private effort the physician should seek to win souls to Christ.

In all our enterprises and in all our institutions God is to be acknowledged as the great Master-Worker. The physicians are to stand as his representatives. The medical fraternity has made many reforms, and they should rise still higher. Those who hold the lives of human beings in their hands should be educated, refined, sanctified. Then will the Lord work through them in mighty power to glorify his name. He will reveal himself as the Healer of the soul and the body.



art-4  
Dangers and Duties of the Physician and the Medical Missionary.

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The fourth chapter of the *Epistle to the Ephesians* contains lessons given us by God. In this chapter one speaks under the inspiration of God, one to whom in holy vision God had given instruction. *He describes the distribution of God's gifts to his workers, saying:-*

"He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." /Eph.4:11-13./ Here we are shown that God gives to every man his work, and in doing this work <sup>man</sup> he is fulfilling his part of God's great plan.

This lesson should be carefully considered by our physicians and medical missionaries. God establishes his instrumentalities among a people who recognize the laws of the divine government. The sick are to be healed through the combined effort of the human and the divine. Every gift, every power, that Christ promised his disciples, he bestows upon those who will serve him faithfully. And he who gives mental capabilities, and who entrusts talents to the men and women who are his by creation and by redemption, expects that these talents and these capabilities shall be increased by use. Every talent must be



Dangers-2 -

employed in blessings others, and thus bringing honor to God. But physicians have been led to suppose that their capabilities were their own individual property; the powers given them for God's work they have used in branching out into lines of work to which God has not appointed them.

Satan works every moment to find an opportunity for stealing in. He tells the physician that his talents are too valuable to be bound up among Seventh-Day Adventists, that if he were free, he could do a very large work. The physician is tempted to feel that he has methods which he can carry independent of the people for whom God has wrought that he might place them above every other people on the face of the earth. But let not the physician feel that his influence would increase if he should separate himself from this work. Should he attempt to carry out his plans, he would not meet with success.

Selfishness introduced in any degree into ministerial or medical work is an infraction of the law of God. When men glory in their capabilities, and cause the praise of men to flow to finite beings, they dishonor God, and he will remove that in which they glory. The physicians connected with our Sanitariums and medical missionary work have by God's providence been bound to this people, whom he has commanded to be a light in the world. Their work is to give all that the Lord has given them,--to give, not as one influence among many, but as the influence through God to make effective the truth for this time.



## Dangers-2 1/2-

God has committed to us a special work, a work that no other people can do. He has promised us the aid of his Holy spirit. The heavenly current is flowing earthward for the accomplishment of the very work appointed us; but if this heavenly current is turned aside by our many diversions from the straightforward path marked out by Christ. Man's disregard of the Lord's instruction robs us of the strength he longs to impart.

*Our* Physicians are not to suppose that they can compass the world by their plans and efforts. God has not set them to embrace so much with their own labors merely. The man who invests his powers in many lines of work cannot take in hand the management of a Sanitarium and do it justice.

If the Lord's workers take up lines of work which ~~will~~ crowd out that which should be done by them in communicating light to the world, God does not receive through their labors the glory that should accrue to his holy name. When God calls a man to do a certain work in his cause, he does not also lay upon him burdens that other men can and should bear. The Lord does not want the minds of his responsible men strained to the utmost point of endurance by taking up many lines of work. All these lines may be essential; but God apportions to every man his duty according to his own wisdom. If the worker does not take up his appointed work, that which the Lord sees is the very thing he is fitted to do, he is neglecting duties which, if properly executed, would result in the promulgation of the truth, and would prepare men for the great crisis before us.

God cannot give in greatest measure either physical or mental power to those who gather to themselves burdens which he has not ~~appointed~~ appointed. When men take upon themselves such responsibilities,



### Dangers-3-

however good the work may be, their physical strength is over taxed, their minds become confused, and they cannot attain the highest success.

Physicians in our institutions should not engage in numerous enterprises, and thus allow the work which should stand upon right principles and exert a worldwide influence, to flag. God has not set his co-laborers to embrace so many things, to make such large plans, *in their allotted place* that they fail of accomplishing the great good he expects them to do in diffusing light to the world, in drawing men and women to where he is leading by his supreme wisdom.

The enemy has determined to counterwork the designs of God to benefit humanity in revealing to them what constitutes true medical missionary work. So many interests have been brought in that the workers cannot do all things according to the pattern shown in the mount. I have been instructed that the work appointed to physicians is enough for them to do, and what the Lord required of them was to link up closely with the gospel missionaries and do their work with faithfulness. He has not asked our physicians to embrace so large and varied a work as some have undertaken. He has not made it the special work of our physicians to go into the worst dens of iniquity in our large cities. The Lord does not require impossibilities of men. The work which he gave to our physicians was to symbolize to the world the ministry of the gospel in medical missionary work. The Lord does not lay upon his people all the burden of laboring for a class so hardened



#### Dangers-4-

by sin that many of them will neither be benefited themselves nor benefit others. If there are <sup>men</sup> who <sup>can</sup> take up the work of laboring for the most degraded, if God will lay upon them a burden to labor for the masses in various ways, let these go forth and gather from the world the means required for doing this work. Let them not depend on the means which God intends shall sustain the work of the third angel's message.

Our Sanitariums need the power of brain and heart of which they are being robbed by another line of work. Everything that Satan can do he will do to multiply the responsibilities of our physicians, for he knows that this means weakness instead of strength to the institutions with which they are connected.

Great consideration must be exercised in the work which we undertake. We are not to take large burdens in the care of infant children. (This work is being done by others.) We have a special work in caring for and educating the children more advanced in years. Let families who can do so, adopt the little ones, and they will receive <sup>a</sup> blessing in so doing. But there is a higher and more important work to engage the attention of our physicians in educating those who have grown up with deformed characters. The principles of health reform must be brought before parents. They must be converted, that they may work as missionaries in their own homes. This work our physicians have done and can still do if they will not sacrifice themselves by carrying such large responsibilities.



## Dangers-5-

The head physician in any institution holds a difficult position, and he should keep himself free from minor responsibilities; for these will give him no time for rest. He should have sufficient reliable help; for he has trying work to perform. He must bow in prayer with the suffering ones, and lead his patients to the great Physician. If as a humble suppliant he seeks God for wisdom to deal with each case, his strength and influence will be greatly increased.

Of himself, what can man accomplish in the great work set forth by the infinite God? Christ says, "Without me ye can do nothing."

John 15:5. / He came to our world to show men how to do the work given them by God, and he says to us, "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me: for I am meek and lowly in heart, and ye shall find rest unto your souls. For my yoke is easy, and my burden is light."

Matt. 11:28-30. / Why is Christ's yoke easy and his burden light? Because he bore the weight of it <sup>up</sup> on the cross of Calvary.

Personal religion is essential for every physician if he would ~~do the work essential~~ be successful in ~~watching the diseases~~ <sup>his work for the sick</sup>.

He needs a power greater than his own intuition and skill. God desires physicians to link up with him, and know that every soul is precious in his sight. He who depends upon God, realizing that he alone who made man knows how to direct, will not fail <sup>in his appointed work</sup> as a healer of bodily infirmities. <sup>or as a physician of the souls for whom Christ died.</sup>

One who bears the heavy responsibilities of the physician is



### ~~Dangers-~~

needs the prayers of the gospel minister, and he should be linked, soul, mind, and body with the truth of God. Then he can speak a word in season to the afflicted. He can watch for souls as one who must give an account. He can present Christ as the Way, the Truth, and the Life. The Scriptures come clearly to his mind, and he speaks as one who knows the value of the souls with whom he is dealing.

### Conforming to the World.

The Lord Jesus has said, "If any man will come after me, let him deny himself, and take up his cross daily, and follow me." /Luke 9:23./ Christ's words made an impression on the minds of his hearers. Many of them, though not clearly comprehending his instruction, were moved by deep conviction to say decidedly, "Never man spake like this man." /John 7:46./ The disciples did not always understand the lessons Christ wished to convey by parables, and when the multitude had gone away, they would ask him to explain his words. He was ever ready to lead them to a perfect understanding of his word and his will; for from them, in clear, distinct lines, truth was to go forth to the world.

At times Christ reproached his disciples with the slowness of their comprehension. He placed in their possession truths of which they little suspected the value. He had been with them a long time, giving them lessons in clear lines, but their previous religious education, the erroneous interpretations which they had heard the Jewish



teachers place on the Scriptures, kept their minds clouded. Christ promised them that he would send them his Spirit, who would recall his words to their minds as forgotten truths. "He shall teach you all things," Christ said, "and bring all things to your remembrance, whatsoever I have said unto you." John 14:26./

The way in which the Jewish teachers explained the Scriptures their endless repetition of maxims and fiction, called forth from Christ the words, "This people draweth nigh unto me with their mouth, and honoreth me with their lips, but their heart is far from me." They performed in the temple courts their round of service. They offered sacrifices ~~typifying~~ typifying the great Sacrifice, saying by their ceremonies, "Come, my Saviour," yet Christ, the One whom all these ceremonies represented, was among them, and they would not recognize or receive him. The Saviour declared, "In vain do they worship me, teaching for doctrines the commandments of men." /Matt. 15:9./

Christ is saying to his servants to-day as he said to his disciples, "If any man will come after me, let him deny himself, and take up his cross daily, and <sup>follow</sup> ~~come after~~ me." But men are as slow now to learn the lesson as in Christ's day. God has given his people warning after warning, but the customs, habits, and practices of the world have had so great power on the minds of his professed people that his warnings have been disregarded.

Those who act a part in God's great cause are not to follow the example of worldlings. The voice of God is to be heeded. He



### Dangers-3-

who depends on men for strength and influence leans on a broken reed.

Depending on men has been the great weakness of the church. Men have dishonored God by <sup>failing</sup> ~~failly~~ to appreciate his <sup>sufficiency</sup> ~~efficiency~~ by soveting the influence of men. Thus Israel became weak. The people wanted to be like the other nations of the world, and they asked for a king. They desired to be guided by human power which they could see, rather than by the divine, invisible power that till then had led and guided them, and had given them victory in battle. They made their own choice, and the result was seen in the destruction of Jerusalem and the dispersion of the nation.

We cannot put confidence in any man, however learned, however elevated he may be, unless he holds the beginning of his confidence firm unto the ~~the~~ end. What must have been the power of the enemy upon Solomon, a man whom Inspiration has thrice called the beloved of God, and to whom was committed the great work of building the temple. In that very work Solomon made an alliance with idolatrous nations. And through his marriages he bound himself up with heathen women. Through their influence he in his later years forsook the temple of God to prepare groves for their idols.

So now, men set God aside as not sufficient for them. They resort to worldly men for recognition, and think that by means of the influence gained from the world they can do some great thing. But they mistake. By leaning on the arm of the world instead of the arm of God, they turn aside the work which God desires to accomplish through



## Dangers-2-

his chosen people.

When brought in contact with the higher classes of society, let not the physician feel that he must conceal the peculiar characteristics which sanctification through the truth gives him. The <sup>who</sup> physicians ~~is~~ unite with the work of God are to co-operate with God as his appointed instrumentalities: they are to give all their power and efficiency to magnifying the work of God's commandment-keeping people. Those who in their human wisdom try to conceal the peculiar characteristics that distinguish God's people from the world will lose their spiritual life, and will no longer be upheld by his power.

Never let the idea be entertained that it is essential to make an appearance of being wealthy. There will be a strong temptation to do this, with the thought that it will give influence. But I am instructed to say that it will have just the opposite effect.

All who seek to uplift themselves by conforming to the world set an example that is misleading. God recognizes as his those only who practice the self-denial and sacrifice which he has enjoined. Physicians are to understand that their power lies in their meekness and lowliness of heart. God will honor those who make him their dependence.

The style of a physicians' dress, his equipage, his furniture, weight not one jot with God. He cannot work by his Holy Spirit with those who try to compete with the world in dress and display. He who follows Christ must deny himself and take up the cross.



## Dangers-10-

The physician who loves and fears God will not need to make any outward display in order to distinguish himself; for the Sun of Righteousness is shining in <sup>his</sup> heart and is revealed in his life, and this distinguishes him. When men work in Christ's lines, they will be living epistles, known and read of all men. Through their example and influence men of wealth and talent will be turned from the cheapness of material things to lay hold on eternal realities. The greatest respect will ever be shown to the physician who reveals that he receives his directions from God. Nothing will work so powerfully for the advancement of God's instrumentality as for those connected with it to stand steadfast as his faithful servants.

It is God's plan that even worldly people who come to our Sanitariums shall have a sense of security while there, because they are in a place where prayer is offered up to God. They are to see that there is in the world a people who possess talent and knowledge, yet who are not vain and self-exalted.

The physician will find that it is for his present and eternal good to follow the Lord's way <sup>of working</sup> for suffering humanity. The mind that God has made he can mould without the power of man, but he honors men by asking them to ~~work~~ co-operate with him in this great work.

Many regard their own wisdom as sufficient, and they arrange things according to their judgment, thinking to bring about wonderful results. But if they would depend on God and not on themselves, they



## Dangers-II-

would receive heavenly wisdom. Those who are so engrossed with their work that they cannot find time to press their way to the throne of <sup>obtain</sup> grace and ~~SECURE~~ counsel from God, will surely <sup>turn</sup> sway the work into wrong channels. Our strength lies in our union with God through his only begotten Son and in our union with one another.

The surgeon most truly successful is he who loves God, who sees God in his created work, and worships him as he traces his wise <sup>most successful</sup> arrangement in the human organism. The physician is he who fears God from his youth, as did Timothy, who feels that Christ is his constant companion, a friend with whom he can always commune. Such a physician would not change his position for the highest office the world could give. He is more anxious to honor God and secure his approval than to secure patronage and honor from the great men of the world.

## Prayer.

Every Sanitarium established among Seventh-Day Adventists should be made a Bethel. All who are connected with this branch of the work should be consecrated to God. Those who minister to the sick, who perform delicate, grave operations should remember that one slip of the knife, one nervous tremor, and a soul may be launched into eternity. They should not be allowed to take so many responsibilities that they have no time for special seasons of prayer. By earnest prayer they should acknowledge their dependence upon God. <sup>Only through</sup> ~~with~~ a sense of God's pure truth in the mind and heart, <sup>only through</sup> with the calmness and strength that



### Dangers-13-

He alone can impart, are they qualified to perform those critical operations which mean life or death to the afflicted ones.

The physician who is truly converted will not gather to himself responsibilities that interfere with his work for souls. ~~Christ~~  
*Since without Christ we*  
~~cannot, without us we~~ can do nothing. ~~/John 16:5./~~ *How then* can a physician or a medical missionary engage successfully in his important work without earnestly seeking the Lord in prayer? Prayer and a study of the world bring life and health to the soul.

The Lord will do wondrous things for the truth's sake, and that his name may be glorified. But he requires that the people who engage in his service shall keep their minds ever directed to him. Every day they should have time for reading the word of God and for prayer. Every officer <sup>and every</sup> soldier under the command of the God of Israel needs time in which to consult with God and seek his blessing. If the worker allows himself to be drawn away from this, he will lose his spiritual power. Individually we are to walk and talk with God; then the sacred influence of the gospel of Christ will appear in all its preciousness.

A work of reformation is to ~~be~~ be carried on in our institutions. Physicians, workers, nurses, are to realize that they are on probation, on trial for their present life, and for that life which measures with the life of God. We are to put to the stretch every faculty, every nerve and muscle, in order to bring saving truths to the attention of suffering human beings. This work must be carried on in



## Dangers-13-

connection with the work of saving the sick. Then the work will stand forth before the world in the strength which God designs it shall have. Through the influence of sanctified workers the truth will be magnified. It will go forth as a lamp that burneth.

### Exorbitant Fees.

Honesty, integrity, justice, mercy, love, compassion, and sympathy are embraced in medical missionary work. In all this work the religion of the Bible is to be practiced. The Lord does not want any one to labor as his representative who follows the wrong customs and practices of worldly physicians in treating suffering humanity. Our physicians need to reform in the matter of making high charges for critical operations. And the reform should extend farther than this. Often an exorbitant sum is charged for even small services, because physicians are supposed to be governed in their charges by the practices of worldly physicians. There are those who follow worldly policy in order to accumulate means, as they say, for God's service. But God does not accept such offerings. He says, "I hate robbery for burnt-offering." /Isa.61:8./ Those who deal unjustly with their fellow-men while professing to believe my word, I will judge for thus misrepresenting me.

As these things were presented before me, my Teacher said, The institutions <sup>that</sup> depend upon God and receive his co-operation must ever work according to the principles of the law of God. To charge a



#### Danger-14.

large sum for a few moment<sup>ary</sup> work is not just and right. Physicians who are under the discipline of the greatest Physician the world ever knew, must let the principles of the gospel regulate every fee. Let mercy and the love of God be written on every dollar received.

When our Sanitariums are conducted as they should be, a large<sup>N</sup> medical missionary work will be done. Every worker will do his work in such a way and with such a spirit that he will shine as a ~~right~~ light in the world.

God calls for the doing of practical, Christlike work.

The patients who come to our Sanitariums are to see carried out the principles laid down in the fifty-eighth chapter of Isaiah. Those who have accepted the truth are to practice it because it is the truth. In the work of God in our institutions the truth is to be preserved in all its sacred influence.

The medical practitioner should in all places keep his religious principles clear and untarnished. Truth should be paramount in his practice. He is to use his influence as a means of cleansing the soul by the healing beams of the Sun of Righteousness. When a time comes that physicians cannot do this, the Lord would have no more medical institutions established among Seventh-day Adventists.

#### The Tithe.

The men connected with the institutions of God's appointment are to be careful to acknowledge God in all their ways. They are to



## ~~Danger-15~~

show that to him they owe their intellect and all their capabilities. As did Abraham, they are to pay tithe of all they possess and all they receive. A faithful tithe is the Lord's portion. To withhold it is to rob God. Every man should freely, willingly, and gladly bring tithes and offerings into the storehouse of the Lord. In so doing he will receive a blessing. There is no safety in withholding from God his own portion.

The Lord says, "Will a man rob God? Yet ye have robbed me. But ye say, Wherewith have we robbed thee? In ~~ix~~ tithes and offerings. Ye are cursed with a curse; for ye have robbed me, even this whole nation. Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts. And all nations shall call you blessed; for ye shall be a ~~delightful~~ <sup>delightome</sup> land, saith the Lord of hosts."

Mal. 3:8-12./

### Observance of the Sabbath.

Let no man, because he is a physician, feel at liberty to do those things which God has forbidden. He should not, because he is a physician, travel on the Sabbath unless this is a necessity in order to



## Dangers-16

relieve suffering. He should plan his work so as to obey God's requirements. The Lord says, "Verily, my Sabbath ye shall keep; for it is a sign between me and you throughout your generations." /Ex.31:13./

When there is real suffering to be alleviated, it is not a desecration of the Sabbath for physicians to travel upon it; but unimportant cases should be deferred. God sanctified and blessed the ~~xxx~~ seventh day, and it is to be kept as his ~~3~~ sacred memorial.

God created the world in six days, and rested upon the seventh.

"Wherefore," he declares, "the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations, for a perpetual covenant." /Ex.31:16./ Those who keep God's commandments may claim <sup>the</sup> promises contained in Isa.58:11-14.

The instruction given in this chapter is full and decided. Those who refrain from labor on the Sabbath may claim divine comfort and consolation. Shall we not believe God? Shall we not call holy the day which he calls holy? Man should not be ashamed to ~~xxx~~ acknowledge as sacred that which God calls sacred. He should not be ashamed to do that which God has commanded. Obedience will bring him a knowledge of what ~~xxx~~ constitutes true sanctification.

Let there

~~xxxx~~ ~~xxxx~~ be no robbery of God in tithes and offerings, no desecration of God's holy time. Man is not to do his own pleasure on God's day. He has six days in which to work at secular business, and God ~~xxx~~ claims the seventh as his own. "In it," he says, "thou shalt not do any work." /Ex.20:10./ The servant of God will call sacred that which the Lord calls sacred. Thus he will show that he



has chosen the Lord as his Leader. The Sabbath was made in Eden, when the morning stars sang together, and all the sons of God shouted for joy. God has placed in it our charge. Let us keep it pure and holy.

### *The Importance of Obedience.*

Subtle, dangerous temptations will come to the physician who believes the truth for these last days. That which would be condemned in a worker <sup>of</sup> in another class is supposed to be admissible in a physician. Thus a multitude of sins are covered up, sins which are registered in the books of heaven as a departure from Bible principles. These temptations the physician may resist if he understands his peril and stands fast by his Saviour. If true to the word of God, we are on the side of Christ, on the side of the loyal, holy angels; we stand under the shield of Omnipotence. Of whom, then, should we be afraid?

There are those who cannot appreciate the gospel of Christ sufficiently to practice it in every line of their work. These will criticize. Those who are superficial and selfish do not know God or Jesus Christ by an experimental knowledge, and they are always faithless. In their eyes small obstructions appear as mountains. There is always a lion in the way.

The Lord requires truth in the inward parts. He will give the Holy Spirit to all who ask him in faith. He calls for men to act as gospel ministers, to act as physicians, whom no flattery can cause to



swerve from the truth. Ministers and doctors are to be under the rule of God. He in whose heart the Spirit of God bears rule will follow the example of Christ. The life, the character, will be so Christlike that it will roll back the unjust reproach from the pure truth of Christ.

There must be no failure in God's work. Every thought, every plan, must be in harmony with God's expressed will. He is our Creator, our Redeemer, our Counsellor; he is to be the first, and last, and best in everything.

In obedience to the commandments of God the soul will receive the best of everything. Every blessing may be enjoyed with the favor of God when heart, mind, and life are consecrated to his service. If men would accept Christ, and see the binding ~~his~~ claims of the law of God, they would not take a neutral position, but would stand out in full confidence, and say, The Lord is my helper. He is the only true God, and Jesus Christ whom he has sent is the supreme and everlasting good. Thus they would secure for themselves the grand promise<sup>s</sup> of God.

This is an individual work. Every worker in God's cause should strive to become more and more efficient. There must be no careless disregard of God's expressed will. The laborer together with God must live by every word that proceedeth out of the mouth of God. Let us individually draw nigh to the mount, that we may understand what the Lord commands, and then obey.

*Ellen G. White*



Arrived Pt.Said, 8 A.M., April 26, 1899

Wednesday Morning.

Boatmen coming in the distance, chanting to time of oars.

Coming near. Reached ship. Look out port-hole.

Fellows going up steps. Ship surrounded.

Pt.Said, April 26, 1899

Landed 8 A.M.

Boats and boatmen

Coal barges unloading

Custom House

Porters, big trunk. Live on beans and oil.

Arab pig merchant

Pig ready to sell. Bound on table.

Kills and sells to Christians while they wait.

Will not eat himself.



A Dragoman representing Continental hotel came on board ship in harbor before breakfast. Gave me information about boats.

Found best way to go to Cairo, then Alex. then back to Port Said Sunday at 7 P.M. Take boat at 8 P.M. Jaffa in morning. 4 days in Palestine for \$20. without hotels.

Took train 9 A.M. for Cairo. Run till 12 to Ismaili along canal. Sea both sides till 11 A.M. Passed several villages.

Fruit sellers.

Bought dates, oranges, cucumbers, bread, Pistachio nuts, figs in basket.

Small boys in shirts ran after train shouting "Baksheesh"

Mutton markets

Man held up leg of mutton at window. Fried fish.

*Picture*



Men pulling sail boats. 1.2.3, according to size.

No clothes but cotton sheet around shoulders.

*Problems*

Sometimes 3 or more <sup>close</sup> together.

Dredges alongside discharging mud on the shore.

Always at work.

Passed "Egypt", mail steamer, going east through the canal. Self-propelled.

Sand as far as eye can reach on all sides.

High banks of mud on the canal. Not a camel yet.

Left trunk, blanket and typewriter in care of A. Loupp, Pt. Said.

Just passed first camel.

Picking up a breakfast from the sage brush in the sand.



**Canal from Cairo, with boats**

A fine lake where the ships pass when going through the canal, or wait for turn.

Great Sahara stretching out to N. and S.

Dragoman wanted to go to Cairo with us. Willing to go for 6 s. a day and pay his own car fare and board for only 2 days.

Expected to cheat us enough to make up.

All along canal irrigated fields, palms, small villages, boats going or coming. Many ruined mud huts and villages, women herding goats and sheep. Irrigating wheels worked by cows and oxen.



2:30 P.M.

Whole country covered with fields, date palms, tall and thrifty, irrigation, strings of donkeys and camels along the canals.

Almost a forest of palms as far as eye can reach, just blossoming. In one month white, two months yellow, three months red, then black and ripe.

Most wretched mud houses. Worse than Mexico.

Splendid fields of rye, clover, all kinds of fodder.

Sugar cane.

3:00 P.M.

At a little station boy brought out flat loaves of bread like tortillas. Bought one and ate for dinner.

Cows, calves, camels, mules, donkeys, all pump water.

Donkey's front feet tied together, so as not to run away.

Pumping cows blind-folded.

3-4 P.M.

Going through land of Goshen. has been located.

Wooden plows. Men work with short hoes. Do not bend knees.

Women carry everything on heads, even little straw bundles.

Very erect.

( just like Mexico )

Everybody and everything works.

Men dipping water from canal with well sweep



Brickyard same as in ancient times

Sheep eating refuse, picking over straw

Picking over straw before using for brick.

Women carrying great baskets of wet brick on heads

4 P.M.

An hour from Cairo. Rich, clay loam, wonderfully fertile. Every foot cultivated.

People all look happy and contented.

Grain-wheat and rye. Yellow for harvest.

Hot day. Men with shawls folded round their heads to keep off heat. Turks with thick heavy overcoats, fur trimmed. Arabs with one thin gown. Look like men running around in night dress.

4:30

Large groups of high palms and villages all over plain each side, almost speaking distance. No isolated houses.

Have seen no herds of hogs. Many sheep and goats.

Many women wear black shawls, and some men.

Mountain range to west. Must be-----

Washing machine

(picture)



4:40 Must be near Cairo. Fine large two and three story residences, or villas, surrounded by beautiful walks and gardens. Must be coming into the city.

May 1, 1899.

At Jaffa, ancient Joppa, at 9 A.M. A swarm of boats came off through the surf, each manned by two to a dozen men, Cook's, Gaze's, Floyd's and hotel boats. Our man found us; took us ashore for 2 shillings each, and showed us the house of Simon the Tanner, where Peter saw a vision on the house top.

Tuesday, May 2, 1899.

Ride from Jerusalem to Jericho.

Hot malted nuts.

Started 6:20.

Three horse carriage.

Big Arab guide.

Bands of Beduins

Caravans of Camels--85

Charcoal

Distant view of Mt. of Olives.

Poppies

Blue flowers.

Samaritan palm

Cucumbers



Cucumbers

Oranges-no via ,whiskey,beer

Bells on horses

Limestone hills

Gilgal-Modern Jericho

Old Jericho

Oleanders

Beduoin camps

Boys and girls naked

Elish's fountain

Boys,negro,swimming

Dinner-Gilgal hotel

Cucumbers,eggs,peas,hot water,oranges,granuts,  
grape juice,fruit wocoa,graham bread.

Stopped 10 A.M.to 1:30 P.M



### Ride to Jordan and the Dead Sea

Took a nap

Read 11 Kings about Elijah.

Very hot riding-dusty. A little breeze. In summer travelers come in the night. "Go to Jericho", a saying like "Go to hell".

Road to Dead Sea look like Western Nebraska or Utah desert.

Bridge of bushes and cornstalks over brook Chereth.

### At Dead Sea

Could see tower on Mt. Olivet. Across the sea, Mt. of Moab; to the north, Nebo and Pisgah, wilderness of Judea, near Jericho, Mt. of temptation. High peak overlooking all the land.

Went in swimming in Dead Sea. Water clear. Oily sensation. Steep bank. Soon over head, but could not sink. About like Salt Lake. Seemed the same. Gathered pebbles from beach. Took bottle of water.

### At Jordan Ford

Water muddy. Pilgrims washing clothes. Margin full of foot prints. No bottle. Made and filled a bottle of reeds growing on shore. Ride back very hot and dusty. Dust bitter and salt like Dead Sea.

Hotel at 5:30. Washed and soon fell asleep. Waked every few minutes by barking of dogs. Waked at 10 minutes after 3 A.M. Dressed soon and got off for Jerusalem. Stopped to rest at 5:00



o'clock at Good Samaritan Inn. Reached Ain Shemish  
Khan at 7:00. Stopped to feed horses and ate breakfast. Hot  
water from the spring.

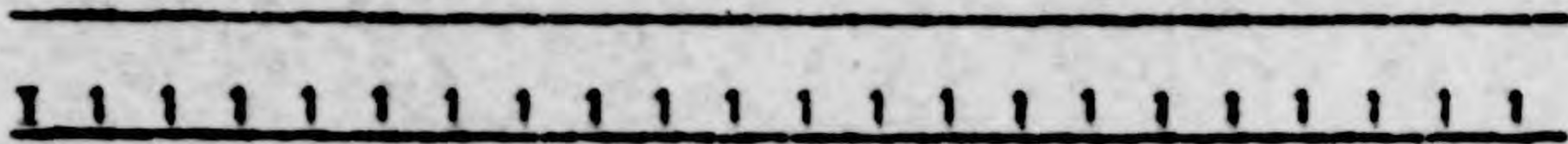
Thursday, May 4

Damascus gate

Tropeon valley

Herod street, or cotton gate

Turkish bath



Blinds for emperor

Entrance 1000 feet long, 20 feet wide, 24 feet high.

(Drawing)

Robinson's arch

Jew's mailing place



Floyd Sheik

"Madam, I'm stupid", polite remark.

Conductor

Q. "Do you speak English?"

A. "Yes, better than you."

Adventure with the Bedouins, surrounded by 100.

Old Sheik's trick sending robbers to rob travelers to Jericho without escort.

Adventure at Dead Sea.

Englishman's bath.



Jerusalem to Jaffa (by rail)



May 2, Port Said, 1.P.M.

Just starting for Alexandria. Arab just pulled in the mooring rope chanting a responsive prayer for Mahomet to help them.



Alexandria

Butter of Sesame Seeds. Sold at 7 cents per pound.

Process of Manufacture.

Seeds in skins soaked for one hour then put in a tub 8 x 2 feet. Revolving arms stirred up continually till hulls loosened and rubbed off. Wood ashes mixed in proper amount. After hulls are loose, put in large tubs with cold water. Soaked  $1/2$  hour, then hulls and ashes sink to bottom; seeds rise. Change water three or four times, till bitterness of seeds is removed. Next dry and roast in a large oven.

(Drawing)



Seeds dried with a top heat, smoke not touching seeds because confined to top of oven and creeping out beneath the top of the door.

The seeds are slightly roasted and put in the mill hot. Ground by big flat stones, looking like old-fashioned millstones. Small stream of very fine soft paste flows from each mill, three mills feeding one tub. Put up in cans and soldered up. Grayish in color, not so sweet as peanut butter.

Been made in Egypt great length of time.

Ground by steam mills and hand mills.

A clean good product much used in Alexandria. Wholesome and readily digested. A perfect emulsion.

Sesame seed used in bread in Southern Italy, Greece, Egypt, Syria. Both mixed in and sprinkled over cakes, very thick. Supplies the oil needed with bread. Also used with beans and other vegetables. The oil is also much used, but the paste or emulsion is better.



Foods Peculiar to the Orient

Artichoke

Many different beans, lentils, and peas. A peculiar legume,

1 large pea in the pod.

Roast when green by putting on coals. Very nice.

Roasted peas also very good.

Grape leaves for greens.

Pistachio nuts and many other nuts-Turkish, hazel, pine nuts,  
walnuts, etc.

Hawthorn, hespoles, called Japanese fruit.

Egypt Italy

Mulberries

Hemlock (a different name)

Squashes of many kinds

Rice, mixed with red clay.

Salted ripe olives.

Soft curd cheese (Mutch cheese)

Dried curd in balls

Salted tomato pulp. Keeps six months; put up in kegs.

Small whitish Egyptian dates.

Large red Egyptian dates.

Both kinds rather dry and hard.

Tunis or Algerian dates on stems, in boxes, very sweet, soft, fine,  
clean, not so large as Egyptian.



Prices: Egyptian dates, 2-4 cents a pound, 8% off.

Tunis " 8 -10 cents a pound, 8 % off.

Figs, separate in boxes or bags, 5-8 cents a pound.

Figs in big or little sacks, at 2 cents a pound, very good and sweet, and ought to answer perfectly well for fruit-coco.

Figs in boxes very cheap.

Walnuts, 5 cents a pound

Hazlenuts, 5 cents a pound.

Almonds, 7 cents a pound, in shells.



Okra, green and dried on strings.

Bread, round, flat, raised loaves, rather sour but made of coarse meal.

Unleavened, thin cakes. First kind baked on stones under the tin; the other baked outside, fire underneath; cow dung fuel.

Round rings, covered with sesame seeds.

Sweet cakes.

Pies, nuts, cheese pies.

### Drinks

Licorice water, lemonade. Honey water. Many different kinds of sirups.

Condensed grape juice.

Sweet wine from raisins.

Melons, water and muskmelons.

### Coconuts.

Nuts buried in a sweet paste.

Melted butter in big square cans from upper Egypt. Keeps fairly well when sealed.

Preserved cocoanuts.

Sweets containing nuts.

Nut pies.

Turkish delight.

Thin sheets of sweet paste like Mexico.



Bon bons of various sorts, rounded by shaking in big bowls  
suspended by a rope.

Lentil cakes, cooked in grease like doughnuts.

An Egyptian Bellows

goat skin worked by boy.

Athens, May 12, 1899.

Acropolis

Panorama

Bay of Salmos

Temple of Esculapius

Temple of Bacchus

Olympian Games

Same place as in old times.

Poisonous snake and snails.



Mispah, May 4, 1899.

North

Gibeon

Ramala

Rock Rimmon

Bethel

Berooth

Jeroboam.....

Mt. Olives

Mt. Geopus

Nob

Gihean . . . of Saul

Ramath--Samuel

Beyond Jordan

Mispah of Gilead

Jabath.....

Mt. Nebo

Pisgah

Plain of Gibeon

East and South

Mt. Olives

Jerusalem

Bethlehem

Ain Karim John Baptist  
(south)

West

Med.

Plain Sharon.

Hills

Nob

Gihean

Ramah

Rock Rimmon

Berooth

Bethel

Ramallah (Quaker Mission)