

JOHN HARVEY KELLOGG (1852-1943)

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

CHRISTIAN HELP BANDS

O B L I G A T I O N .

The undersigned, desiring to receive a special course of training for the purpose of becoming qualified to engage as a Medical Missionary Nurse in connection with the Christian Help Band Work, hereby expresses ___ desire to receive such a course of instruction, and agrees that ___ will employ the skill and information obtained, in connection with the organized Christian Help Work under the supervision of the S.D.A. Medical Missionary and Benevolent Association, Providence permitting, for at least three years, and that ___ will not, without receiving a further course of instruction at the Battle Creek Sanitarium, or some other qualified institution, unless by special license from the S.D.A. Medical Missionary and Benevolent Association, undertake to practice as a professional nurse, or to engage in nursing for compensation.

DATE. _____

WITNESS. _____

OUTLINE OF ORGANIZATION OF CHRISTIAN HELPERS' BAND.

The objects of the organization of Christian Helpers' Band are as follows:--

1. To relieve the sufferings of the sick, to supply the necessities of the needy, to comfort those in distress, to uplift the fallen, and to bring a knowledge of Christ to the unconverted.
2. To befriend the orphans and fatherless, provide for them temporary homes, and send in their names to the officers of the International Health and Temperance Association that permanent homes may be obtained.
3. To assist those who may be in need of skilled medical advice or care in obtaining the needed attention.
4. To aid in awakening among professed Christians a missionary spirit.

Each band will consist of the following members:--

1. A Leader.
2. A Gospel Worker.
3. A Missionary Nurse.
4. Three Mothers' Helpers.
5. Three Burden Bearers.

The leader shall be appointed by the Executive Committee of the International Health and Temperance Association, from whom he shall receive a commission as a Medical Missionary.

The duty of the Leader shall be--

1. To aid in organizing a band of Christian helpers in the community where he resides.

2. To preside over the weekly meetings of the Band.
3. To assist each member of the Band in the particular work assigned him, to keep a record of the work done, and to send a monthly report of the same to the Secretary of the International Health and Temperance Association.
4. To keep the accounts of the Band, to forward moneys or articles which may be collected for the Orphan's Home, or other benevolent enterprises, and to conduct business or other correspondence relating to the work of the band.

It shall be the duty of Gospel Workers to hold Bible readings on Gospel subjects and such other religious exercises as may seem necessary and advisable in connection with the work of the band, keeping in mind the thought that the work of the band is expected to be Christian and evangelical, but not theological or sectarian in character.

The work of the Missionary Nurse shall be to visit the sick, to give them helpful suggestions respecting such hygienic care as their cases may require, to administer such simple treatment as maybe needed except when a physician is in attendance, in which case no treatment should be given without first consulting the physician, and to see that the condition of the sick person is made as comfortable as possible and that the conditions most conducive to health shall be supplied so far as the circumstances will permit. In most instances the missionary nurse will be unable to act as a constant attendant, but will undertake to accomplish as much as possible by frequent brief visits for the administration of treatment when proper, and by giving helpful instruction to the patient and friends.

The duties of the Mothers' Helpers shall be to aid the sick mothers in the care of their families, and secure assistance for them, and when necessary to instruct mothers in cleanly and healthful modes of housekeeping, in the healthful care of their children, healthful cookery, healthful dressing, and whatever is conducive to the health and comfort of the household.

The duties of the Burden Bearers shall be to render themselves useful in a way in which their services may be properly and helpfully employed in assisting the sick and worthy poor, especially in such duties as splitting and sawing wood, clearing up premises, milking cows, preparing the home for winter, storing crops, &c. This class of workers will of course consist of young men.

It shall be the duty of all the members of the Band to adhere closely to the instruction given them by the leader, to follow the principles of health and temperance, as taught and practiced at the Sanitarium, and to endeavor to enlist the services of others in this philanthropic work.

Each member of a Band will be authorized to begin his work by a commission from the executive committee of the American Health and Temperance Association.

TOPICS FOR CHRISTIAN HELP LIBRARY.

I. Christian Help Work.

Christian Help Work.	M.M. 1898, 59
Importance of Christian Help Work.	M.M. 1894 120
Organized Christian Help Work.	" " 1893 81

II. Ways For Beginning The Work.

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How to Find the Needy.	1894 119
Rules for auxiliary Society.	" " 123
How to Begin C.H. Work at Home.	" " 182
The Beginning of Regular Work.	" " 377
Necessary Steps in Organisation.	" 1893 137
Outfit for C.H. Bands.	" 1893 147

III. What The Worker Should Be.

Personal Element in C.H. Work.	M.M. 1895 153
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IV. Ways to Help.

A Crop For the Lord.	M.M. 1895	112
A Practical Way To Help THE Poor.	" "	113
Our Money, its Relation To The C.H. Work	" "	89
Practical Charity.	" 1894	330
Wise Benevolence.	" "	378

V. Lines Along Which Instruction is Needed.

(a) Social Purity.

"Stone Her "	G.H. 1893	274
Social Purity Work For Fathers. Par.	" 1895	111
Safeguards to Purity.	1893 G.H.	82

(B) Child Culture

Work For Children.	M.M. 1895	27
Possibilities in Boys.	" 1894	143
Children's Meetings	" 1894	347
Child Training	" 1893	111
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Teaching Cruelty To Children	G.H. 1895	14
Positive and Negative Training	" "	176
Education of the Infant By Touch	" "	216
Want of Thoroughness in the Training of Girls	1890	16
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Reading for Children	" 1889	17
Children's Questions	" 1893	147
Books as Bad Educators	" 1889	48
The Mother's Privilege	1893 G.H.	240
Concerning Mothers	G.H. 1893	245
A Wise Mother	" "	272
Training Children to a Sense of Duty.	" 1889	372
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Unintentional Home Training in Evil	" 1894	206
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Education of Environments	" "	238

V.(b) 3.

Where are the Children. Par.	G.H. 1894	239
Responsibility of Motherhood.	" "	366
A Sermon For Mothers	" "	369
What Shall be Done With the Little Girl	" 1890	50

(c) Dress

Healthful Dress.	M.M. 1894	250
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(d) ~~HEALTHY~~ Diet.

Healthful Diet, How to Introduce It.	M.M. 1894	283
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VI. Miscellany.

The Foot That Gets Tired. Poem.	M.M. 1895	129
Force of Deeds. Par.	" "	138
A Single Stitch. Poem.	" "	97
Lift Me Up. Par. & Poem.	" "	110
The Great Commission. Par.	" "	68
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Doing and Living.	" "	79
No Prayer Lost	" "	90
The Best Fruit. Par.	" "	92
Work With God. Par.	" "	92
None of Our Business. Poem.	" "	1

VI.

Stagnant Blessings.	Par.	M.M. 1894	79
Why Don't Christians Help	Par.	• •	79
Daily Life	Par.	• •	157
Love and Duty.		• •	173
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The Shinning Clue		G.H. 1890	338
A Family Night	Par.	• 1893	145

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CHRISTIAN HELP WORK.

Why do it? Because our lives and destination depend upon it.
 Angels of God are waiting to see if we embrace opportunities
 within our reach for doing good. V. 3 - 540.
 R. & H.

The Lord himself has made us to differ, some poor, rich,
 afflicted, for to develop character. R. & H. 16 - 86.

If your efforts prove unsuccessful 99 times and you receive
 only reproach, insult, hatred, ^{and} the 100th, effort is a success, -one
 soul saved; this will a 1000 times pay for all your efforts.
 R. & H. 16 -86.

A thousand little attentions we can manifest in friendly
 words,,pleasant looks, which will be reflected back. R.& H. 25-86.

The work we do, or do not do, tells with tremendous power
 upon our lives and destinies. R. & H. 25 -86.

No one to be looked upon with indifference or as unimportant.
 R. & H. 49 - 95.

Every Divine resource is placed at the disposal of man.
 R. & H. 49 - 95.

Go from house to house, and family to family and recite A.B.C
 of Christian Experience. R. & H. 49 -95.

Must not abandon because degraded. R. & H. 49 - 95.

The Lord does not design that human power should be paralyzed
 but by co-operating with God, the power may be efficient for good.
 R. & H. 43 - 92.

Our lives should be consecrated to the good and happiness of
 others,- as our Saviour's. 3 - 539.

Watching for opportunities to cheer, lighten and relieve
 sorrows and burdens, by acts of kindness and deeds of love. 540.

What is needed. Energy, tempered with patience and ambition,
and balanced by wisdom. Test. 3 - 540.

Object for which we were created. To bless humanity and
glorify God. Test. 4 - 354.

God wants right-thinking and intelligent men to do the great
work for souls. Test. 4 - 67.

The influence of every good deed is reflected upon our own
hearts. T. 4 - 72.

Judicious labor will accomplish good results. T/ 4 - 73.

We should not hold ourselves aloof from our fellow-men, but
come close to them, for their souls are as precious as our own.
T. 4 - 73.

Nothing will give greater spiritual strength, and greater
increase of earnestness, and depth of feeling, than visiting and
ministering to the sick and desponding. T. 4 - 76.

Loyal and intelligent Christian. Test. 4 - 116.

Should study to imitate the life of Christ. T. 4 - 135.

✓ He stirred up no strife, resented no personal injuries, but
went about doing good. T. 4 - 139.

Order and cleanliness is the Law of Heaven. Test. 4 - 142.

Those who take hold of C. H. Work, will find ~~they~~ will be a
present help in every time of need. S.S.W. No. I - '96.

In the day of final reckoning it will be seen that the salva-
tion of every soul is dependent upon the fruit borne in good works.
R. & H. 3 - '97.

* He identified his interest with every interest of the people
as did Christ. R. & H. - Y. - I. 10 '97.

Those who are defective in character, are the very ones God
enjoins us to help. R. & H. 7 '97.

Remember that Jesus is beside you wherever you go, noting
your words and actions. Y - I - 597.

Doing good to others with unselfish motives.

Work for the degraded. Angels work. St-C. 96. V. 3 - 522.

CHRISTIAN HELP WORK

- This work brings us into closer relationship with Christ. Test. 2 - 25
- X No duty of church who persist in using tea, coffee etc. T. I - 225
- Nothing will give greater earnestness. T. 4 - 75
- Children should help the poor and needy. R. & H. N 8 '93.
- Young should be trained to work for others. R. & H. 8, 10, '93
- Kindness to poor, sick or bereaved, obtain influence over them. R. & H. 18 '83.
- Through this work the soul is purged. R. & H. 26 '93.
- This branch of Home Miss. Work not to be neglected. R. & H. 50 '90.
- Loving deeds done here for Christ will be part of our pay in Heaven. R. & H. 8 '91.
- X Where faith in sick are visited, poor cared for, naked cloth- of ed. S & T Mar. 20 '93.
- Even the heathen who have practiced will be saved. Jer. 6 S of T. Aug 7 '93.
- I. To call out exercise of Mercy and Love. S of T. June 13 92
- Give to eat, when man says he is hungry give him. R&H. 26 '93.
- The work of helping and blessing, and helping needy left to us. R. & H. 26 '93.
- Minister to suffering and afflicted the most pleasing to Christ. R. & H. 25 '93.
- This work brings us into closer relationship with Christ. Test. 2 25.

No duty for church to help those who persist in using tea,
coffee and tobacco. Test. I 225.

If you can do no more, speak words of life, courage and hope.
R. & H. 8 '94.

Those who fail to do this whatever ~~xxxxx~~ else they may do
will fail to please God. R. & H. 8 '94.

Christ's love in us is expressed by the above test.
R. & H. 8 '94.

Christ was quick to catch the first inclination of need and
suffering. R. & H. 32 '91.

Best way of getting into the light; to hunt up someone worse
off than yourself. X V
9 - 2 I2I.

We are to interest ourselves in every case of suffering.

When we ask "Give us our daily bread" God R. & H. 25 '93.

looks to see if we will give to others. R. & H. 27 '93.

What this evidence is that we have the righteousness of Christ
S of T. 31 '92.

God works a miracle on human hearts to supply others.
R. & H. 27 '93.

Can do it without conscious effort on our part.
R. & H. 27 '94.

Some do deeds of kindness as unconsciously as others do good.
R. & H. 27 '94.

Will receive greater reward who have pitied orphan, afflicted
and oppressed. R & H. 27 '94.

The true Christian works from principle not impulse.
T. 32 I49.

He will not let the prince of darkness hurt one hair of our
head. R & H. 6 '95.

Kind words, looks, deeds and thoughtful consideration of
others are the fruits that grow on Christian trees. R. & H. I9 '89.

✓ Caring for the needy, fatherless and widows, are genuine
fruits.

R & H. I6 '86.

(Best paper on the work.)

When the King investigates, these do-nothing, illiberal,
X S-Saules, will (find) learn Heaven is for those who have been
workers.

R & H. I6 '86.

Whom Christ will welcome.

R & H. I6 '86.

THE ORGANIZATION OF CHRISTIAN HELP BANDS.

A number of Sanitarium workers, medical students and trained nurses, are now in the field in different states organizing Christian Help Bands and other lines of work. Now is a good time for those who desire to see an organized work established in their community to send in applications for help. Those desiring help of this sort may send the application to the president of their respective conferences, or direct to this office.

Now is the time to get Christian help work well organized and in good working trim, ready for the increased work which cold weather always brings. The poor are always with us. There is a large number of persons who fail to make provision for times of adversity, and who are then entirely dependent upon those whose sympathy permits them to overlook the weaknesses of character which are responsible for most of the poverty and distress which prevails in civilized lands.

Christian help work is home missionary work of the very best sort, and is a most excellent training for mission work farther away from home. Those who have no interest in Christian help work, but who are looking for a field of missionary work in some distant land, can hardly be possessed of a true missionary spirit, for such a spirit will lead one to lay hold ~~xxxx~~ of every opportunity offered them to do good. One who has never entered upon this work would be astonished to see how many persons he can find close by needing help, sympathy, and who are prepared to most heartily appreciate the assistance and the sympathy offered. This is a work in which old and young can alike engage. ⁴ We desire to call special attention to the effort now being made to organize life saving crews in connection with Christian help work. This is not a separate and distinct organization, but a branch of Christian help work which has been ~~xxxx~~ in successful operation now for six or seven years.

It is desirable, if possible, to have a life saving crew in every Christian Help Band. A copy of "The Life Boat" and the Medical Missionary" will be sent free to every regularly organized band, so that the members may keep in touch with the work. It is planned, also, during the year, to come, to carry on a regular course of instruction by means of correspondence. We have only just begun these lines of work. The opportunities and the needs for work of this sort are daily increasing, and are bound to increase more and more in the years to come. "The Medical missionary work is the gospel in practice."

A NEW MEDICAL MISSION.

The Medical Missionary Board, in conjunction with the Michigan Conference, will open soon a medical mission in Detroit on a somewhat extensive plan, and on the same general lines as the work in Chicago. The fine building which has been occupied by the Detroit mission for some years, will be devoted to the medical missionary work. Bro. and Sr. Fitzgerald, formerly of the Sanitarium, now of Toronto, have been invited to take charge of the work. A hall will be secured in some suitable place for gospel meetings, and various lines of work will be undertaken for the purpose of placing before the people in Detroit the principles of the greater gospel which are accomplishing so much wherever they have an opportunity to work among the people.

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ORGANIZATION OF CHRISTIAN HELP WORK.

First.--It is necessary to associate together those who are especially interested in Christian Help work because but a small percentage of a church or community would be interested in doing the work from the right stand-point. Some might try it either from a sense of duty or to help the cause or to proselyte somebody but the only true motive is to desire to help some one, to bless, to relieve. The work must be prompted by human sympathy, the love of God. It must be the true Samaritan spirit unadulterated by any other motive. Not more than eight or ten per cent of any S. D. A. church could be made to enter the work on any other basis. These few will be lost in the multitude and so burdened by them that they will have no courage to work for all their energy will be spent in efforts to organize conflicting elements.

Second.--Because those interested in the work must have advantage of association together to exchange ideas, to plan the work, to avoid working over the same ground, to get mutual help and encouragement to cooperate in their work, etc.

Third:-

conducted

The work must be organized as a definite organization for the same reason that the Sabbath School and our T. & M. work and church work are organized. What is everybody's business is nobody's business. A community cow would be well milked but never fed. A community horse would be ridden to death but never carried. The Christian Help work left to the whole community or the whole church would simply collapse if it had no organized effort or concentration. We have given the T. & M. Society and the church four years to see what they would or could do and they have done nothing. We have done all we could to encourage the Christian Help idea. It has amounted to very little. Except where bands have been organized voluntarily there has been no work done.

Christian Help Work.2-

Fourth.--The Christian Help work should be organized as a definite work because the Medical Missionary Board was assigned this line of work and in which both medical and missionary work is included. It has been voted by the General Conference that the Medical Missionary Board is to take charge of this work. It is like pre-empting a farm on the western plains having to drive off the cattle men, it is necessary to take active possession in order to take what belongs to you and this is what we are doing now.

Fifth.--Christian Help work will be organized. It will organize itself. If the Medical Missionary Board is not allowed to organize the workers they will organize themselves. The nature of the work compels them to do it. If the whole church is still ready to take up Christian Help work, a dozen or more in the church before them have been engaged in the work and will be getting together in some brother's house to talk over their plans and experiences and to compare notes and make plans whereby the work can be carried on more effectively.

ORGANIZATION OF CHRISTIAN HELP WORK.

The work of one who goes out as an organizer of Christian Help Work has four objects.

1. To create an interest in reform,--in reformatory principles--in what we call Health Reforms among our own people.
2. To create an interest among our own people in Christian doing--in Christian philanthropy--in what we might call real Christianity.
3. To instruct the people in the principles of reform and in the practical means of carrying out reform.
4. To instruct people in methods of doing for their neighbor--in what we call Christian Help Work proper,--in doing for others.

And I might perhaps add a fifth object,--the organization of Christian Help Work so that the people will not only be instructed, but will be organized and set to work.

These five objects should be kept in mind by all who go out to labor. Every one who goes out should realize that he is a representative of this work in these five different phases.

So, in the first place, he must himself be enthusiastic for health principles,--and he must not only have enthusiasm for these principles but he must live them out. If one of our organizers should go out and be found lapsing into meat eating, joining in Thanksgiving dinners, eating pickles, spices or anything else that is unwholesome; if there should be any lapse in diet, or dress, or a violation of any of the principles of health, it would be noted and marked by others, and it would spoil the whole work; it would

make such an impression of lack of confidence on your part in these principles that it would spoil the entire work.

Of course we recognize the fact that there are certain conditions in which it might be necessary to eat meat; we might be at a house where we couldn't get anything else to eat, or where the diet would be very meager without meat, so that it would be better to eat meat than not to do so,--because if you didn't do that you might feel very hungry and weak. The question is, would it be better to eat meat under those circumstances, or similar circumstances; it seems to me it would.

Now the fact that you go out as organizers in this reform work makes it your imperative duty to live up to your principles. So, what ~~you~~ might be justifiable under other circumstances would not be justifiable under those circumstances in which you are a teacher of Health Reform, because you are something like a city set upon a hill, and your light is expected to illuminate a large territory; you are in a benighted community, and they attach great importance to every thing and every act of yours, and it is important for an organizer to recollect that.

I would go a long while before I would eat meat under such circumstances as I have suggested. If I were up near the North Pole and nearly starved out, I might be induced to eat swine's flesh rather than die,--I think I would; if that was the last thing that I could find on earth that I could find that could be eaten, I think I would eat it rather than die--I am sure I would. But under circumstances where I could get bread or anything else that was wholesome, I would not be tempted to eat meat, pickles, or any of those abominations that we condemn.

I think I have not exaggerated the importance of living up to our principles in every particular and in every thing. Suppose you were talking about the value and importance of health, and should then start out when a rain-storm was coming up, starting out without protection,--without rubbers, umbrella, etc. Your neighbor tells you you should take these things with you, as you are likely to need them. Suppose you say, "I am not afraid of getting wet, or of getting my feet wet." That is a dangerous example. You ought to recognize the necessity of protecting your health, and set an example that is worthy of being followed. So, in your diet--

Q. In some places you could get only soda biscuit in the shape of bread.

A. The thing to do in such a case is to go to the mill and get some flour and make some bread and show those people how to do it. You see you don't go out as poor helpless creatures that don't know how to take care of themselves; you go out as instructors to teach the people what to do and how to do it. So, if you find that others don't know how to do these things, take hold and show them how.

I think one of the very best lessons that an organizer could do or teach, on going into a neighborhood, would be, to beg permission to go right into the kitchen and cook, and make the mother of the family enthusiastic about cooking, and get even the small girls and boys enthusiastic, so that they will tell the neighbors what nice things they had to eat since this lady came into the community. That would be one of the best ways to create enthusiasm. You can see just how it would work in such a case; if you could

get the boys and girls converted half the battle would be won.

I think some who have gone out from here have failed to show the practical character of their training, and how to take hold in emergencies, for if they do anything in the way of reform "they make so much trouble." That is a complaint that has been made concerning some of our workers,--that "they had to have three or four sisters to wait upon them, a whole lot of new things had to be purchased at the grocery," etc. Now part of your training is, to know how to meet emergencies, and how to make the best of yourself under existing circumstances right where you are. That is a matter of the greatest importance. You want to show the people how to be health reformers right where they are. They are perhaps consoling themselves that they live in the country and don't have the advantages of Battle Creek, "if they had, they would be health reformers too." You want to show them that health reform is all the more necessary for them, and that it is better adapted to their condition than to that of those enjoying greater advantages. You can show them how many wholesome, palatable dishes they can prepare out of the food-material which they have. Show them how many good things they can make out of corn meal or plain ~~wheat~~ wheat flour. Just show them the beautiful gems that can be made and the toothsome sticks and crisps that can be made without the use of baking powder or machinery by using just the simple things that they have; you can show them that a hammer and flour will make a great deal better biscuit than can be made with soda and flour,--with just a carpenter's hammer, a board and water and flour. If you make a proper application of your principles they are so sound and thoroughgoing that they are able to reform people under their own circumstances

in life, so you will not need to begin to tell them what they have-
n't got, and to call for this and that thing and get them all to
waiting on you, but you can be helpful and practical, and take
hold in ^{the} first place where you can get a foothold and go to work
there. If you find much prejudice in any community it would be
a beautiful thing to stop at some house a little while and be help-
ful ~~xxx~~ to them and show them that you are a friend to them, and
not go in as a critic making complaints and saying "I wonder you
are not all dead! See the garbage in your backyard" Etc. If
you do that they will say "But look here, stranger, we are not
all dead,--we are no nearer dead than you are--" and they are
not dead yet; they have lived through it. But begin in a differ-
ent way. Our nurses when they go into a house where the windows
and floors are dirty and black don't begin to scold about it; they
would not be welcome if they did, but the way they managed that
thing ~~xx~~ was, they rubbed a little hole in the glass where the
children could see out; then they called one of the little ones
to look out and see--and they would all be willing to look through
that one hole. Then the nurse suggested that it was more con-
venient for each one to have a hole of his own, so each one rubbed
the window and a hole was made for each of the children. Then
the nurse could drop in the remark that it would be better for
the window to be wholly cleaned and they could all see at once,
and so get them interested in cleansing the windows. In the same
manner they could get them interested in cleaning up the floor by
cleaning a little ^{hole} ^{first} at a time. I believed ~~I~~ suggested that plan;
I tried it here at the Sanitarium years ago; I went out in the

kitchen and I found the floor dreadfully dirty and I scolded them about it and asked them about it, and it didn't do any good; they said they cleaned it every week and that they couldn't make it any cleaner. So I went in there one day and got a brush and soap and hot water and got down on my hands and knees and scrubbed a spot about a foot in diameter which was as clean and nice as could be and all around about that hole it looked dingy and dirty enough and they could see the difference, and in that way I got the floor clean and our folks scrubbed it up and cleaned it because they saw it was possible to do it.

Now what these people want is not criticism but encouragement. When I set to work scrubbing that kitchen floor, for instance, when I set to work I set a good example to them. You will find that that is the principle to be followed right along in this organized work in different communities. People have not had the advantages we have had; we must not take the position of Pharisees and exalt ourselves above others and tell them to go and do this and go and do that and go and do the other thing. We will never get people to adopt these principles in that way,--never in the world. We must not say "go" but "come", and let us do this or that thing." After we get started we can go into a house and make some improvements and get up a good neighborhood dinner and invite the neighbors in,--but don't get up a lot of fine "chicken fixings" as they are called--although of course we wouldn't have any chickens there--but get up a substantial meal of good things from things that they have been accustomed to use every day, but ~~put it in a nice hygienic form. I think it would be a good thing~~

put it in a nice hygienic form. I think it would be a good thing for you to have some practice in that before you go away because I have had more complaint on that point than on any other. People have written me that this health reform is not practical, that they cannot follow these principles out; that they cannot afford to live hygienically and that they must try to live with the things they have. So we must try to help them to do this.

There is nothing that will encourage this work so much as enthusiasm so we must be ~~xxxxxxx~~ ^{enthused} ourselves and and talk enthusiasm to others. If things go ever so bad don't complain, don't criticise, don't scold,--don't get irritated even if things go ever so slow; if things go slow work the harder yourself; if ^{people} things are not enthusiastic get enthusiastic yourself; if you don't see a thing done go right straight along and do it yourself and get others interested in this way and the first thing you know there will be a general landslide and everything will be going your own way,--and things perhaps will turn over in a single night, sometimes it seems as though one single word or idea that happens to strike exactly right will accomplish more good than a whole's year's ~~xxxx~~ preaching. But it is only because the way has been prepared for it. When you see a pail of water ~~freeze~~ ~~or~~ you say it looks like any other pail of water but all at once there was a little crystal darted acrossed the face of it. Now that water had been getting ^Teady for crystalization for a long time; if you could put the water under such circumstances that it would keep perfectly still all the water in the vessel would congeal

instantly when exposed to cold,--It is possible for it all to be crystalized instantly by a proper preparation beforehand. It is exactly so with public opinion ; there is a long period of incubation,--preparing and getting ready, and then there is a sudden outburst in the whole community in which all will suddenly join. We often see that people get prejudiced and wont do certain things but in a week's time this prejudice disappears and they are the warmest advocates of the measures which they once opposed.

Now these principles are sure to triumph; they have a divine origin and are absolutely sure to triumph, and you want to keep that in your heart all the time and don't have the least bit of doubt about it, and you want to keep talking it and practicing it all the time.

Now what I have said in reference to health principles ~~is~~ in general is true in reference to Christian Help principles,--principles of doing good, principles of going on and helping our neighbors --real practical Christianity; The same is true in reference to that. There is nothing better than a good example.

I have tried to make this point very strong in the minds of those who have gone out in Christian Help Work, but I don't think it has ever been fully carried out, and I wish you would carry it out; I believe it would do more good than anything else you could possibly do,--the point is this: The moment you go into a town to labor, commence by inquiring about the poor; the first day you go there go out and find some one and do something for some needy person, and follow this up day after day. Now think of this and the possible influence of such an example as that. Every single

day you should find any opportunity for the performance of this kind of work.

Organizers often say "We are so busy with our classes that we don't have time to do this extra work," and it has been generally true that our classes have been organized and have gone on with the training work for two or three weeks,--and in fact it was only when the organizer was ready to leave that place that they got a few day's time for showing the practical operation of the work. Now you should feel yourselves that you must do this practical work as a matter of duty to yourself,--you ought to feel "Now, I am in this town to do this work, and it is perhaps the only opportunity I may have for doing good in this direction; there may be some soul in this town that I can help and it is my opportunity--and it is may be the only opportunity that I may ever get in this world to help a soul--the only opportunity may be here --and I must feel the burden of the work and I must go and do it," and if we are where we should be we will feel that we are not ready to go out of that place until we have done something for sick the ~~xxxx~~ and the poor. We know that in every community there is something that we can do, and it is probably something that nobody else can do and what a pity it would be to miss such an opportunity

Now organizers should say on commencing work in a town "I will set apart an hour each day,--not simply for the benefit of the community but also for the benefit of my own soul--for if I do not do this I might lose the real spirit of the work." Now if you will do this and go right into the work in the spirit of

the work you will find that the inspiration and the help you will get from it will balance up everything not in harmony with it in the community.

Suppose there is prejudice in a neighborhood in reference to these principles and this work and ~~that~~ people say "Here is some one come who is going to tell us what we ought to do,--just as though we didn't know. Here is this young girl who has come to teach me how to make dresses and to take care of my children,--as if I didn't know how to do that." I have had any number of people write me that very thing, so, if any of you are so fortunate as to have some gray hairs, it will help you, because it will relieve some prejudice against those who are young; if you have a few worn furrows upon your face it will do no harm,--it is a recommendation for you--it shows that you have done some thinking and hence can do more than you otherwise could. Now if you can go into that neighborhood and do good work you will have many telling about the good things you have done. (This is a poor motive, however, but this will be one of the results of your work) for instance they will say "Here was a case of pneumonia and these nurses treated him and took care of him and he got well, otherwise he might have died." In this manner all the prejudice will melt away under the influence of the good you have done. That is the way to make your light shine,--that is the way it shines; that is the way the glory of the Lord becomes your reward--it is the glory of these good deeds; it is the shining out of your good deeds--it is the fame of the good deeds, if you please; it is the good will

xxxxxxx you xxx xxxx xxxk and kindly feeling toward you and your work. You will then see how prejudice will melt away and the people will come to hear what you have to say because you have been so good and amiable and helpful; it is because xxx xxx xx they see something Christlike in your work and in your spirit and they will be drawn to you. Christ says "I will draw all men unto me," and in this way you draw people to you--it is the Christ-spirit that is drawing the people; we are his representatives, and it is the Christ shining out through us which they see--it is his spirit working through us and this is what draws people to us, and it draws people to us because we are representing Christ in this work.

So there is nothing so important for you as to go to work yourself, the first thing, when you get into a community, doing Christian work. Don't wait three or four weeks,--until after you have organized and got some one trained--but go to work; don't wait till after there has been a band formally organized and some one has been appointed nurse and selections have been made, because it is likely that some of these people that come in are the ones for you to use in your work. We must look for the Lord's leading; you must not cut and try to see what can best be done first. If your minds are in a receptive state and you believe that the Lord is leading you, he will find some one who is in touch with you and you will understand who it is.

If the work goes hard you will find that the trouble is not in the people but in you, for the Lord is so mighty that if

there is any young man or woman who has put himself wholly into the Lord's hands for service there is nothing that can stand before them, and if that is your position there is nothing that can stand before you. If, then, you find the work goes hard and there is prejudice that cannot be overcome, be sure that it is you and not the people who are at fault. If you have enough of the Christ-spirit it would break down all this opposition,--it would melt away everything of this kind--prejudice couldn't stand before it.

Now we want to go out to work in such a way that people can see that it is a work that has no other motive in it than to do Christ's work for God and humanity; that we have no ambition to satisfy; that we have no desire for publicity and no personal motives whatever; that our whole purpose and desire is to do good. Now if we have that spirit we will improve every opportunity,--if a little child or its poor mother is sick we will help her the first opportunity we can get; we ~~xxxx~~ should follow that plan right through and if any of you go out into a community and work in that way you will leave a trail of glory behind you wherever you go, and the influence of such a work cannot be over-estimated. You must enthuse people by your example. You cannot enthuse people by talking to them or reading to them, no matter what it is. The most important things which you could read to them out of the testimonies and out of the bible that you can read will have but little influence; it would ^{only} stir up the people momentarily,--but your example will inspire people and enthuse them, and in imitating your example they will get into the same work which you have begun.

In reference to the matters of principles: The first thing ^{to do} ~~in~~ ^{to} instructing our people with reference to the origin of the principles of health reform,—the very first thing ^{to be} accomplished is to instruct our own people,—our own people are first of all to be instructed in these principles—because you can readily see if you are going into a community to present truth to the people outside, if you have a number of our people who are not in sympathy with it, it will destroy the influence of the work, because they would show that they were unbelievers and ^{they} ~~would practically~~ be saying "I have tried it for myself for some time and have found that it was not a success."

^{This work}
The most important thing in beginning ^{with} our people is to avoid creating prejudice. There has been a great deal of prejudice, propagated, unfortunately a great deal of it by our ministers. ^{Many} A few of them have been unfortunate in their own experiences and they have told people that they had been unfortunate in this respect. I think I will tell you a little story which you have probably heard before,—but I want you to know the story so that you can tell it, if necessary, when you go out to your work; I find it is a very good way to illustrate the folly of some people in crying down the principles of health reform. One of these poor brethren came into the office one day and I noticed that he was looking very pale, and thin, and haggard and sad. I said to him "What's the matter." "Why," he said "Nothing I guess." I said "You don't look very well." "Well," he said "I guess I'm all right." "But," I said "You don't look well at all." "Well," he said "I feel sort of weak in the knees and I don't feel very well." "Well, what

are you doing?" "Well, I am trying to live out health reform."
"How is that?" "I asked" "Well, I am a vegetarian, and I don't
eat any meat, and I eat two meals a day." "Well, that is not all
there is of health reform." He told me then that he was living
practically on bread and potatoes and cabbage and other coarse
vegetables,--in fact that he was a vegetablearian instead of a
vegetarian; his food was not agreeing with him; he had a sour sto-
mach; his stomach was all the time upset, and he used a good deal
of milk and sugar with his vegetables, etc. and he thought he was
"living out health reform" but he wasn't living out health reform.
His own ignorance was alone responsible for this state of things.

Now we want people to have a clear idea of health reform.
Health reform means reform of health as well as of habits,--make
a note of that. It is not health reform unless the health is re-
formed as well as the habit. Health reform means improved health,
and it means that all the time,--that is what it is for. Health
reform is not simply for the purpose of carrying out an idea; it
is not for the purpose of carrying out anybody's idea. You must
disabuse people of the idea that health reform came from Battle
Creek. One good brother down in Iowa asked where health reform
came from and another good brother told him it came from Battle
Creek. I was glad to tell them that it didn't come from Battle
Creek. In speaking at the College the other day I was introduced
by Prof. Caviness who said "Dr. Kellogg would like to occupy a half
hour in talking to you along his line." I put that in my text and
I told them in the course of my remarks that I didn't wish to speak
to them along my line,--that my line was a very crooked one and I

didn't want them to follow my line; that I wanted them to follow something a great deal better than my line. You don't want to get people to understand that health reform is made up of Dr. Kellogg's ideas or Sister White's ideas--individually--but they are ideas that grow out of natural principles--the natural principles upon which the human body is constructed and by which it is governed; they are just as immutable principles as the Law of God. We speak of the law of Moses, and some call the Ten Commandments the "Law of Moses." God gave the Ten Commandments through Moses but they are not the Laws of Moses but the Law of God; they are the immutable principles which grow out of the relations of man to God. In the same way the principles of health reform are carried out through the relations of man to his environment,--his relation to things around him--to the world. That is what health reform is. These great principles existed the moment man was created; they were not rules ~~xxxxxxxx~~ formulated by the Almighty for man to follow but they simply grew out of the nature of things..

Now you don't want people to have the idea that health reform is a new idea which will do a man good if he will try to live it out and leave off eating what has made him sick. There is a mistake about that. Health reform is a term to be used among our own people but not among outside people. You must talk to them about hygienic reform, sanitary reform, but you want to keep that term "health reform" before our people so they will not understand that it is a sort of new dispensation or a new light, or new principles at all--but it is the same old story exactly only it is now

presented in a practical way.

Now in reference to health reform work it will be asked "Why didn't it succeed before?" Well it did succeed. Tell them how it has succeeded at the Sanitarium and everywhere else where it has been thoroughly tried. Every one who has stuck to these principles has succeeded,--and I owe all my success to the fact that I have stuck to health reform--and I thank God that I got hold of health reform 30 years ago (when I was 16 years old) and I have stuck to it ever since. Everything that I amount to I owe to that one thing and I have not been ~~injured~~^{injured} by it in health, but on the contrary I have better health than ever before and can work faster and harder and accomplish more than ever before, and I don't find myself growing old very fast. People say to me who saw me here ten years ago that I don't look as old as I did ten years ago--and I don't think I do for I felt dreadful old at those times for I was very much worn and worried for it did seem to me then as though health reform was going to be an entire failure so far as our people were concerned. But when I see the way in which the work has grown since that time it has taken a great burden off me and I feel happy all day long and I thank the Lord that I lived to see this day when our people are getting interested in this work, when we see such a splendid opportunity to go out into the world and help others. It has seemed to me as though something must be done, having these great principles and the world in ignorance and the people dying off every day. When I have seen people coming here and seen their ignorance and weakness the result of improper habits I have thought that something must be done. —

With 40,000 people dumb upon this subject and nothing done; but now we see the whole of our people right in line and ready to take hold of the work.

And this is what you are going to do,--it is to go out and spread this part of the ~~Third Angel's Method~~^{message}; you are going out to train the people in these principles; you are first to go to the House of Israel. In that way you get an experience in the work; you learn how to teach while teaching our own people, those who can sympathize with you and work with you. If we can get 40,000 or 50,000 people all instructed in health principles and all in line with the health reform movement and in love with these principles where they are taking these principles among their neighbors and carrying them out--if we can get people to carrying out these principles, getting rid of disease, suffering less from disease than their neighbors, ~~eradicating~~ ^{eradicating} disease from Seventh-Day Adventists much will be accomplished. So it will no longer be in our journals as it is in the Review--so many obituary notices that other matters are crowded out to make room for them. These obituary notices have taken up a whole page in the Review and people have been notified to make their obituary notices shorter as there were so many of these notices that there was not sufficient room for them unless they were greatly abridged to something like this "Thomas Jones, aged ..., died day before yesterday" (Laughter) That is about all the room there is left for an obituary notice because their columns are getting to be so filled with them. It is not a smiling or a laughing matter, but the situation seems to me almost ludicrous when I see that our people are dy-

ing off so fast that we haven't room to publish their obituary notices--and yet "they haven't time" to give attention to the principles which will keep them alive. Why there is a whole Conference of ~~xxxxxxx~~ Seventh-Day Adventists dying off every year; if you look over the Review you will find an average of at least 15 a week--and I think more than that, for they are increasing--(Dr. Paulson) (the average is 24.) That means over 600 a year.--just think of it .

(Dr. Paulson: That is more than had come into the whole ranks a couple of years ago) Yes, there have more people died off than came into the faith that year. Now wouldn't it be the best thing ~~xx dx~~ for our people to do to spend a little money to keep them in health? Now suppose we could eradicate disease from our own ranks and get our own people to living so carefully and so much in accord with the laws of health that typhoid fever and other diseases would not be so frequent among them; that their wells would be clean; that they would live above the danger of constant infection so they would know how to avoid diphtheria, scarlet fever and similar diseases. Most of our people don't know anything about these principles. How many of you, before you came to the Sanitarium knew about the contagiousness of diphtheria and scarlet fever and how to avoid them and how to protect yourselves against them,--how many of these nurses, before you came to the Sanitarium knew about these things? (Hands up) There are only three or four of you. Now think of the state of your ignorance before you came here,--and that represents the condition of other people in hundreds and thousands where you are going.

Now you are going out to inform these people, --to give them instruction, and if you could get them informed, it would not be long before the people would be looking to Seventh-day Adventists for light and information. A lady in Louisville the other day said, "Oh, for a church of Seventh-Day Adventists to come here and live among us and teach us how to live. She said to me, "I wish you would send down a nurse. We have started a day ~~school~~ nursery for children, and the nurse don't know how to feed them, and scarlet fever has broken out among them and she don't know anything about disinfection nor how to protect them, and I wish you would send a nurse, --and be sure to send us one of those Adventist girls, because they are so true. Now if our community could get that reputation in every community, then our light would begin to shine; that would be the glory of the Lord going ahead of us. Then we could go out in this work and it would succeed, with the Lord's blessing. That would be the beginning of such a work among our people as, they have never dreamed of. At the last session of the General Conference I sent a little note to Eld. Olson telling him that I would like to present our Christian Help Work before the Conference, and I walked down and saw them about it, and they said they were so full of business that they had no time for it except on Sabbath forenoon, so they appointed that time, and I presented this work and its claims, *and several others spoke* and the result was that that enthusiasm was created and grew, as one after the other testified in regard to the work and its good results. In the closing remark Eld. Olson said, "Brethren, I am thoroughly convinced that this

work (including our medical missionary work) is the great work before us. The time is coming when this will be the great work that Seventh-Day Adventists will do."

Now God gave us this work thirty years ago, --not simply to benefit ourselves, but to do the world good. We have not, in the past, used these principles for the purpose for which they have been given us, but the time is coming when this will be done. The time is coming when our ministers can get a chance to preach ~~xxxxx~~ ~~xxxxxxx~~ in the church; the time is coming when they can't get a chance to preach in a tent, --and they can't get a place on which to pitch a tent--and they couldn't get the people to hear them even if they could get a chance to preach to them; but the time will never come when a ~~God-fearing~~ nurse well-trained, God-fearing nurse cannot go into a community and find a chance to do work where their services will be most acceptable. The time will never come when a Seventh-Day Adventist ^{nurse} cannot go into a community and tell a sick man how to get well.

Even the wild beasts recognize and show gratitude to those who help them; they appreciate the services of those who are kind to them. Mungo Parke the celebrated traveller says he extracted a thorn from the paw of a lion, and that the lion licked his hand and after that, followed him day after day. Even wild beasts understand and appreciate the power of kindness. With such examples before us we can go out into the world and carry out these principles, knowing that we have a great work ahead of us. And we must enthuse the people and show them what a wonderful work it is, --that it is an uplifting work; that it is a helpful work, and

a work in which God will help everybody who undertakes it.

I was going to speak of the organizing work for instructing people, but I fear that I am taxing you too long.--I was speaking about enthusiasm. You see how much there is **to be** enthusiastic about. We should be the most enthusiastic people on earth. If anybody talks about failure, tell them about the success of the Sanitarium; take a number of circulars ~~wich~~^{you that} will show our success; have a good supply of circulars,--they will do good; take 50 or 75 or 100--keep a supply on hand. Talk about the Sanitarium,--the Sanitarium is one of the results of these principles; the Sanitarium could not have existed without these principles and it could not exist for any great length of time without these health principles. That is the only thing that brought me here. When I first came here I was a small boy (and I am not a very big boy now). I was only 22 years old when I was in the Institution taking charge of the work. I began editing Good Health when I was 22--I am mistaken I was a little over 21 years old when I began editing Good Health and it is now 23 years since then, and I know perfectly well why I was ~~xxxx~~ selected to edit Good Health--mere boy as I was; it was because I was an enthusiast in health principles--and enthusiasts in health principles were scarce in those days as well as now--and the reason I came into the Sanitarium and took charge of the Institution two or three years later was simply because I was an enthusiast in health principles; it was not because I had any other special ~~principles~~^{abilities} or I didn't have; I was an inexperienced boy and it was a most inappropriate thing to do

to put a boy into such an Institution as this. Now the only thing in the world that led me here, I am sure, was the fact that I believed the principles and practiced the principles of health reform and stuck to them all the while, and everybody knew that I could not be moved away from health principles one iota.

Now that is what has made the Institution what it is--it is the fact that we have stuck to these principles. We can show the people this; we can show them the success of the Sanitarium and how these Institutions are starting up in different parts of the world--one at Lincoln, one at St. Helena, one at Guadalajara--a site has been purchased for one there--and a building is being put up in Boulder; another is being completed in South Africa, and another is about to be started in Denmark, and so the work is growing and Sanitariums are called for in other regions. The time is coming when we will have to have at least a dozen more Sanitariums.

See how our work has developed: Twenty years ago I was the only graduated ~~work~~ physician in the denomination who believed in health principles; I was the only Seventh-Day Adventist physician with a legal diploma who believed in health principles. Dr. Lindsay graduated a year later, and then there were two, and for a long time we were the only ones; for a good many years we had the battle to fight all alone. Now this work has grown till today we have between 30 and 40 physicians, and we have over 60 medical students. You can take along with you that little list of names that you have on the card announcing the exercises lately had down

at the Tabernacle, you want ^{to} take a few of these along with you; we will have some more printed if you need them. In your work you should keep these names in mind; count them up and see how many there are of them, and let the people see how this work is growing. Tell them about medical missionaries in other parts of the world. And this has grown out of health principles; it is not the growth of popular medical schools of the day. Those who go to Ann Arbor and similar institutions don't get the education that makes them competent for this work; they get ^{this} a knowledge from another source; they get it, not from me but from the testimonies and the principles ~~of~~ illustrated in the Sanitarium -- that is just where we got it.

People are always very successful in a successful course. If you go to scolding people about what they have not done it will create a feeling of opposition right away, but if you begin to take courage and faith and hope and good cheer and tell the people what these principles have done they will say "That work succeeds, I will join that work," ~~and~~ because everybody wants to join a successful cause.

Now in regard to the instruction of our people in these principles. Their instruction must be denominational; I will give you an outline of this: ~~so~~ far as possible to do so, have a minister of our denomination accompany you and introduce you to the people. Get a competent minister to go with you and present to the people the principles of health reform and of Christian Help Work--get him to preach a sermon on the Sabbath and present these principles

from a Bible standpoint. Dr. Paulson can help you a little bit about getting out some of the outlines, because many ministers do not know how to preach upon this subject, and you can put these outlines into the minister's hands for a subject. Now of course it wouldn't do for you to say to the minister, "Here, I have got ^{the outlines of} a sermon that I would like to have you preach," but you can speak to the minister upon the subject, have a conversation with him about it, but don't say "I have got some outlines of a sermon here by Dr. Paulson as a foundation for a sermon that I would like to have you preach," because even if the minister consented to preach the sermon some one might be present who had heard Dr. Paulson preach before,--and the minister may not want to preach it--but you can get these outlines which Dr. Paulson will give you and get them into your head, take your text and from that run right straight through your Bible with your references--Dr. Paulson will show you how to mark your Bible. If the minister don't understand this get a Bible and run through with him. Get him interested in the subject.

You must arrange for a conference with the president and have a good preacher,--the president will probably go with you himself and preach some good sermons upon this subject and rouse the people. In this way you will soon find that the prejudices of our people in that community are all gone. Wherever you go have the Conference President cooperate with you in your work.

When you begin your particular work you want to begin first with the general principles which we have been considering, and in

working on these general principles you will have classes, and as you get confidence in your work so you can talk to the people you can have classes in the evening and invite the neighbors to come in. If you have a little timidity in commencing your work you can begin with some of the ladies and talk with them upon the subject of dress. You will have some cheesecloth models for dresses--for healthful dresses--and you want to have one made of cheese-cloth which you wear yourself, so that people can look to you as a model.

There is one thing that you must never forget in all your work and that is that people will be taking notice of you all the time; they will be noticing how you stand, and how you sit. I have myself done so much talking about sitting, standing, &c. that I am conscious all the time that my positions are being criticised--I cannot say that it is all the time, but I never sit down in public, I never stand up before patients, that I don't think, "Every one of these people are just lining me up to see whether I am following my principles out or not." Now you want to do that thing yourself. You have paid so little attention to this matter before, that you will have to pay considerable attention to it before entirely ~~recovering~~ overcoming deformities occasioned by previous neglects. You have perhaps been flat-chested, for instance; what is the cause of this? The muscles in front are too short, and the back muscles are too long; they have been overstretched, and you must always make a little effort upon the muscles behind, so as to overcome the shortness of the muscles in front. You must take a position which seems to you to be stiff

and awkward; you may be sure that it is not awkward, but you will feel that it is. And it won't do to come before your audience in this way (walking stiffly) with a sort of repulsive air. But you will be feeling, even when you have a correct attitude, that you are a little stiff if you have not been in the habit of carefully attending to your position.

One of the best things to be done to prevent this feeling, is, to start a physical culture class for your own benefit, to keep yourself on "dress Parade," and you will get others interested in this. And you want to begin practicing at the very start; keep prompting your people; when you see them lopping down and taking improper attitudes, prompt them. Don't be cross about it, but just show a person how he looks when he is collapsed, and you will see him straighten up right off,--I am glad to see some of you are straightening up now. (Laughter.)

We want to show people that this work is many-sided,--that it is all-'round; that it is not simply eating graham bread or eating oatmeal mush. Many people can do this and not be healthy. Many have made dyspeptics of themselves by eating oatmeal mush by the quart, smothering it in maple sugar or molasses, or using all kinds of syrups. Why, twenty-five years ago, syrup was one of the large expenses of the Institution when it first opened. We used to buy syrup by the barrel. I remember what consternation there was at one time, when one of the patients, thinking he would like to have syrup in his tea, put in a table spoonfull and it turned the tea as black as ink, and every one was frightened. They sent some of it to me and I found sulphuric acid and iron in it,--it was syrup made of corn grown in an Illinois cornfield; it turned the tea into ink,--you could write a letter with it.

There is a state of so-called reform in these days in which people get dyspepsia while following it. But we want to get people to understand that this is ~~a~~ many-sided,--that it teaches people to reform on every side. But we must begin with general principles. In some places we must begin in one way and other places we must begin in another way. In some places they are interested in dress reform, and in such places you must start in with that; in other places you can begin with something else. In some places you can begin with ventilation; in other places you can begin with disinfection--protection against infectious diseases, etc. You want to be able to tell the people how the body defends itself against disease; tell them about the cells and about germs; you want to be able to talk with people and to explain these things. You don't want to put "Diet" in the forefront. You first want to get people in sympathy with you by appealing to their good sense in other matters, and when they accept you as authority in other things, then you can bring in the subject of diet.

Then, when you come to practical reforms in diet, you should start cooking-schools pretty early. Of course ladies are anxious to learn to cook, and in teaching cookery you can put in the proper substitutes for things that are objectionable in diet. But if you commence by telling them, "Now you mustn't eat cheese, butter, lard, suet, spices, condiments, etc," without giving them substitutes, the poor people will begin to think, "What SHALL we eat?" And they will become so impressed with the idea that you are taking everything away from them that they will actually begin to

feel hungry for these things, --and even for other things which they had not indulged in, perhaps; but if, instead, you begin with the practical side of cookery and show the beautiful things that you can produce, in connection with it, --the beaten biscuit, the nice rolls, etc., they will begin to see that they can have a number of good things to eat after giving up unwholesome things and then you can say, "Now we don't need any meat, do we?" If we had a thanksgiving dinner, we could drop the turkeys out, because we would have no use for them. This method saves the necessity of overcoming prejudice. We want to get the good things in before the evil things get in; that is the secret of success in this work Christian help work. This is one of the most important principles in Christian help work, --go and do a little Christian help work first every day, and take some one with you so they will learn how. If you stay a month in a place you will find that you have been able to get into a great many homes and to bless a great many people and do what no one else could do in any other way, in addition to your other work, --and your ~~own~~ own soul will be blessed in doing it.

Of course in Christian Help Work you will get the work organized as soon as possible. In the first place it is important to organize a Medical Missionary and Benevolent Auxiliary Association, that is one of the ^{things} associations that we have provided for. Don't say to people "Now we wont instruct you at all unless you will come into our society." When it comes to give instruction in practical methods, however, in treating the sick and caring for them, it is a good plan to organize this society; we are going to

have classes for practical methods,--we want to organize a society, because there will be some small expenses, and we want a society to meet them. We want a few things to work with,--not much--perhaps ten dollars. Organize your society and let them arrange their own plan of obtaining the outfit; perhaps the Conference will be me responsible for them, and perhaps the people will donate for that purpose,--or the conference may become responsible and pay for the outfit, and perhaps you can pay the conference at five cents a week.

Be sure and put in the right sort of person for a leader,--and this need not necessarily be the person who has the most learning; it need not necessarily be the man or woman, but should be the most consecrated and enthusiastic person .

Q. Are they expected to pay an admission fee at the time of entrance?

A. No, I wouldn't ask them to pay anything,--only service. Give them the impression that this is not a work that demands money,--say to them, "We don't ask you to pay money,--neither ~~ad-~~ initiation ~~entrance~~ fee nor annual fee; but we ask you to give service." Let them understand that the only initiation^{ory} fee is a promise to do service. You are not expected to take people and train them in health reform principles, methods of treatment, etc., without their giving out these principles in service to others, and you can require this of them without any wrong-doing. There is no reason why you should not do that.

You will have to train nurses, but should not give them a professional training. You must train them in some especial meth-

ods, however. We used to have them sign a pledge that they would not go out and engage as professional nurses, but we have come to the conclusion that the best way is, not to give any one a professional training,--not to give them sufficient training to admit of their going out and setting themselves up as trained nurses. Give them instruction in some of the duties of nurses, but not a single thing on massage, no instruction in Swedish gymnastics, and no instruction in electricity. "But," you may say, "can't they do good with electricity, etc.?" Yes, sometimes ~~xxx~~ they might, but at other times ~~you~~ ^{they} would do harm, and the balance would be in favor of the harm, for people who do not understand electricity might do more harm than good. We don't want people to profess to be trained nurses and to engage in service as such when they are not trained nurses, because they would bring every one of you into discredit by the disrepute they would bring upon our work by claiming to be "Sanitarium nurses." There is a lady out in Montana now that is giving herself out as a "Sanitarium nurse" who gets twenty-five or thirty dollars a week, and by this reputation she is going from place to place giving people treatment, and the only experience she has had as a nurse at the Sanitarium, is that she has been here as a patient for a week or two, but she gives out that she has "been to the Sanitarium," and People suppose, from the reputation of the Sanitarium, that she is all right and orthodox in ~~xx~~ our principles. Now we don't want to encourage that thing, so, although we won't have any pledge at all, we won't give a professional course of instruction. When we started out to organize this work two or three years ago, we had too large a pro-

gram; we thought we were required to have it all in. But we propose to have a smaller program and fewer things taught now, and can bring them into the work more easily. We couldn't tell how much to present at first, so we put in our whole bill of fare,-- we put everything we had on the table at once, because we thought people wouldn't have faith and patience enough to wait and receive it course by course.

Now this thing has been accepted among us as a regular line of work,--as an organized line of work--as being just as much a distinct line of denominational work as Sabbath-school work, Religious Liberty work, or any other line of work. The General Conference have watched this work, and have come to see that there is an irresistible demand for it; that it is a God-given work. So they have endorsed it,--in fact they have asked the people to take hold of it and push it. So we can now present this work to the people, giving them a little at first and then coming around again later with more.

I ought to tell you that in going into the different States, the president of a State conference may expect you to stay there; but you should go there with the understanding that if you succeed in your work, that that is to be your field of work until the Lord calls you elsewhere; so you will have the responsibility of the work while you remain there. Of course there may be some of you who will take up the work temporarily, expecting that some one else will then take it up. But the president and the ministers there will want to have it understood that you have come there to work permanently, and not going right away again.

The time has now come for you to take responsibilities upon yourselves,--the time for you to cease your course as students, and to become teachers--just as graduates at college cease to become "students" and go forth as teachers in the capacity of principals or presidents of colleges. In like manner you are to go out to your fields of labor, with the expectation, of course, of growing and developing all your capacities for usefulness. Sr. White says it is something like ~~stirring up~~ "eagles stirring up their nests." You don't want to be staying here now, because you have been picked out as the ones most reliable and the most valuable laborers. Those who are going out are going with the endorsement of the managers and the Medical Missionary Board; you go out with their endorsement, as their representatives, so that your work will be simply an extension of the work here, and responsibilities which are very large and weighty are placed upon your shoulders, and it is not a very trifling thing which you are undertaking; if you should make a failure in your work it would be a dreadful thing, because it would be a discouragement of the entire work. But not a single one of you need fail.

You are expected to go to one point and begin the work, and then go to another point. The president of the conference will decide how long you ought to stay in a place; you will go out and work in one place a while, and then go to another place and another place, and then come back again and give more instruction, thus carrying on a progressive course of work. You don't want to tell people all you know the first time. The important thing is to present a few things to the people as they need them. You don't want to present every thing that you have passed through in

your experiences ~~and training~~ during your work here, but just present to them what they can most easily comprehend, and after they have worked awhile on that you can go back there again and give them a little more. It may be that you will only introduce the principles of health reform, while others will organize it,--you may only need to present the simple principles of health reform and of helpfulness to your neighbors which people can begin with right away; the elementary principles can be first given, and then, later, other principles can follow when you come round again.

You want to communicate with the president of the conference organization of your State in reference to the ~~formation~~ of bands. ^{You} ~~Others~~ should not be wholly responsible for the selection of the leaders; you should act with others in deciding the fitness of persons to take the places of nurses, etc.

The organization of bands should come in as one of the latest things in your work before you leave a place. This should be done during the last two weeks before you leave a neighborhood. But it will take a little time for you to find the proper persons for leaders. You can, however, take down the names of persons whom you know to be interested and enthusiastic, and others will come; when you see their hearts are in the work, put their names down. In that way you will accumulate a list of persons interested in the work; and the elders and ministers also will tell you of others who are interested in the work. Lay hold of all these interested ones, and after a while call them together and lay the foundation of an organization for the work of the formation of bands. Then when you come to give your practical instructions, you will readily see who is best prepared and under the best cir-

circumstances to go out and work as nurses. Circumstances also must be taken into consideration. You will have to use a great deal of wisdom and painstaking thought to put your work on the right kind of ~~maxim~~ a basis.--

Q. How about the mothers' work?

A. You can't undertake to organize only the elementary parts of your work, as I have said. You can organize mothers' meetings, and get such classes as sewing classes started, but I don't think you will have an opportunity to work up Paper Sloyd, etc.; I think sewing classes will be about all you can undertake in this direction. But at the mothers' meetings, ^{You can tell them} "We have a Mothers' School at Battle Creek, and the teachers prepare papers and addresses for the Mothers' Schools, and where these Mothers' Schools are organized they will send us these papers." We will have a paper sent to them to read perhaps once a month,--and perhaps once a week; and one school can read it and discuss it and send it ^{back} on again. And you want a supply of these things to start with yourselves. If you can't present the subject at first in the most intelligent way, you can read a paper and discuss it. Show them how to analyze the subject; talk up the different points in the paper. Find out the most suitable person to take charge of the work, and get these little mothers' circles organized.

Q. Do we understand that verbal instruction is sufficient?

A. I think they should, in the first place, have some verbal instructions in a general way. They should also have practical instruction. I think it would be best to take them into a suitable room and give them practical instruction, and take them out into a neighborhood and show them how the thing is done, in a practical

way We don't want people to get the idea that this is a kind of cast-iron kind of an arrangement, in which we say to persons, "Now you mustn't do anything in this or that line,--you can't go out and help mothers--you can't do anything in that line outside of the organization?" etc. We want people to understand that everybody has a perfect right to do all the good they can; that our purpose is not to restrict the work to a few, but to increase the efficiency of the people to work, and to get a larger number of people into the work, and if we find people at work, you must not say to them, "You must not do this or that,"-- we want the Lord to manage this matter, and if people do things that they ought not to do, the Lord will take care of the work, and he is the one who is responsible for it.

This work is under the supervision of the Medical Missionary Board, and you are under the supervision of the Medical Missionary Board, although paid by the conferences. If you think, at any time, that the plans proposed are not in harmony with the instruction which you have received, you should write to me or to Miss Burleigh, and she will inquire about it, and we will look into the matter at once and see how the work is being carried on. We are sure that the desire, on the part of the conferences is to take hold of the work in an understanding and harmonious way.

Now a word further about your compensation: The presidents of the conferences give verbal assurances that those who engage in this work will have four dollars a week and their expenses,--and some of them have said that their committees would agree to pay more than that. But the compensation will have to be left to the

Auditing Committee. So the presidents of the conferences will pay you as much as they think it is safe to pay, and at the end of the year the Auditing Committee may allow you -if you will arrange with the conference and they pay you in part, the Auditing committee will pay you in full. But they propose to give you a reasonable compensation. You are expected to be paid the same as our other trained workers,--the same as our other experienced workers are paid; you will not be considered as beginners, but as trained workers.--

Q. Do the conferences pay the travelling expenses?

A. Yes, If you are able to sell books and pay your own expenses you can do so, but you should keep account of it and the conference will allow it, and you will have the benefit of it.

Q. If we get an opportunity to recommend the Ladies' Guide, etc., shall we do so? and can they be sent for and supplied here?

A. Yes. But the profits of such sales is turned over to the Tract Society, and they will pay you your per cent. You should do that kind of work as much as possible,--and get every one that you can to subscribe for Good Health, and for the Medical Missionary. Every member of Christian help bands ought to have the Medical Missionary. Be sure and instruct them in reporting, so they will not forget that. The conferences will see that your fares are arranged for; you will travel on half-fares.

The conferences will expect you to go to the campmeetings and look after the dining-tents and see that the people have proper food. And if you have a little more work than you would like to do, don't avoid it, because you can show people in this way that your principles are a success; it is a splendid chance to do

that; don't miss it. You need not do the cooking, but you can supervise it and make out a sensible bill of fare. You should try to find out what the people like. You may find out, for instance, that they don't like mushes, etc. Don't permit them to cook them for the people to eat. Some ministers don't like acid fruits, and it would seem as though such should have as much sweet fruits as they can get, because they are sometimes poor dyspeptics; don't insist upon their eating sour fruits when they make them sour and unhappy. One minister found fault on one of these occasions because the cook fed him on sour sauces, and they made him sour, and so he knew that that ^{food} was not good for him.

Study the appetites of your friends,--of your patrons; you must study their tastes a little bit; find out what they like and try to have it prepared for them,--especially some influential people who like to talk a good deal--be sure that they have something good to eat; the "stomach is the road to a man's heart," you know,--and you must not forget that it is the road to a minister's heart too, sometimes.

I shall probably see most of you again before the class breaks up, as I shall be home a week from to-morrow, and I may reserve some things that I have to say till I see you again.

Dr. F. M. J. R. R. R.

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University Lecture

Christ-Helfe-Werk

(Organization of)

610.6

GYMNASIUM LECTURE . Dec. 22, 1896.

CHRISTIAN HELP - WORK . (No. I.)

J. H. Kellogg, M. D.

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Let us see how many ideas we can carry away with us in reference to this subject. I shall not give you any more ideas than you can carry off. The central thought of the Christian Help idea--the Christian idea itself--is simply the thought involved in these words of our Savior, "Inasmuch as ye have done unto the least of these my brethren, ye have done it unto me." Now put your minds upon this Christian help idea and see how much you can get out of it. Let us see how much there is in these few words, "Inasmuch as ye have done it unto the least of these,--" Now the word "inasmuch,--" what does that mean? In that word we have this thought: Christ says that inasmuch as ye have done it ^{one of} unto the least of these my ^{brethren,} ~~little ones~~ ye have done it unto me. So you see that Christ himself is in that word, "Inasmuch as ye have done it unto the least of these my ^{brethren,} ~~little ones~~ ye have done it unto me." So that the thought back of it all is, that we are to do something for Christ; that is the way that thought begins-- Inasmuch as ye have done it unto the least of these my little ones ye have done it unto me,--that is, you have done it unto Christ. So that, first of all, Christian help work must be a work for Christ--it must be a work done for the pure love of Jesus; there is no other thought in it. Jesus gave his life for us; he died an ignominious death for us; he lived his life for us; he suf-

ferred in his life more than any one of us will ever be called upon to suffer; he suffered trials, tribulations, distresses and temptations that none of us will ever be called upon to meet, and he did all that for us. And now, because of what he has done for us, we are asked to do something for our fellow men. And Christ recognizes this work done for the suffering and distressed as work done for him, for he says Inasmuch as ye have done it for these my little ones ye have done it for me .

There is another thought there,--Inasmuch as ye have done these works for these my little ones--now what is the thought there ? That every man that is suffering; that every man that is in distress, Christ pities him and calls him "my little one." I noticed when I was down in Mexico that they have an endearing way there,--when any one is sick and suffering a friend comes and pats him on his back and calls him "my little one." It is the fashion there, when a person is suffering and in distress some one will pat him upon the shoulder or cheek and calls him "my little one," as though he were a little child,--it is the fashion there. They express the same sympathy and kindness and tenderness to such as to little children. Now Christ looks upon every one who is suffering and in distress, no matter whether he is a Christian or a sinner--we are all sinners-- The difference between a sinner and a Christian man is, that one is trying to be a better man, and who recognizes that God is helping him, and will help him, and who is receiving the benefits of religion, whereas the wicked man is perhaps trying to do the same thing in a weak way, but without the divine help that he could have had if he only knew the

way. We are all sinners and all unworthy. I used to suppose that the "little ones" were all good people and such saintly sort of people that you could not find fault with them; that the Lord smiled upon them because they were so good, and that Christ called such his little ones. But there is more than that in this text. The little ones that Christ is talking about is the suffering one, the one that is in distress and in need of sympathy and help, and Christ calls him his little one because he pities him even as a father pities his children.

There is still another thought in this passage "Inasmuch as ye have done it unto the least of these,"--etc. Now it is not the best of the little ones; it is not the great people; it is not the distinguished people; it is not the good people, but it is the very least of Christ's little ones,--the most humble person that wears the garb of humanity, the most lowly and despised, as we learn in Is. 58,--even those that are cast out, those that nobody minds, that everybody despises, that everybody has contempt for--it is to do something for those despised and cast out little ones.

Now what a wonderful thought follows that,--that if we do something for those cast-out little ones--those least little ones, those most despised little ones--we have done it to Christ himself. Now what an honor it would be for any of us, if Christ were here on earth and we had the privilege of offering him a drink of water or some other courtesy--what a great honor we should consider it to be. But Christ says if we give a cup of water to the very least of these suffering human beings,--the very least and the

most distressed, the most despised and the most contemptible in the eyes of men, we have done it for him. If we clothe the man that has no clothing; if we feed the man that is hungry; if we give drink to the one that is thirsty; if we visit the criminal in prison and give him words of consolation and help, we do it for Christ. Now that thought used to come to me in an entirely different way,--"I was in prison and ye visited me," etc. I used to suppose that that meant that if some of Christ's saintly children were cast into prison when they ought not to be, and were persecuted and unlawfully condemned and imprisoned, and if we visited them in prison and comforted them, that then the Lord smiled upon us and regarded us as having done something for him. But it seems to me that is rather a Pharisaical ^{a selfish idea.} ~~idea,~~ ^{who is there} who would not be willing to visit any one in prison who had been sent there for the truth of the Gospel. When the fact is recognized that a man has been trodden upon and treated unjustly and persecuted, who is there who would not be willing to visit him? Every one would be willing to do so,--except those who have persecuted him. There is no unselfishness in doing that, is there? It is a thing that everybody wishes to do. But the thing we are not likely to do, and the thing that the Lord exhorts us to do, and offers to reward us for doing it--is to visit the one that is in prison because he is in prison; because he has been going the road to perdition, perhaps because he has not been told of the better way; he has never had the opportunity,--he has been neglected and abused. His condition is the result of his environment, the surroundings in which he has grown up, and so he has drifted down the bad way until he finds himself in prison. Nobody cares

for him now; he is a moral leper; he is ostracised by society and cast out by the whole world; he is not permitted to associate with anybody. Now the Lord says if we visit that man in prison, the most despised and sinful, perhaps, of all these "my little ones," "ye have done it unto me." What a wonderful thought that is. When that thought came to me at first, it seemed to me to be impossible that that was what God meant; it seemed impossible that it could be true. But really, there is no merit in doing any other thing.

The real reason we are to do this work for these little ones is because Christ died for fallen men; he died for sinful men and for criminals in prison just as much as for you and me. Christ wants to save fallen men; he would not that any should perish, but that all should come unto him and have eternal life. That is what Christ desires. That is what God desires. And now, there is that poor man in prison, neglected and despised,--don't you see ~~he~~ is not likely to know of the way of salvation, unless some one is moved to go to him and teach him. Nobody would be moved by the love of that man to and visit him in prison. Nobody would be moved to go to that man because he has such a good character, for he has not a good character; he repels every one,--he drives everybody away from him. So he is a hopeless case unless some one will go to him and try to help him, and so Christ says, in these very words ~~the~~ "Inasmuch as ye have done it unto the ^{brethren,} least of these my ~~little ones~~, ye have done it unto me."

Now this Christian help idea is such a great idea, such a wonderful idea, such a far-reaching idea, such a magnificent idea

that it seems to be impossible to present it properly in human language. I don't know how to describe it to you, from the fact that it comes to my heart as being about the sum-total of religion; that in this thought is wrapped up about all there is in religion; that about all there is in religion is wrapped up in this Christian help idea, and in this Christian help movement, which means the doing of work, as a Christian, for some one that needs help.

Nobody but a Christian can help the helpless and needy in a really Christian spirit. And to help those who do not need help would be no Christian ^{help} work. To help those people who do not need help, who are perfectly able to help themselves, is no Christian help work, because Christian help work first necessitates that a person shall need help, and second, that the help must be rendered in a Christian spirit. What is that Christian spirit? It is the spirit of love for Christ,--the spirit that leads one to do something for a poor, suffering man because we see Christ in him. That man was made in the image of God, and Christ was the architect, as we might say; God was back of his creation and gave ^{to Christ} the power to create him. Christ worked through him in the making of man, and so Christ loves every man because he is his own workmanship. Christ has been in that man ever since the earliest beginning of his life, seeking to make of him as good a man as possible, as noble a man as possible. And so, Christ is interested in this poor man; he sees him going down, down to perdition, and he moves upon the heart of some one to go and help him. Now if we have the right thought in our heart in visiting this man, it will be, to help him for Christ's sake; to help him because Christ is trying to save him. That is real Christian help work.

God wants our help. We can't help God in managing the planets in their course, nor the stars in going round the sun. We cannot help God in making the sun shine, in making a seed to sprout or a tree to grow. We cannot help God in his creative work. There is one thing only in which we can help God, and that is in the salvation of human souls. We can cooperate with God in the salvation of our own souls, and in the salvation of other souls. We are not serving God by simply attending meetings and taking part in them; that is really serving ourselves, because we go to meeting to get good for ourselves,--and it might help some one else. Most people think that praying in public, reading the Bible, getting down upon our knees and praying once or twice every day is serving the Lord. But that is not the real service of God. You might call that religious gymnastics, if you please; you might call that religious exercise intended to strengthen our spiritual muscles and to prepare us for service. But the real service of God is to do something to help somebody that needs help,--to help somebody that God wants ~~us~~ to help. Now that is a wonderful arrangement by which God saves men through other men; he sends his messengers to help save other men. And that is the only way in which God can save other men by his plan--to save men through other men. Hence by his spirit he is inspiring men to reach down their hands and help others up. So, when we see men going down in the ocean of sin, we are to send out our life-boat and reach out our hands to them and help them in.

So the Christian help idea is a broad one,--a far-reaching one--and it seems to be summed up in working from the pure love of God and humanity. How much there is expressed in the magnitude

of that thought. James tells of "the perfect law of liberty." We have learned that that is the law of Christ; that it is loving our neighbor as ourselves,--doing unto others as we would have others do unto us--that is the law of Christ. Now isn't that a hard thing to do? It is the hardest thing in the world to do. The hardest thing in the world to do, is to love our neighbor as ourself,--to be willing to do as much for others as we would have them do for us. That is not the principle of this world. The principle which the world teaches, is for each to get the best of the other,--to get the best of the world. We have been trained up in the practice of this principle. We have been taught it in school; we have been encouraged to get ahead of every one else. How delighted we were when we would "get to the head" and see others "go to the foot." I remember how glad I was, when a small boy, when I got to the head; I delighted in getting to the head every time I got a chance. It is so in our after life: We want to get to the head in society; we want to shine a little above our neighbors. When we build a house, we want it to be a little finer than those of our neighbors, and we want it furnished and decorated a little better than others. If we have a team, we want the finest, and if we drive out, we want the best harness. We want our children to be the brightest and foremost, and we want things about us a little better than those of our neighbors. Now all that is entirely contrary to the Christian spirit, and it is absolutely contrary to the Christian help idea.

The Christian help idea is simply to love your neighbor as yourself; do for your neighbor everything that you would want

him to do for you,--be ready to do for others all you would have them do for you if you were in their place and they in yours. I wonder if you can all appreciate that. I believe that nurses can do it; I believe that nurses while engaged in their work find more abundant opportunities for carrying out this principle than anybody else. While standing by the bedside of a nervous, faultfinding patient, and attending them all day, or watching with them all night, your eyes are tired, your limbs are tired, your heart is tired,--and still the faithful nurse keeps working on. Now you can do that for Christ's sake and with his spirit of love in your heart,--and you can do it without sympathy, praise or commendation--and this is the nurse's work. So, as I said, I think nurses are better able to comprehend this class of service than anybody else in the world.

This Christian help idea, as I have said, is a large idea. It reaches out into almost every avenue of society. It takes hold of every man that needs anything, and it proposes to help him in respect to anything that he needs, so it is a large idea.

Now this work has been carried on during the last four years and has been constantly developing, its methods being the same as when first organized, -- it means essentially this: For our nurses, or those in other churches who feel inclined to do something for their neighbors, to band themselves together into a little company or band of six or eight or nine or ten; have meetings and there talk over their ideas of Christian help work,-- talk over what it means--get a clear comprehension of it in your minds; then talk over plans and the needs of the neighborhood, and the needs of the people in the neighborhood who are the most

needy persons in the neighborhood, and then begin work with those persons. Begin with the person that needs help the most; do not select the one that is the most conspicuous and that will attract the most notice and bring the most praise and the greatest éclat to your work, but do something for the most needy one. In doing this you will be following the example of Christ himself, for Christ aided the most needy one,--Mary Magdalene, for example. Christ showed that he had great love for her because she was so great a sinner. We have reason to believe that God pities those most, and most wishes us to help those who are most needy.

How different this is from the human idea! Here is a person who is very needy,--perhaps some sick man covered with loathesome sores,--leprous perhaps--the natural tendency is to shun such a man. The odors emanating from him are repulsive and disagreeable; the consequence is, that people allow their instinctive repugnance to such an object to drive them away from him and so everybody neglects him; everybody wants to get away from him; nobody wants to have anything to do with such a case. It often happens that people will desert a near friend under similar circumstances. I have met cases in which children complained of their father as a heavy burden, and they would be glad when he died. More than once I have seen a daughter ready to desert her mother because she had gotten where she was helpless and useless and had become a real care and burden. And I have seen a mother ready to let her daughter die because she had become a burden. We look upon that idea as contemptible, but we not only see it in civilized countries, but we find it existing among the heathen to a very great extent. Stanley gives us instances of this which came under his observation in Africa,--by going a short distance

into a thicket he found a wall of straight sticks driven into the ground, the wall being ten or fifteen feet high, and inside of this enclosure, he would find some poor old man or woman penned up by their children, and so penned in that they couldn't get out and follow their children home again; they were imprisoned and left there to die. When the missionaries discovered the Sandwich Islands they found that it was the custom among the natives, when a father became useless, no longer being able to contribute to the support of his family,--it was the right of his son to kill him; so long as he was able to contribute to the support of his family he was supreme, but when he became old and decrepit and powerless, his son had a right at any time when he saw fit, to take his father's life,--he might cut his throat, or beat him to death with a club or kill him in any other way, as he chose; and every moment the father lived from the time he became helpless, he lived in apprehension, not knowing but what any moment might be his last, because by the laws of the country his son had the right to take his life and might at some unguarded moment steal up behind him and ~~take~~ kill him. The same idea prevails and is carried out among the wild animals out on the prairies: when the leader becomes unable to retain his position, the rest destroy him; they destroy the weak. This principle was carried out among the ancients. When a child was born among the ancient Greeks and Romans and was deformed,--had a club foot, for instance--the midwife was, at one time, commanded by law to take the life of such a child.

So you see the spirit of the animal world and of human society is the same. The spirit of human society is to drive the weakest to the wall,--to destroy the weak. As soon as a man ceases to be useful to society he is driven to the wall. This is the doctrine of evolution,--"the survival of the fittest," and the extermination of the unfittest. Now the spirit of Christianity is the very opposite of this; it is to save the weak, to "rescue the perishing; those who are in the greatest distress and the most needy are the ones to receive the greatest attention .

Now the idea of Christian help work, as I have said, is to organize little bands who will go out and seek for opportunities to do, not the thing that will bring the greatest praise, but to do the thing that most needs to be done ,--I wish you would put that down. The greatest privilege that any one can have in this world, it seems to me, is to do the thing that most needs to be done, somewhere,--and to do the thing that perhaps nobody else would do. That is the true spirit of Christian help work,--that is the spirit of our work. I believe the whole secret of our success in Chicago is, that our efforts there are to do this very thing. While seeking for the best place to start a mission in Chicago, I asked the chief of police to show me the dirtiest and wickedest place in Chicago in which to plant our mission,--and said I "We don't ^{want} to do work that others will do; we don't want to do work that others are willing to do, ^{nor} to build on another's foundation; we want to work that others won't do,-- we want to do something that others won't do, and that will be neglected if somebody else don't do it." So he directed us to such a place as we wanted to find, and we hired a little basement and cleaned out a hole there and started in with Dr. Rand and Dr. Kress

nearly four years ago. From that little beginning our work has gone on until it has reached its present dimensions. We have never sought publicity; we have never asked the newspapers to blow our horn,--we have simply gone on with our work--and now it is noised about all over the United States, and we everywhere find commendatory words about our work,--it is noised about even in England

When I went to Chicago and delivered a short address upon Methods of Aiding the Homeless, a short time ago, I received urgent invitations from the Mayor of the city and others to come and talk to them about doing something for homeless men. The last Sunday that I was in Chicago at the mission a prominent clergyman came over there in the afternoon and asked me to occupy his pulpit the next Sunday. I told him I could not do that by reason of my engagements, and he said, "At any time when you come to Chicago, and are at liberty to do so, let me know a day beforehand and I will arrange for it, for I want you to occupy my pulpit and tell my people how to help these poor homeless men." These clergymen and others are interested in this work now, because we have been interested in it in the past and it has been greatly blessed. They did not see the opportunity that was offered, but now they see that this work has been blessed and that the reason of this is, because it was work that nobody would do; and now they want to do it, and that it would be well for them to do it, and so they are engaging in it. I am glad to see that this work is going on in Battle Creek, and that there is now an institution here also, for ^{the aid of} homeless men. Every city of ten thousand inhabitants

or over should have such an institution for the help of homeless and friendless ones. Now this Christian help work is right on this same line. It has many sides. But I want to talk to you about the phase of the work in which we are particularly interested, and in which these bands can work,—about work in neighborhoods that needs most to be done .

Now what will you find in a neighborhood? Why , in every single neighborhood you will find, for instance, a poor sick woman with no nurse. She has, perhaps, three or four children to look after. Her husband must labor and contribute to the supply of their daily wants, and the whole family depend upon ~~upon~~ his earnings from day to day. If he is sick one day, they have nothing for that day, because they depend each day upon his daily earnings. In such a case it is necessary that some one should step in and contribute some help and service. What a blessed thought ! You cannot , perhaps, stay all day, but you can find some one to stay part of the day in your place. You can not only assist the poor woman, but you can instruct her,—you can perhaps tell her some of your experience in nursing, and you can put courage and cheer into her heart, so that the world will not look so dreary. Put yourself in the place of this poor woman,—the wife of a poor laboring man, living in a hovel,—the walls so dilapidated that you can see through the cracks, the dirt creeping up perhaps through the cracks of the floor—coming up from underneath; not money to keep the house in good repair; the window-panes broken, and pieces of old newspapers, etc. stuffed into the windows and cracks to keep out the wind; everything in the house poor, unhandy and inconvenient; no laundry facilities;

the poor children complaining of the cold ,because they have not sufficient clothing and fire to keep them warm; complaining of cold because they don't have enough food to eat, and the poor mother has to be all the time trying to satisfy these complaining ,crawling children; she also tries to make things pleasant for her husband so he won't seek more pleasant surroundings and go off and get drunk and spend his earnings and make their lives still more miserable. The wonder is that women should be willing to live under such circumstances,--~~carrying~~ little children in their arms and two or three more hanging to their skirts while they themselves are suffering from pain and misery--how such women can have the courage to live under such circumstances is more than I can understand. What a blessed privilege it is for a Christian help worker to drop into such a home with smiles and sunshine in their faces, to let in some cheer and courage into such a home. You do not know how much good you are doing, because you have not been in there before, but after you have been in there ten minutes and left this blessed influence, it will seem to such a family as though an angel had been there.

One morning when in Chicago I asked one of the nurses what she had to report, and she said she had nothing that was especially interesting. I said, "Then let's go out and perhaps we will find something that will be interesting." I knew that the work was commonplace and that she was tired ,~~and that she was tired~~ ~~out~~ and didn't realize how much there was in her work, and I said, "Now you take me around your circuit," and we started out. While we were walking along, all of a sudden we came to a hole, and to

my astonishment the nurse went down into that hole, and I thought to myself, "Where in the world has that nurse gone." I followed her, however, but was glad to be in the rear. She stepped along so fast that she was soon almost out of sight, and I really began to feel some shudders and was a little bit scared. So I began to look around to see what I could discover in the darkness--for it was dark--and I got a glimpse of the nurse by a streak ~~of light~~ of light in a distant corner, and by the aid of that light I managed to keep track of her. By and by we got to the other end of this place and opened a door into a basement and came out into a small area and at the farther side of that area there were two shanties. In the area and not far from these shanties there were some children playing, and these children were very poorly clad and covered with dirt. Just in the door stood the mother, and when she saw the nurse coming you ought to have seen how her face lighted up. She kissed the nurse's hand, she was so delighted to see her; she seemed like some angel who had come down into her poor little dungeon. I learned upon inquiry that one of the ⁱⁿ children of this family had been sick with diphtheria and that this nurse had been of great assistance to the mother and she was very grateful and followed the nurse when we were going away and watched the nurse after she had climbed up through the hole, and we saw her head peeping up through the hole watching as if to catch the last glimpse of the nurse. By reason of her other duties, the nurse had not been around there for three or four weeks, and no one had been there during that time to cast the least bit of a ray of sunshine into this poor woman's life.

The spirit of Christian help work is that of friendly vis -

iting, friendly help, heart to heart sympathy and brotherly kindness,--it is the Good Samaritan principle. This work cannot be done in a sort of perfunctory, official manner. It cannot be done as a church work; it cannot be done as a missionary work; it cannot be done as a charity work. If you are working for a certain home missionary society, and it is so understood by those whom you visit--that you come there as a missionary, or as a Seventh-day Adventist, or Baptist, or Methodist, or in any other capacity than simply as a brother to any human being who needs help, going simply to supply that need--unless you go in that spirit, you will have no influence; you would not bring any sunshine with you in any other way. The spirit of this work is for each one to go to the needy as an angel of mercy,--to go as a brother; to go as a sister; to go as a good Samaritan. And if you go into this work animated with that sort of spirit, you may be sure the Lord goes with you, as you are going to some needy human being--some of these "my little ones," for the pure love of God and humanity.

Now this I conceive to be the real spirit of this work; and I believe this idea has come to stay with our people. I think, whatever difference there may be in the work, that this idea has come to stay. It is going to grow, and men and women among us are going to see more and more that the third angel's message as presented in the 58th chapter of Isaiah is presented there more full than in any other portion of the Bible,--although I do not think I have ever heard any of our preachers say that. In saying this, I am not saying anything against our preachers. They have been

trained to preach a part of the third angel's message, and they have been busy preaching that, and they have not got the whole of it. That is why our work goes so slowly. If we had all been preaching the whole of the third angel's message as presented in the 58th chapter of Isaiah I am sure our work would have gone on much faster than it has. I have received a wonderful letter from Sr. White which I think is intended to encourage you. She says, "I saw that you are to have trials and difficulties such as you have never had before, but I saw that you were holding up a banner, and on that banner was written, 'The commandments of God and the faith of Jesus.'" I believe we have got that on our banner; we have got the whole truth here; we have got the real truth here,--we have got every particle of it here, and the Lord is prospering our work because we have this truth and are putting it into practice. Now we must go on holding up these truths, and propagating this pure love to God and to humanity,--to love our neighbor as ourselves, and the Lord will attend to the proselyting. I am not opposed to proselyting; I believe in our machinery which is working along these lines, but we want the whole great mass of the denomination to arise and take hold of this Christian help work, and if we do that, the Lord tells us in the 58th of Isaiah our "light shall arise in obscurity," and "the glory of the Lord shall be our reward," and the Lord will make us prosperous. We don't want to say anything less about the Sabbath and our other principles, but we want to do a great deal more service for God and humanity. We want this Christian help idea to enter more fully into our lives, and then we will be ready to do more in this line of work.

I have recently received a letter from Dr. Paulson in reference to Br. Sadlier and his experience with a man who has been publishing obscene literature. He had been putting this sort of literature in different places, wherever he could,--and he is himself one of the most expert men in the United States at this kind of work. Br. Sadlier told Dr. Paulson (as he writes in his letter) that this man begged a penny of him and offered him some obscene literature to pay for it, but Br. Sadlier wouldn't take it; ~~but~~ on the contrary, ^{he} told the man, "It's time for you to stop that kind of business,--and I don't think you are going to do any more of it." The man was scared by this remark; he thought Br. Sadlier was going to get him arrested; but Br. Sadlier meant that he was going to see that the man was arrested by the Spirit of the Lord himself. So he got the man up into his room and after five hours' struggle with him, he was converted! Just think of that! A hardened sinner like that converted because some one earnestly took hold of his case! Dr. Paulson says in his letter, "I keep thinking of that man and of how he was saved, and I am thinking that we are missing most of our opportunities,--we don't improve them as we should."

Now I tell you our Christian help work is the best thing in the world to make opportunities. It brings us in contact with people that we can help. It does not pick out the rich and the likely people, but it selects the poor and the despised, for we know that God loves the least of these,--the least of Christ's little ones. The glory is given not for doing this unto the greatest of those who are Christ's but for doing it "unto the

least of these," "my little ones." How encouraging that is! Every one can take hold of this work.

I am glad of the interest which has already been awakened in this work here in Battle Creek,--at the Sanitarium, at the "Arnold Block," and in other places. And there are other cities not far away that we ought to be invading with our true missionary Christian help workers,--and I hope that some plans can be laid by which we can do it. Now I want to present you this thought,--that we ought to be all studying this subject earnestly and getting all the details of the work into our minds. You need to do this so that you will be trained workers when you go out from here, and people will come to you with the assurance that you can give them instruction in the best methods of doing this kind of work,--when they ask you, "How shall we organize Christian help work," you will be prepared to instruct and help them. I am sorry to see some of our helpers going off into foreign lands who have not been engaged in this Christian help work,--I cannot see that they have much of a missionary spirit unless they feel like engaging in this work.

Now a word about organization and what it means in Christian help work. In this work there is not much needed in the way of organization. In this work, "organization" simply means getting a few people together and seeing who will agree to help such and such a needy person; it means, simply, to distribute the work among those who are willing to do it, and send in reports of their work. It will not do to try to carry on this work as the work of a regularly organized institution. Just the moment you make this

work apart of a machine or organization.--a part of some kind of social mechanism or organized work with some one set up as a kind of "boss" to order the others around, there is no opportunity for the Lord to work, or for us to do anything; we don't want to engage in the work in such a way. We want to engage in it in such a manner that the Lord can go before us and open up a way for us, and for others, keeping a little record of our work and of the visits made, and then get together and tell what the Lord has given you opportunities to do. I think this is about all we need in the way of organization,--and we do need this, because in that way we can have the advantage of associated effort, and have the opportunity of hearing how the Lord has blessed this or that plan of work, while relating our different experiences.

I do not mean to say that we should be clannish in our work, not getting together and saying, "We will have all this to ourselves; we will have a plan of doing something and work a week perhaps, and get together in our weekly meetings and not let any else come in but ourselves,--" the Lord won't prosper such a work as that. True Christian help workers will have just as much interest in those meetings when attended by members of other churches, as of our own, and will be just as ready to give testimony in such a meeting, and will be on their feet telling how the Lord has blessed their work as soon as in meetings wholly composed of our own people. But, as I have said, this work should not be done as a church work; it must not be done as a church work or as a church missionary work, because, if you do undertake the work in this manner, the poor man or woman whom you visit

will think you came to see him out of a sense of duty or because the elder of the church or the president of the missionary board of the society or church of which you are a member has told you to come and visit him. You must not do your work in that way; you must do it from the spontaneous love of your own hearts moving you to do something for your neighbors, and this work must be so organized that it can be carried on in such a spirit.

training

You must have systematic [^]in this service,--Christian help work. That means that you are to study how to do it; you are to find out how to do it; you are to investigate plans for helping people who are needy and under different conditions. You are to study how to help in the home; study different methods of home work,--how to make the home more sunshiny and more sanitary. There is a great deal in that last thought. One of our nurses in Chicago once said to me. "I have been here for a month, and there is one place in which I don't seem to make a bit of progress; among other things, the floor is so dirty that I can't tell what it is made of." I said to her, "I will give you a little of my experience in the Sanitarium some years ago: I found the floor pretty dirty, but I couldn't get anything done to make it any cleaner (that was some years ago, so I don't have any reference to any one here now) and I scraped a little spot perfectly clean right in the middle of the floor,--I made that little spot just as nice and clean as possible, and walked off without saying anything to anybody. In a few days I found that whole floor as neat and clean as that little spot was. They saw that little clean

spot and they concluded that they would show me that they could scrub that floor as clean as I could, and that ^{if} I could make a small part of the floor clean they could make the whole floor clean and they did." So the nurse, acting upon this suggestion went to this place and tried the same thing,--she said to them "I wonder what this floor was made of," and went to scrubbing it. After scrubbing off about three quarters of an inch of dirt, she said "I've found out what this floor is made of,--it is made of wood." Then she scraped a little more, and then she said, "I can see the grain of the wood in this part of the floor,--I wish I could see the whole of it." She then left it, and the family cleaned the whole floor. Then she went to another place where the window ~~was~~ so dirty that the room was as dark as though the window had been frosted. She went up to ~~one of~~ the window and said, "I thought I heard a noise out there,--I wonder what it is," and she scraped a little place on the pane and looked through it, and the rest, filled with curiosity came and looked over her shoulder, ^{climbing up on a chair and} trying to look through that little hole which was about as large as a dollar. While the nurse was wondering what was out there, the curiosity of the others became so great that each member of the family scraped a place for himself or herself, and the nurse finally suggested that it would be a good thing if the whole window were polished, so they could all see out without going to the trouble of setting a chair to the window and climbing up on that to see out of one little clean place when they wanted to see anything that was going on on the outside. The next time the nurse went to that place she found that the

window had been all scraped clean.

So, as I have said, we want to organize practical methods of dealing with people . ^{which she had been visiting} Suppose, on going into a dirty hovel ^{the} nurse should say to the inmates, "What a dirty floor ! Why don't you clean it up? " She couldn't do a thing with a member of that family after that, and all the good, sweet things she had previously done for them would ~~have been~~ ^{be} lost, --they would ~~have~~ ^{be} been utterly spoiled by such a method. You see you can't order people about, --you can't say to them, "Clean up here," etc. And you can't tell people they are sinners, --that isn't the spirit at all. The spirit in which your work is to be done, is that which wins people by lovingkindness, --by kindness of heart, and by kindhearted treatment; by gentle management you are to win them away from their evil way, --and the question is, How to do it ? How to deal with all the circumstances which may arise in this work.

Now I want to find out how many are present who are willing to join with us in this work and go through the whole course of instruction in preparing for this work, and in finding work to be done, --finding problems in the work to be done and in preparing to show others how to do it --hands up! I see every hand is up. You are all ready to join in this work.

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GYMNASIUM LECTURE. Dec. 23, 1896.

CHRISTIAN HELP-WORK. (No. 2.)

J. H. Kellogg, M. D.

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I think we ought perhaps to study this work,--Christian help work--a little further, as to how it should be carried on. The principle of this work, as I stated to you yesterday, is the application of the principle of pure brotherly kindness,--which is simply the application of the good Samaritan principle; it is to do something to help somebody that needs help from pure brotherly kindness and love. Now suppose some one who proposes to engage in this work should say of a certain needy person, "Now if I could make a Seventh-day Adventist of him what a good thing it would be. He has been a Methodist," or "a Baptist," or a member of some other denomination," and if I could make a Seventh-day Adventist of him, how much it would help our work." Suppose you start in on that plan,--you would have that object in your mind all the time, and every chance you could get you would be trying to get in something that would have a tendency to proselyte that man, and the effect of this would be that he would very soon see that that was what you were after,--to "make a Seventh-day Adventist of him." But that is not the best motive you could have in your work; that is not pure, disinterested benevolence. There is a little sectarianism in it; there is a little denominationalism in your work. Unfortunately a great deal of what passes for Christian charitable work is done for the upbuilding of a cause,--a denomination or a sect.

Now you might say, "That's all right. It's all right to have

denominationalism; it's all right to have sectarianism, etc."

Yes, these all have a place, a purpose and a work,--it is all right to have denominational publications and papers; it's all right to have denominational writers and a church organization and to have a denominational name--all these things are necessary to secure union of labor and consolidation of effort. All these ^{things} are necessary for the concentration of effort; but there are some things that go deeper than love for a cause or a church organization,--there is mother-love, for example: The mother will love her child more than her church organization; she will love her child, no matter whether his church organization is Baptist, Methodist, or whatever it is. The child may be a Roman Catholic and the mother a Baptist, and she will love her child just the same. The mother loves her child as a child, independent of every other consideration. She will love her child whether he is good or bad,--and even when the child is bad and wayward, the mother may love her child all the more.

Now if our interest in our neighbor is based upon a desire to make him a member of our denomination, to convert him to our principles, to bring him up to what we call our standard of belief; if our object is to change his ideas and make them like our own, our object is just the same as that of a certain sort of missionary that we would have in politics if a man were trying to make a "gold man" of a "silver man," or a "silver man" were trying to make a "silver man" of a "gold man." How much of this kind of interest there has been during the last political campaign! How many millions of dollars have been expended in the effort to

convert "gold men" into "silver men", and to convert "silver men" into "gold men!" I was recently riding on a railroad car and I heard a couple of gentlemen talking about "missionary work" that they were doing. I was interested at once, and I thought I would see what missionary work they were connected with, and so I listened to them while appearing to be reading a newspaper,-- I thought I would get something good from them in this line-- thought I, "Here are two missionaries talking over their work, and as I understand they represent distinct organizations, I will hear about the troubles and trials and the successes of other missionaries beside these." You cannot imagine my disappointment and disgust when I learned, as I presently did, that they were both of them railroad managers, and the "missionary work" that they were talking about was distributing railroad advertisements! That was the "missionary work that they were doing!" That has come to be a common expression among railroad men,--that when advertising their business they are "doing missionary work." So if a man is working for his cause, or his church organization, and is advertising it to build it up, he is doing the same kind of business as the railroad man who is doing his "missionary work," with this difference only, that his is a better and more important work than that of the railroad man,--but they are both doing the same kind of business. Neither of them have, for the foundation of their efforts the love of humanity,--the principle of loving our neighbor as ourselves. Neither one of them really has the love of God and the love of Jesus and the love of souls for their foundation. We ought to be interested in a man if he was sick

and suffering, no matter if we knew that that man would never be in accord with our religious views; we should help him if we knew that he was never going to do anything for us or for our denominational interests and would never be a member of our church. It may be that the Lord has a different path for him to travel in; it may be that the Lord has something to do through him that he could not do through him if he stood in the same position that we stand in. Our little work is not the only work for the Lord that is being done in the world; the Lord is working through others as well as through us. It makes no difference what a man's outside position or path may be ~~in~~, if that man is trying to follow out the good impulses that come into his heart and living up to the light he has, God is working through him and helping him.

But you may say, "It would be very hard to build up an organization on that basis." We should not try to build up an organization upon that basis. The basis upon which a church organization is built up is like this: Here are a certain number of Christian people who see the truth in the Bible in a certain way; the Lord has shown them a portion of his truth and they see it in the same light, and, for the purpose of securing the results of united effort in the promulgation and practice of that truth they unite themselves into an organization, and thus they can work harmoniously,--and thus we can carry out our church work. But there are others into whose minds God has not put the light that we have, and they are not to blame because they don't see it; They are carrying out the light given them just as truly as though they had seen this light that God has given us, and were

acting upon it. Now is it possible that there are no good people in the world except Seventh-day Adventists? But you may ask, "Why then are we to go out into the world and give the truth to the people?" Because God has given us this truth, and he has given us this truth that we should present it to the people, because there are some who will receive it, --there is here and there one who will receive it; the Lord will open the hearts of some who will receive this truth which we have, when presented to them. Others will not receive it; some are perhaps so constructed that they cannot see it; there may be circumstances which have such an influence upon them that they cannot see it, ---but there will be others left who will receive this truth when presented to them-- the thing will be made so plain and clear to them that they will see it and come in by and by. But at present, we know in part, -- we see "as through a glass darkly," hence others who are also engaged in doing the Lord's work cannot see all the light that has been given to us.

But the real principle underlying our Christian help work must be the principle of love to God and love to man, --the principle of loving our neighbor as ourselves--we want to do something for this poor, sick man, just because he is sick. This principle must be the true one, because our Lord tells us ^{to} love even our enemies, and not simply our friends; we are not to love those only whom we expect are going to be friends to us, but we are to love those who hate us; and we are to do our good deeds to others without the expectation that they will reward us; we are to "do good and lend, hoping for nothing again." Now if we expect to get our pay for assisting this poor man by making a proselyte of

him, we are not living up to that exhortation. The Lord says if we work upon that principle and do good to those who cannot repay us, that he will himself reward us,--that he will repay us when we have given to those who have need, hoping for nothing again.

Now what is the best thing we have to give? There are many things that we might give. We may have knowledge that we might give. We may have many things that we could give, but the best thing we have to give,--the thing that is most precious of all to ourselves, and that sometimes costs us the most of anything, and the thing of all others most precious to those to whom we give it, is personal service; that is the thing most acceptable of all. And the object of Christian help work is to supply that need. You are not required to contribute money in this work, but personal service. The thing that is first to be done is to bring in a class of workers who will be willing to give their personal service --giving ~~that~~ that which is most needed. Now who would a child love most,--a man who had given him money or the mother who had always given him loving service. One could not buy the love of that child for his mother by any amount of money. That mother, by constant and loving effort has wound herself around the heart of that child, and the love of that child which has been won by long continued loving personal service could not be purchased by any price that wealth could pay. The child loves the mother more than any other gift that could be bestowed. In like manner the principle of Christian help work is to give loving service to the needy,--it is to give ourselves for the good of others.

Now how are we to give ourselves? On entering upon Christian help work, the idea is, to find a needy person and to help him right where he is. In order to do this, we must study his condition; we must see what he needs. Whether the needy person be a ~~man~~ woman or child, or whoever it is, we must study what is needed,--we must find the thing that is needed in that particular case. Now there is one thing that everybody needs,--there is one thing that you can give everybody--and that is a friendly hand, and a pleasant word,--in other words, you can make the inmates of every home into which you enter understand that they have friends; you can give them your friendship, and that is what everybody appreciates .

The natural and proper subjects of Christian help work are those that need your help, --and the persons who need help are those who need friends. The persons who need your help are those who have no friends; if they had friends they would not need help, for their friends would be helping them. But their condition is such that they lack friends; so the most important thing of all is to give friendship. Now in order to make a needy person think you are his friend, it is necessary to keep out of sight, so far as you can, the idea that you are giving him something,--that you are the benefactor and that he is the beneficiary. You must not go to a person whom you desire to assist in the attitude of a benefactor,--you don't go there as a benefactor,--as one who comes to him to do ^{act of} charity--but you go to him as to a friend to a person whom you are acquainted with,--a person whom you are familiar with and with whom you are on friendly terms. And when you propose to visit a person for the purpose of aiding him,

you must first cultivate his acquaintance and friendship, - you must, first of all, get into his heart. Now that is not always an easy thing to do. You enter his home and you make yourself acquainted with him and acquainted with his home and his wants; and it is necessary to do this delicately,--to do it prudently and courteously, so that he won't feel that you come there as a missionary to do an act of charity,--I don't know of anything so offensive as that would be for a person who is possessed of proper self-respect. Those who seek charity are not the most worthy objects or the most hopeful subjects; but it is the class of people who do not want to ask charity,--people who are sensitive to such a degree that they do not want to be asked to be benefited by anybody else; they want to be independent if they can, and that spirit of independence, self-reliance and self-respect we want to encourage; we don't want to break down that spirit; we want a man to have as much of the spirit to help himself as possible; we want him to feel that he must try to help himself. If we give him the impression that he is an object of charity and that it is a pleasure for us to go there and do something for him as an act of charity,--that we consider it a favor to be able to do something for him, and if we do it with a sort of patronizing air, we will find that it breaks down his spirit of self-reliance and self-respect and cheapens the work that we are doing for him, and make such persons more dependent and helpless than ever, and actually damage them.

We are, first, to make ourselves friendly visitors. This is an important part of the work, and it needs to be done in every family. This matter of friendly visiting is a tremendous subject.

At a recent meeting of the Conference of Charities in Grand Rapids, there was a considerable part of the time of one whole session devoted to the discussion of the subject of Friendly Visiting,--just going from house to house, making a friendly call at each home and letting into it a little Christian sunshine. That would be a most beautiful work, and the discussion of it was most interesting and profitable. A great part of the time of the conference was occupied in the discussion of such questions as "How to Approach People in Different Conditions, How to introduce such thoughts into Homes as would be helpful to them,--how to get the seeds of progress into a home--how to plant them there.

Now the friendly visitor makes not simply one call, but calls repeatedly; she calls one week, and the next week she calls again, and the next week she calls again,--she keeps coming to that home until her face comes to be familiar, and until she (or he) is longed for,--until her visits are looked for with expectation as a pleasant incident in the humdrum life of the poor family. And this friendly visitor, as he comes from week to week takes note of what his visits have accomplished--whether he has changed the current of that family's life, and whether the spirit of that home is changed and modified by his visits. I have been out with visiting nurses in Chicago sometimes, and I have been interested in going to places where nurses had been visiting before. When accompanying a nurse on her visits I have noticed that as soon as she got in sight the children would scamper into the house to get their faces washed and their hair combed, and to get clean aprons

on, and to get their hands clean,- I would hear them scurrying around in the room getting things in order, and we would wait for them to do so before going in. This showed that the visits of the nurse had made an impression, and that impression was, that when the nurse came, everything must be brighter and better. Now the nurse had not scolded them, nor found fault with them, but she had given them an idea of cleanliness, and so they made greater efforts and put on more the appearance of neatness and order for the purpose of winning the smiles of the nurse. So, when things were made more cleanly and orderly, the nurse complimented them just the same as though they had always done so; and she complimented the children for assisting their mother in making things look brighter and better.

Now it is important to follow up this friendly visiting from day to day and from week to week and from month to month. When you get hold of a home, a man, or a woman, you must keep hold of that home, that man, or that woman until they are lifted up to a higher level. There has been a great tendency to siner this work down to the application of a few fomentations, wet sheet packs, etc. It is quite a common idea, too,--quite too common--that if one can relieve pain and suffering that that is enough. But that is only the first start in your work. **A**fter you have had the great privilege of doing something to relieve a person,--after you have done something to put a person under obligations to you--something that will convince them that you are their friend--that is the beginning; that is something by which you can open the door of their hearts, so that you can get into their hearts and lift that man or woman up to a higher plane of living. That

is the principle of the work,--it is not simply to relieve a tooth-ache or to alleviate the condition of a family or to help straighten up a home in disorder; it is not simply to help a woman scrub her apparatuses or utensils or to set her house in order--that is only the beginning of your work. The principle of this work is not only to set the house in order, but to set the man, the woman, or the child in order; it is to set in operation those principles that will completely revolutionize that home and completely illuminate it, so that, instead of being a home full of dirt, insanitary conditions and disease, it comes to be a home lighted up by a Christian spirit and an atmosphere that is wholesome, cleanly and elevating, so that every neighbor who comes into that home will be helped and elevated by its influence.

Now suppose you go into a place where uncleanness and vice and sin reign supreme; and suppose you simply set such a home in order; suppose you introduce a right spirit into one of these homes and make a home that is clean and orderly and decent, the inmates behaving well and the children well kept, well washed and properly dressed, dont you see that the influence of that home would have an inoculating effect upon that whole neighborhood? Every one who goes by that house and sees the orderly and cleanly children, and everything clean and orderly--every one who sees all the changed conditions gets an inspiration to reach a higher level of living. That is the idea of this work,--to get hold of that man and lift him up; to get hold of that woman and lift her up; to get hold of the children and lift them up. There is a terrible weight upon the poor man, woman or child that is down in the depths and slums of wickedness--there is a terrible burden

upon that man's shoulders; it is the terrible incubus of his sins. This is the result of his education in early years; it is that which has made this poor man or woman what they are. These years of early education,--how great is the struggle which must be put forth to get away from the tenacious and deforming influence of early training. How happy it would have been for such an one if his early years could have been spent in a kindergarten or under other favorable circumstances so that it would not have been necessary to eradicate his early training! I have often thought how happy I would have been if I could have had the advantages of a kindergarten in early life,--if I could have had the advantages when young that little boys and girls now have, how happy I would have been--what a different man I would have been. And yet, we may all regret this as much as we please, we find that there are others who have not had half as many advantages as we. When I am in Mexico I think How glad I am that I was born in a country town where I could have wholesome books and pictures, and wholesome surroundings all my lifetime.

Now, as I have said, in every neighborhood and community where there is Christian help work to be done, there is some one who has not had so good a chance as we have. Now the idea is, to get hold of that man or woman or boy, and try, so far as we can, to correct their defects and to remove their deformities of mind and heart, and to correct those evil tendencies that have grown in their environment when a boy or a girl, and to make a different man or woman or child of him.

This work requires perseverance. We are so apt, when we

meet a little rebuff, to say, "There is no use,--that man is an ungrateful man; I don't get any thanks from him." But suppose we were working for thanks,--is that the true spirit of Christian help work? If we are disgusted because we don't get any thanks, that shows that we are not working through the true spirit of Christian help work which is the spirit of love for our fellow men. It is a great compensation for service when one is thanked profusely by one for whom we have done something,--I don't know of anything that is more compensatory--I don't know of anything that gives one a more complete and thorough compensation than gratitude for service rendered. But if we get all the gratitude we want for our assistance, then we are well paid for what we have done, you see. So there is really no Christian help spirit in that, there is nothing meritorious in it; but it is praiseworthy to help a man who does not give us any thanks. Perhaps he is a man who does not really appreciate his need, and perhaps he don't want to be helped; when one perseveres in trying to help such a man, that is true Christian help work,--and you may, after a while receive gratitude -- compensation. I was much interested in ^{incident} ~~an~~ related by Mr. Hadley a short time ago. He said he ^{met} took into his place in New York City a man who was a miserable wretch. He was a very ragged and dirty drunkard; he was vicious and away down. He came into Mr. Hadley's place one evening and said, "Mr. Hadley, I think I'll try to reform." Mr. Hadley said he was satisfied that all the man really wanted was a night's lodging, and he took him in and gave him a night's lodging and kept him; and the people around there asked him what he was keeping that man for,--said they, "He is a regular bum; there's no use in your

trying to do anything for him; he is simply imposing upon you and hoodwinking you all the time; ^{and taking advantage of you} he is imposing upon you." Still Mr. Hadley kept him and labored with him and finally got him sober enough to do some work, and then he gave him a place where he could do something, and he gave him a little money to buy his meals with. By and by he gave him a place where he could have a little money to handle. Then the man began stealing money from Mr. Hadley--small sums at a time. Mr. Hadley caught him at it, however, but still he let him steal, and kept talking to him and working with him, and there was nothing said about the stealing or taking little sums of money on the sly or any of the little impositions that he was practicing upon him. So things went on for about three months. By and by the man came into the meeting one night, and he just broke down; he wept bitterly and confessed all his sins and impositions,--he just told the whole story, and Mr. Hadley told him he knew it all the time. "Then" said the man, "why didn't you kick me out?" Mr. Hadley answered, "Simply because I wanted to save your soul." And he converted the man, because he was patient with him. That is the spirit that God will bless, for that is the spirit of Christ which was manifested in saving us after having taken advantage of his mercies,--for that is the way we do. Is there one here who has not taken advantage of God's mercies and imposed upon him abominably? We have promised to do the things that he requires, and have not done it,--we don't do what the Lord tells us to do, and yet he is patient with us and we take advantage of his kindness and mercies, and he has permitted us to do this,--he is willing that we

should take advantage in this way, because he is endless in patience and infinite in mercy, and he wants us to have the same spirit, --he wants us to be kind to the unthankful. That is what these texts are put in the Bible for. God and Christ are kind to the unthankful. Just see what there is in that thought. God sends his rain upon the unjust as well as the just. The Lord cares for the wicked man as well as for the good man; we are all treated alike, because God must be infinitely good, kind and merciful, and if we have the real divine spirit in our hearts, we will show that spirit as much as it is possible for humanity to do it towards those about us.

The real spirit of Christian help work is to help every human being that comes within our reach; to improve every opportunity to help them, whether they are going to help us or not; whether they are going to help our cause or not; whether they are going to be converts to our faith or not, it is our duty to help them. Why? Because they need help; that is all the reason we should ask for helping them. When our attention is called to the condition of a needy man, we often ask if he is a worthy man.. But everybody is willing to help a worthy man in distress; it is the unworthy man that we are to be willing to help. The more you think of it, the more you will be convinced that it is the unworthy man that we should be willing to help, and not simply the worthy. If God were not willing to help no one except the worthy ones, who would be helped? Who of us would be helped upon that ground? It is impossible for any one to be really and truly worthy. But we say we are "willing to help those who are willing to try to

help themselves." But there ^{are} men who are lower down in the scale; we sometimes find a person ~~so~~ warped in his character, so weak and so far down that he don't want to try to help himself; he does not know how much he needs help; he needs to be helped to see that it is his duty to try to help himself. That man needs to be encouraged and inspired until he will be anxious to help himself. That is the thing to do for him. So there is something that can be done for the most unpromising, ungrateful and repulsive subjects; there is work, and Christian help work to be done for every one of them.

This subject is endless. The more you think of it, and the more you study it, the more you will see that it is an immense subject,--that the Christian help idea is a wonderful, a magnificent idea. It is a great idea. It includes almost all there is in Christian living; it is doing such work as Christ did.; to go out as Christ's representative and to reproduce Christ's spirit in our life and attitude toward our fellow men. For such a work there is needed that preparation that only the man who has hold of God's arm can possibly have. We propose to have a Christian Help Course, in which we will talk up the details of this work and how to carry it forward.

There are many different phases of this work. There is the work of helping the home. There is the medical work. There are many different ways of adapting ourselves to circumstances,--for instance, giving treatment when we don't have anything to give, and devising facilities to accomplish the same thing in another way. It is possible to do with very few things in cases of emergency. Then there is work for the children,--sewing classes etc.

We will also take up Nature Studies for boys. There is a variety of work to be done for boys. There is also a work to be done for men,--such as is being done in the "Arnold Block." We are also going to take up work for women,--mothers' meetings, dress-making, little neighborhood cooking-schools, single family cooking schools--we hope during this winter to have many of these cooking schools in the city here. We also hope to have a number of Dress-Reform Clubs organized in the city before long. We ought to have every man and woman in the city reformed,--in other words, we ought to evangelize, by the aid of the Gospel of Health, every man and woman in Battle Creek. You know people talk about evangelizing the whole world. Dr. Pearson says that before Christ comes we must evangelize every man and woman,--he says that every man and woman must be evangelized before the Lord comes. Now it is one thing to evangelize, but it is another thing to convert. I think that certainly with these armies of workers we ought to evangelize with the Gospel of health every man and woman in all Battle Creek. We won't expect to convert them, but we may put something into their minds and lives that will make them do a little differently from what they have been doing before they had the light.

We don't expect to reap the harvest of our labors here; this may be done by others at some time perhaps not very far away, but we expect to stir up others to see the importance and the need of this work.

The Lord has given us these beautiful principles, and they will become more and more beautiful every day they are studied and practiced. We are not only to talk about and teach these principles, but we are to practice them, and the more we do this, the more beautiful they will be.

do this the more beautiful they will become. Then with these beautiful principles and ideas we are going to organize some practical work in the line of dress reform. I hope we will see, before long, some of our young ladies going out and spreading these principles. We also ought to have physical culture work, And then we can teach systematic sewing and while putting stitches into the garments of others, you can be putting stitches in their character--sewing up rents in their character, if you please--that have been made by vice and evil surroundings.

Now we want to do all this work, and we also propose to organize an Emergency Corps, the members of which are to be called upon to do this kind of work when emergencies arise. I understand we already have bands in the city doing this kind of work in connection with the International Tract Society; that is all the better. But we have a large number of workers and so we can occupy a larger field, and it is important that this large class of nurses should have an opportunity for instruction so that they can instruct others in this work. And you must have a practical experience in order to do this.

Now we are going to take up this line of work. Last year there were not many things done, there were so many difficulties in the way, but we shall begin again. We already have Miss Burleigh at work making arrangements for cooking-classes, dress, etc. We hope many of you will be prepared to enter this work, and if you once enter upon the work you will be inspired to make the necessary preparation. Now I would like to know how many would like to join the Emergency Corps of the Christian Help Band which will be composed of persons who are ready to answer any call that

may come which does not interfere with your other work,--to answer any call that may come for the assistance of any one who is sick and suffering--to answer such a call whenever any of our doctors have other business in hand and cannot attend; such a call is answered by some member of the emergency band. How many of you would like to join such a band? Hands up! Why, your hands are all up. I think it will not be necessary for me to take your names here, because everybody wants to enter this band. We will have one or two meetings a week; we will meet together and have a course of instruction, and I will assure you that if you take hold of this work and enter into the spirit of the work the Lord will bless you. Now I will tell you a little story and let you go. Some one once called upon a certain doctor who was not at home, as he learned from the doctor's little girl,--said she, "My father isn't here; if you want to find him, you must find some one that is sick or hurt,--you will find my father there." That is where you will always find the Lord Jesus Christ,--right where he is needed, and if you are cold and backslidden you go and find some one that is sick and suffering,--one of "my little ones"--and the Lord is there seeking to help them; and if you go there you will find the Lord there. You will be as certain to find the Lord there as in a religious meeting,--and perhaps more so, because, as some one has beautifully said, "Work is worship; therefore, let us work." Prayer is necessary, because you can't do your work nobly and well unless you pray, so pray before you work, and the prayer will prepare you for the work. When you are called upon to do something, pray, and put yourself into the Lord's hands, and he will prepare you for the work. Prayer does not bring

the Lord down, but it brings us up so as to be in line with what the Lord wants us to do.

STEPS TO BE TAKEN IN THE ORGANIZATION OF CHRISTIAN**HELP BANDS.**

First organize an S.D.A.M.M. & B. Aux. Ass'n, the purpose of which will be to co-operate with the General S.D.A.M.M. & B. Ass'n. The object of this Association is simply to do good in every way possible. Every person who becomes a member of the Aux. Ass'n must pay a subscription of five cents per week. If they are too poor to pay some person must pay for them. The officers of the Association are a President, Secretary and Treasurer. The same person may act as Secretary and Treasurer if desired. The members of the Christian Help Band are organized from the members of the Aux. Ass'n. Thus a person to be a member of a Band must first be a member of the Ass'n. The members of the Band with the officers of the Ass'n, constitute the Executive Committee. The money raised goes to the S.D.A. Ass'n, to be used in forwarding the work of the Ass'n, paying the expenses of the organizers, outfits, corresponding blanks, and the general work of the Ass'n. The subscription raised by the Aux. Ass'n other than the five cents per week, may be kept by the Ass'n for general purposes. Many will be able to pay more than five cents per week, but every one must pay this much. Those unable to pay this amount may be paid for by some one else. In return for this payment the officers of the Ass'n train, organize and instruct the members, and send them out to remote fields, furnishing for each Band an outfit costing \$50. This is loaned to each Band, and is not sold or given away. The organizer visits a community where there is an interest

in Christian Help Work, and by the aid of the Elders of the Church, or organizer sent to assist, begins a course of instruction in hygiene, healthful dress, healthful cookery, physical culture, &c. Some of the meetings are open to the general public, but the more specific instruction is given to the members of the Association, such as instruction in physical culture, the treatment of diseases, giving of baths, what to do in accidents, emergencies, &c. As soon as practical one or more bands are organized. The selection of persons to constitute the members of the bands is perhaps the most difficult part of the work. This is accomplished as follows: As soon as an organizer enters a new field they at once begin Christian Help work among the poor. The very day or the next day they begin work of this sort, and give practical instruction every day in such work, and take with them each time some person who volunteers or who is thought to be likely to be a useful member of the band. In this way they become acquainted with the ability and qualifications of the different persons who may offer themselves for the work, and thus learn whom to select for members of the different bands. The bands ordinarily consist of a leader, gospel worker, missionary nurse, three mothers' helpers, and three burden bearers. It is best not to have the bands too large. In some instances it is best to have some one as assistant nurse or ordinary nurse, as one person may not always be prepared to go. After the band is organized then specific training of the members is begun. All the members of the band who have specific training on all the subjects which are presented to the society, physical culture, cooking, etc., the mothers' helpers, and all the ladies

who are members of the band have special instruction in making healthful dress, practical work in cooking, etc. The nurse has additional instruction in the use of all the articles in the outfit. The Mothers' Helpers have instruction in sewing Sloyd, paper and pasteboard Sloyd, kitchengarten, domestic economy, &c. Kitchengarten is taught and this is one of the most interesting features of the work. It brings in the children of the poor, and through them reaches the mothers in a most effective way. It is not possible to give all the instruction at the first visit. The organizer will spend from two to four weeks at the first visit, giving instruction sufficient to enable the workers to carry on their work from three to six months, and after a few months the organizer returns again and gives more instruction, so that the work is progressive and the interest maintained. Interesting matter sufficient to carry on the work for quite a series of years has been prepared so that the organizer may always bring forth something new, practical and interesting. Each Mothers' Helper is expected to organize a Mothers' band, so that the work will reach most of the mothers in the community. Each one of these mothers' bands receive instruction each month which is to be read. This instruction embraces household economy and teachers' duties. The instruction includes especial extracts from late testimonies and special instruction from Dr. Lindsay, Mrs. Kellogg, myself and others. These will not be printed but kept in type-written form. We have enough to last six months. The reading will last only fifteen minutes, and the rest of the time of the

meeting may be given to the discussion and consideration of the subject. Where there are a number of the bands in a place there will be occasionally, instances in which all the mothers will be brought together. The results of the work among children is invariably to bring them into the Sabbath-school, so that the special classes have to be formed for them in the Sabbath School and there is ^{an} ~~an~~ opportunity for special instruction in the Sabbath School.

MEMORANDA FOR ORGANIZING CHRISTIAN HELP BANDS.

First organize an Auxiliary Association of the S.D.A. Medical Missionary and Benevolent Association. For this purpose prepare copies of the Constitution and Bylaws, Objects, etc., for distribution. Every one who becomes a member must pay something, not less than five cents per week.

Organize classes for giving instruction to the Auxiliary Association, allowing each member to bring in friends. After a week select from this class of persons who show a deep interest and seem to be good material for Christian Help Bands, asking advice from the officers of the Church.

The funds of the Auxiliary Association are to be chiefly used by the officers of the Band, who constitute the Executive Committee of the Association, the leader of the Band being the Chairman of the Association.

The Auxiliary will be expected to send in within the first year after its outfit is furnished a sufficient amount of money to pay for it. The cost is \$50. The outfit will still remain the property of the Benevolent Association, to be returned to it in case the Band should at any time be disorganized. Afterwards one half of the funds raised shall be used by the Bands of the Association for local purposes, the remaining half to be sent into the general treasury.