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Mary C. McKeown

The Medical EVANGELIST

VOL. 5

NO. 5



MT. SAN BERNARDINO FROM "HILL BEAUTIFUL"

MAY NUMBER, 1913

LOMA LINDA SANITARIUM NOTES

FOR several weeks the patronage of the sanitarium has been excellent, most of the time the main building and also the cottages having been full.

WORK on the much-needed, long-hoped-for hospital is under headway, and we trust nothing will prevent its being rapidly pushed forward to completion.

THE students this year have made quite a little missionary effort in different lines. Some of the patients have become deeply interested in our literature and doctrines.

IN a recent trip in the interest of the Clinton (Missouri) German Seminary, Eld. G. F. Haffner visited Loma Linda. He expressed himself as well pleased with the work here.

A few days ago three students from South Africa arrived. We now have in our classes representatives from Japan, China, Australia, New Zealand, Africa, and Armenia.

THE prospect for another school year is good, both in the medical and nurse's class. Already students are beginning to come in, and there are five on the ground ready to begin the fall nurse's class.

SINCE the opening of the sanitarium at Loma Linda the hill-side facing the railroad station has not been under cultivation. We are glad that now the soil has been broken and soon it will present a different view to those coming from the station.

VERY soon some here on the coast will be starting for the General Conference. Those expecting to attend from this place are Eld. and Mrs. G. A. Irwin, Eld. J. A. Burden, and Dr. W. A. Ruble. Some others may attend who are as yet undecided.

BRO. Wilber Nelson and wife nee Herzer, who were married in the Loma Linda chapel Sunday, April 20, will accompany the delegates to the General Conference at Washington, D. C., from which place they go to India to join the missionaries of that needy field.

THE severe freeze which Southern California experienced the past winter, and which caused the face of many a fruit grower to lengthen considerably, ruined the fruit crop for this year, but nature is again asserting her rights, and the orange trees are in full bloom, giving promise of a good crop next year.

IN the past the sanitarium has experienced some difficulty in securing sufficient ice for its

demands, especially in the summer. However, an ice plant has now been installed in connection with the power house which is capable of producing a ton of ice a day. So we anticipate no further trouble in that line.

DR. T. J. Evans, formerly medical superintendent of the sanitarium, has moved to the Paradise Valley Sanitarium and has accepted work there in the full capacity. Dr. W. A. Ruble has been appointed to fill the position made vacant by Doctor Evans. Dr. A. W. Truman has also been added to the corps of house physicians.

Southern California's
MEDICAL AND SURGICAL
SANITARIA
COMPRISING
LOMA LINDA
THE GLENDALE
AND PARADISE VALLEY
INSTITUTIONS OF HEALTH

Conducted by
the Originators
and Promoters of
the famous
Battle Creek
methods of
Physiological
Therapeutics
Ethical
Scientific
Progressive

LOMA LINDA

GLENDALE

PARADISE VALLEY

NATIONAL CITY

The Medical Evangelist

DEVOTED TO MEDICAL MISSIONARY EVANGELISTIC EDUCATION AND WORK

VOL. 5

MAY, 1913

NO. 5

Pioneer Reformers, No. 7

R. F. Cottrell, (Continued)

By D. E. Robinson

ELDER COTTRELL took a deep interest in the establishment of the health institute in Battle Creek. He saw in the enterprise a wonderful opportunity to spread abroad a knowledge of the principles of health reform.

"I do not view this institution so much in the light of a hospital," he wrote "as I do in the light of an institution of learning." In answer to the objection that only a few who could afford expensive treatment would be able to receive benefit from the institute, he replied: "Those who go there, go, not only to receive treatment, but to receive an education in respect to the laws of our being, and the best treatment of disease; and when they go out from the institute to their several localities all over the land, they go prepared to instruct others; and the principles of the health reform will become diffused abroad, and all may partake of the benefit. . . . I expect to be greatly benefited by it, though I hope never to enter it as a patient. We may avail ourselves of the light shed abroad from the institute, and thus learn how to keep out of it. And having received so great benefit ourselves, we can afford to aid poor invalids who really need to go there for treatment. . . . The view that none are to be benefited by the institute but those who receive treatment there, is too limited. A

comprehensive view will show that all may share in the benefit."

Such was the hope of these pioneers in health reform, and surely the success of that early movement has more than met their expectations. Today the principles then advocated by but few are, we might say, generally accepted, and in every land people are flocking to the sanitariums for rational treatment, and for suggestions as to the maintenance of health.

Perhaps we can not better comprehend how fully Elder Cottrell and his associates understood the reforms, that are clear enough today, but which then seemed radical to many, than by quoting a poem that appeared in an early number of the *Health Reformer*. It was suggested, as he explains, by a dream, in which he was singing and composing as he sang. He awoke from sleep, chanting the lines with which each stanza closes.

When men are beginning the work of reform,
Casting off their gross idols as ships in a storm
Cast off the most cumbersome part of their
freight,

They feel the improvement and progress is great.

Oh, yes, I see it is so,

And the clearer it is, the farther I go.

First goes the tobacco, most filthy of all,
Then drugs, pork, and whisky together must fall,
Then coffee and spices and sweetmeats and tea,
And fine flour and flesh-meats and pickles must
flee.

Oh, yes, I see it is so,

And the clearer it is, the farther I go.

Things hurtful and poisonous laying aside,
The good and the wholesome alone must abide;
And these with a moderate, temperate use,
At regular seasons, avoiding abuse.

Oh, yes, I see it is so,

And the clearer it is, the farther I go.

A proper proportion of labor and rest,
With good air add water, the purest and best,
And clothing constructed to be a defense,
Not following custom, but good common sense.

Oh, yes, I see it is so,
And the clearer it is, the farther I go.

Our frames disencumbered, our spirits are free,
Our minds, once beclouded, now clearly can see;
Brute passions no longer our natures control,
But instead we act worthy a rational soul.

Oh, yes, I see it is so,
And the clearer it is, the farther I go.

Faith, patience, and meekness, more brightly
now shine,

Evincing the human allied to divine;
And religion, once viewed as a shield against
wrath,

Becomes a delightful and glorious path.

Oh, yes, they know it is so.
Who have chosen this light-giving pathway
to go.

Elder Cottrell spent his whole life in New York and Pennsylvania. In the earlier days he spent a portion of his time on the farm, but so highly were his writings valued by his brethren that in the report of the proceedings of the conference in 1864 we find a resolution "that this conference highly appreciates the labors of Bro. R. F. Cottrell in writing for the *Review*, and we hereby pledge ourselves to sustain him in this work, the same as though he were engaged in preaching."

As time went on, however, he gave more and more of his time to ministerial labor. In 1866 he was chosen as a member of the executive committee, on which he served for many years, a part of the time as president.

Of his experiences in health reform after the attack of cholera already referred to, he writes further:—

"From that time up to 1863, I enjoyed fair health most of the time, when the ague and fever took me in hand for the first time. During that summer and the two following, I had several spells of ague, and sometimes broke it up with patent medicines, but the last time I parted with it under hydropathic treatment alone.

"In the fall of 1867 there was yet a settlement to be made. Arrearages were

still due. This time the typhoid fever brought me even nearer the gates of death than the cholera eighteen years before. Weeks passed, which to me are a blank in my life. But though unconscious myself, I escaped the drugs entirely. My family were by this time too much enlightened in hygienic principles to dare risk the result of employing a drug doctor of any school. They diligently nursed me, gave me plenty of fresh air, with a daily sponge bath, and change of clothing, keeping the head cool and the feet warm, and trusted to nature and nature's God for my recovery. And so I recovered without the use of a particle of medicine."

During his convalescence, he wrote further regarding this period:—

"Some four or five weeks is lost to me,—an utter blank. . . . About the only thing that I can call to mind is the season of prayer when Brethren Loughborough and Andrews prayed for my recovery. I knew nothing of their arrival or their departure, nor of their anointing me with oil in the name of the Lord; but when their fervent prayers fell on my ears, I knew the sound, and I was aroused. This made so deep an impression on my mind that I can remember it as a dream, and after I came to myself, and was told by my family what had been done for me, and of the freedom enjoyed by the brethren in praying for me, I had not a doubt that the Lord heard and would raise me up."

He spoke of the kindness of his neighbors, some of whom, he says, "were alarmed that we had no doctor or medicine."

"I consider myself fully confirmed in the principles of health reform," he wrote in 1872, "and though my constitution is broken, in the ordeals I have passed through, yet by carefully living out the principles I have adopted, I hope to live and labor for years to come."

This wish was gratified and for twenty years longer he labored for the cause he loved. To him we owe the words of some of our most valued hymns. When, owing to his age, he no longer was able to act in the public ministry, his pen was still employed. In the notice of his death, which occurred March 22, 1892, Elder Lane wrote:—

“He was conscious to the very last . . . and the last night of his life, with a pencil and tablet, he wrote nearly all night and up to the time he died in the day time; but through lack of strength the writing was unintelligible. At intervals he would arouse and ask for certain texts of scripture that he wished to embody in his writing. Just before breathing his last he requested that he might arise and pray once more. When assured that he was too weak to arise, he prayed on his bed, with his family around him; then like a tired pilgrim and a battle-worn soldier, he dropped away in the peaceful slumber of death.”

The Bible and Health

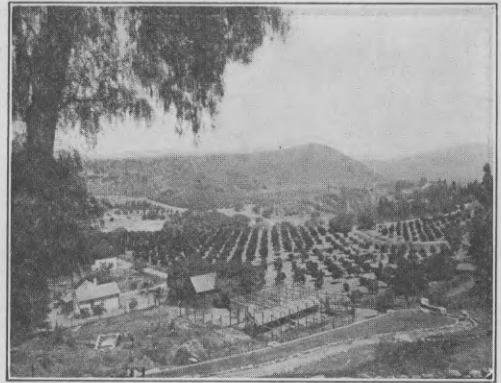
DR. J. S. MARTIN, Health officer in a western city, says that the Bible is the best text-book on sanitation, on the cause and treatment of disease, and on how to maintain constant good health. He testifies that he finds in the Bible 275 texts which speak of contagious diseases and how to treat them; 108 verses on the disposal of filth; 57 verses on quarantine; 16 verses on gluttony and diseases resulting from it, with their penalties; licentious uncleanness, 27 verses; venereal diseases, 30 verses; defilement and how to treat it, 123 verses; ablutions, or washings, 65 verses; purification, 60 verses; and rest enjoined, 39 verses.

Summing up, he says: “I find 285 verses in the Old Testament and 240 in the New relating to disease and sickness, and their causes, treatment and prevention.” He is reported to have said that “God never created a direct law of man's nature that would necessarily produce sickness, under any circumstances in life.”—*Christian Advocate*.

Final Triumph of the Medical Evangelist

By Eld. J. A. Burden

“**B**UT ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvelous light. Submit yourselves to every ordinance of man for the Lord's sake; whether it be to the king, as supreme; or unto governors, as unto them that are sent by him for the punishment of evildoers, and for the praise of them that do well. For so is the will of God, that



with well doing ye may put to silence the ignorance of foolish men; as free, and not using your liberty for a cloak of maliciousness, but as the servants of God. Honor all men. Love the brotherhood. Fear God. Honor the king.” 1 Peter 2:9, 13-17.

The unfolding of these principles in the life of Christ show that humanity is to be hid in God, and that divinity is to be revealed in humanity. “And the word was made flesh and dwelt among us, and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth.” John 1:14. “Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou

then, Shew us the Father. Believest thou not that I am in the Father, and the Father in Me? the words that I speak unto you, I speak not of Myself; but the Father that dwelleth in Me, he doeth the works. Believe Me, that I am in the Father, and the Father in Me; or else believe Me for the very works' sake." John 14:9-11.

This secret revealed in the medical missionary work of the disciples silenced their opponents. "Now when they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marveled; and they took knowledge of them, that they had



been with Jesus. And beholding the man which was healed standing with them; they could say nothing against it." Acts 4:13, 14.

It is the recognition and revelation of this power that will bring the highest success to the medical evangelist today. It is this particular phase of the work that the Spirit of Prophecy emphasizes as the only hope of success in the medical work connected with the third angel's message.

"I have been instructed to say to our leading sanitarium workers throughout our ranks: *The work must move forward on a higher plane and after a more sacred order than it has heretofore, if it is to accomplish all that God designs should be accomplished by it in our churches and for*

the world. We need to pray and to consider earnestly what is the great spiritual need of men and women in this age. *Strange things are being done, which are not after the Lord's counsel, but after the devising of men.* As wicked practices increase among those who are determined to do wickedly, there is a great need that our people bring into prominence before the world a pure, untainted work. The Lord says to us, Be ye clean that labor in health institutions. Work under the influence of the Holy Spirit of God. Let the men holding high positions of sacred trust view the work from a high standpoint."—Special Testimonies.

"To all connected with sacred duties, I am charged to say, Seek the Lord, take heed to your conversation, lay off all cheapness of speech, for the Lord would have you become intelligent workers, and wise counselors. God would have his honor exalted before men as supreme, and his counsels confirmed in the eyes of the people."—Special Testimonies.

"A time will come when medical missionaries of other demoninations will become jealous and envious of the influences exerted by Seventh-day Adventists who are working in these lines. They will feel that influence is being secured by our workers which they ought to have."—Special Testimonies.

While we are to depend upon divine power to do great things for our medical missionary workers, we are to do all in our power that is lawful and right to open the way for the Spirit of God to work with our efforts by meeting all the natural and legal requirements.

"The light given me is, We must provide that which is essential to qualify our youth who desire to be physicians, so that they may intelligently fit themselves to be able to stand the examinations essential to prove their efficiency as physicians. They are to be prepared

to stand the essential tests required by law, and to treat understandingly the cases of those who are diseased, so that the door will be closed for any sensible physician to fear that we are not giving in our school the instruction essential for the proper qualification of a physician. Continually the students who are graduated are to advance in knowledge; for practice makes perfect."

"The medical school at Loma Linda is to be of the highest order, because we have a living connection with the wisest of all physicians from whom there is communicated knowledge of a superior order. And whatever subjects are required as essential in the schools conducted by those not of our faith, we are to supply so that our youth need not go to these worldly schools. Thus we shall close the door that the enemy would be pleased to have left open; and our young men and young women, whom the Lord would have us guard religiously, will not then need to connect with worldly medical schools conducted by unbelievers."

—Special Testimonies.

But while we are to do our best to meet all reasonable requirements of the state, our principles of success lie deeper than the requirements of the state.

"I wish to express to you some thoughts that should be kept before the sanitarium workers. That which will make them a power for good is the knowledge that the great medical Missionary has chosen them to this work, that he is their chief instructor, and that it is ever their duty to recognize him as their teacher."

"The Lord has shown us the evil of depending upon the strength of earthly organizations. He has instructed us that the commission of the medical missionary is received from the very highest authority; he would have us understand that it is a mistake to regard as most essential the education given by

physicians who reject the authority of Christ, the greatest physician who ever lived upon the earth. *We are not to accept and follow the views of men who refuse to recognize God as their teacher, but who learn of men, and are guided by man-made laws and restrictions.*"

"The standard set for our sanitariums and schools is a high one, and a great responsibility rests upon the physicians and teachers connected with these institutions. Efforts should be made to secure teachers who will instruct after Christ's manner of teaching, regarding this of more value than any human methods. *Let them honor the educational*



standards established by Christ, and following his instruction, give their students lessons in faith and in holiness."

"Christ was sent of the Father to represent his character and will. Let us follow his example in laboring to reach the people where they are. Teachers who are not particular to harmonize with the teachings of Christ, and who follow the customs and practices of worldly physicians, are out of line with the charge that the Saviour has given us."

"It is not necessary that our medical missionaries follow the precise track marked out by medical men of the world. They do not need to administer drugs to the sick. They do not need to follow the drug medication in order to have influence in their work. The message was

given me that if they would consecrate themselves to the Lord, if they would seek to obtain under men ordained of God, a thorough knowledge of their work, the Lord would make them skillful. Connected with the divine Teacher, they will understand that their dependence is upon God and not upon professedly wise men of the world."

"Some of the medical missionaries have supposed that a medical training according to the plans of worldly schools is essential to their success. To those who have thought that the only way to success is by being taught by worldly men, and by pursuing a course that is sanc-



tioned by worldly men, I would now say, *put away such ideas.* This is a mistake that should be corrected. It is a dangerous thing to catch the spirit of the world; *the popularity which such a course invites, will bring into the work a spirit which the word of God can not sanction.* The medical missionary who would become efficient, if he will search his own heart and consecrate himself to Christ, may by diligent study and faithful service, learn to grasp the mysteries of his sacred calling."—Special Testimonies.

What a broad field of preparation is opened up for the medical evangelist by thorough study of the gospel of Christ and his methods of labor for the salvation of man.

The Educational Feature of the Sanitarium Work

By Belle Wood-Comstock, M. D., Glendale, Cal.

HAVE our sanitariums accomplished the work for which they were established? Health reform, we have been told, is the right arm of the mes-



sage. Has our sanitarium system, standing as the great representative of this work to the people, been indeed as the right arm to this great world-wide movement which involves the giving of a last warning message to a dying world? Or have we croppled along, weighed down by debt; discouraged by lack of enthusiasm among our workers, absence of cooperation on the part of our churches; disheartened by the tendency of our graduate nurses to drift out into the world, apparently caring little for the principles with which they have come in contact, forgetting the vital truths we have endeavored to teach them, and becoming lost to us and our work forever? Have we succeeded in doing for our patients what we would like to have done? Have we inspired our young people with a love for this truth? Have we found as we have entered the homes of our own people that, because of the presence of our sanitariums among them they have been healthier, better, happier, having gotten hold of the vital truths, that entire consecration means doing nothing that will in any way hinder the machinery of our bodies in the effort to do efficient service for the Master?

The Lord has given us a measure of success; but, has the work progressed spiritually, physically and financially as the Lord would have it? Is the Lord satisfied with what he has been able to do through us? Are we satisfied? Or are we laboring at great disadvantage with problems, the working out of which seems anything but satisfactory? Do we find sanitarium work so discouraging that, after we have been in it for a few months or years, we feel tempted to follow in the wake of many of our grad-

else has been lost sight of. We have forgotten the importance of our training-school and educational work, and failed, it seems, to realize that the successful carrying out of our educational work would react in a most satisfactory way upon the other departments, bringing more patients to us, increasing our ability to properly care for them when they did come, to give them that for which the Lord has sent them to us, and in the end, give us the financial returns toward the obtaining of which it seems



uate nurses, engaging in work not involving so many perplexities and discouragements? What has been the trouble? Have we, even those of us most closely connected with our sanitarium work, gotten a vision of the possibilities of that work and the really right way to make it a success?

To many the proper care and treatment of our patients as they have come to us has seemed the only real important work of our sanitarium, and in our effort to accomplish this, and at the same time make a good financial showing, all

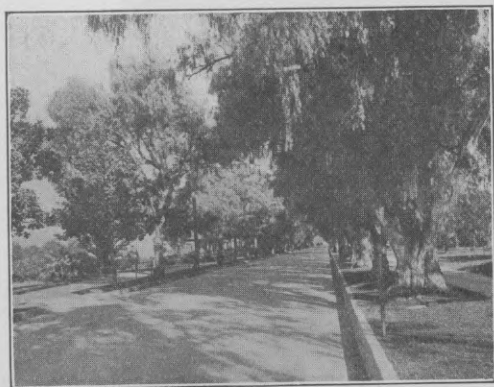
that often times our entire energies have been directed.

Solomon prayed, not for riches, but for wisdom, and I believe if we ask for wisdom, the Lord will bless us as he did Solomon, giving us greater success in every way than we ever dared to hope for.

The educational phase of our work is all important, and must not be forgotten in connection with the care of our patients. We all realize that, if patients coming to our sanitariums receive only the physical benefit derived from the

treatment, great though that may be, and return to their old life having learned nothing that they can use in their own homes, their stay will have been of comparatively little benefit or lasting value. Each patient must learn how to live; must get ideas of healthful diet, dress, exercise, simple treatment, that can be put into practice, whatever their surroundings. They must take the sanitarium principles home with them; they must have formed the health-getting habit, if their sanitarium stay has accomplished for them what it should accomplish.

This work for our patients we can all



see is a vital part of our work, but our educational work must not stop here; in fact, the successful care and teaching of our patients depends almost entirely upon the education of our young people in our nurses' training schools. This means more than the mere teaching of the technicalities involved in the care of sick people. A young man or woman may be, professionally speaking, an excellent bedside nurse, and yet, if not imbued and inspired with a sense of the importance and divine origin of the principles of health reform, for which our sanitarium system stands, they can have little or no part in the real education for which the Lord is sending the people of the world to us. The instructions given the patients by our physicians,

both personally and in parlor lectures, will have little weight with them if they do not see these things lived out daily in a practical way by our nurses. If, as they talk with the young people in waiting upon them, they see that sanitarium principles mean little or nothing to these young people; if they see no enthusiasm, no evidence of real conversion to and satisfaction in the daily carrying out of the principles of healthful living, all the things the doctors can say will amount to little in changing their lives. These patients will also have less faith in and respect for any of the other truths that we might present to them.

Consecrated, enthusiastic nurses, I believe, can do more to convert our patients than we as physicians will ever be able to do. Therefore, we must educate, enthuse, inspire our nurses to live these things out in our sanitariums; get them to realize that upon them depends the education and salvation of our patients; and with such an inspiration and training, there will be little temptation for them to wander away from the narrow path after they have been graduated.

Our nurses, taught to be educators while in training, will continue to be such after they have completed their course. An important part of such a training our nurses may receive in connection with an effort on our part to carry out the *third phase* of our educational work, or the education of the people in our churches. And, as I have said before, the success of the first feature of our sanitarium work—that of the education of our patients—depends upon the successful carrying out of the second phase, that of the education of our nurses; so I say now that the success of the second phase depends largely upon the way in which we carry out the third. And so I believe that the success of the whole sanitarium system depends upon our do-

nurses in training have taken part in each school, which lasts six days and includes thirteen meetings, most of which were practical demonstrations,—the four nurses spending their time in the homes of the people, carrying still farther the instruction begun in the demonstrations.

And we have found our people glad and ready to receive us, and appreciative in the highest degree of our efforts. We left them each time with a different feeling toward sanitarium work and principles. We brought our nurses home realizing the greatness of their opportunities as sanitarium workers as they had never realized it before, with their Christian experience deepened, their consecration renewed, and with a resolution to continue on ever as teachers of the people wherever they might be. Each time they returned to their training-school work with their eyes open to a sense of the great importance of this work and a great desire to so live that the patients, as they come to us, might get hold of the great truths, both physically and spiritually, which we might give them.

Thirty of our nurses having had this experience, it has changed the atmosphere of our training-school as nothing else could have done; and we have a band of young people, we believe, who will ever be loyal to principle. How can this help but react upon our work for our patients? How can it help but bring our whole sanitarium family to that place where the Lord can use us to a greater degree than ever before? Our sanitariums can do infinitely more than they ever have done but they must have inspired workers to accomplish the work they should accomplish; and in what better way can our nurses become inspired than by practical experience as educators of the people? *That* the sanitarium nurse must always do; and she must get the inspiration and desire to be

that while in training. With such an inspiration, wherever we send her, whether to a patient in the sanitarium while in her training, or to needy souls outside after she has been graduated, she will ever be the same representative of the third angel's message in all its phases.

This is the education our nurses have needed and must get; and while we are teaching our own people, we are giving our nurses an experience which will keep them staunch and true. The educational phase of our sanitarium work is the work that counts; other things will care for themselves. Schools of health to people of the world should be carried on, but our work for outsiders will be much greater if we teach first our own people, those whom the Lord intends should be the light of the world. Then with the cooperation of our people, our work fully upheld by them, the medical and evangelistic work will go on hand in hand to reap a harvest such as has never been possible before.

“How is it That Ye Do Not Discern This Time”

By Eld. Clarence Santee

CHRIST said to those men who heard his lessons of truth and saw his power over disease and death, “Ye can discern the face of the sky and of the earth, but how is it that ye do not discern this time?” Luke 12:56.

His power was in his perfect obedience to his Father's law. He said, “I have kept my Father's commandments.” John 15:10, last clause. “I can of mine own self do nothing.” John 5:30. All his power was received through the word of God. When Satan would have overcome him with temptation, Christ gained the victory through the one answer, “It is written.” Luke 4:4, 8, 12.

Faith in the truthfulness and inspi-

ration of the Bible among professed Christians is rapidly giving way before the attacks of science "falsely so-called." This departure is a notable sign of the nearness of the coming of Christ—the end of the world. Christ said, "Nevertheless when the Son of man cometh, shall he find faith on the earth?" Luke 18:8. "Faith cometh by hearing and hearing by the word of God." Rom. 10:17. When faith fails it is because the word of God has been repudiated or knowingly disobeyed. A few instances will tell the present tendency. Bishop William F. McDowell, Methodist Episcopal, declared, "Under the light of modern research, many of the Bible stories need no longer be taken as literal." Dr. C. M. Stuart, president of the Garrett Biblical Institute, says, "We may admit that the Bible, as we have it, is a book derived from secondary sources; . . . that there are omissions and interpolations, glosses and misreadings numerous enough to be discouraging, that genealogies and chronologies are hopelessly confused, and that there are discrepancies of statement about matters of fact, which are not to be reconciled." *Signs of the Times*, January 7, 1913.

When a man comes to the word of God with this belief as regards its reliability, can his faith reach beyond the word? No, it has no other basis as we have seen. In agreement with the above estimate of the Bible "as we have it," I will read from statements gathered by the *Los Angeles Herald* of April 5, 1913.

"Thirteen of the most famous scientists of the world have gone on record as believing in evolution. . . . That religious faith is undermined by the evolution theory, and that certain fundamental ideas of the creation must be readjusted, if the scientists are right, is implied in a foreword by the editor." It reads, "Many earnest Christians are afraid of evolution as something which will destroy their faith in God. Indeed no thoughtful person can fail to perceive the danger to religious faith implied in

certain philosophies which are based upon evolution. Contributing to a symposium in support of the Darwinian argument, are scientists from the University of Chicago, the Rockefeller Institute, Johns Hopkins Medical School, Columbia and Princeton universities, and other institutions.

T. P. Mall, a professor in the Johns Hopkins Medical School, says, "As far as I am aware, scientists accept fully the theory of evolution. Really it is not questioned."

From the University of Chicago,— "That all living things, at least, since the first speck of primordial protoplasm, have arisen on this earth from a process of evolution, is, I am safe in saying, a demonstrated fact."

Rockefeller Institute,— "Modern science believes more firmly than ever in evolution."

Carnegie Institute, Washington, D. C.,—"I do not know a modern scientist who does not believe in evolution."

With all these evidences that the teaching of faith, based upon the word of God as given to us in the Bible, by his Spirit, has been surrendered, or its defenses taken away, in the prominent educational institutions of today, is it not time that a school should be established which will be founded upon the truths of God's word, teaching true science, and the healing of man both spiritually and physically? To this end, the College of Medical Evangelists at Loma Linda has been established and dedicated.

We firmly believe and teach, that the Bible is a perfect expression of the divine will of God, that true faith must come through a willing acceptance of, and obedience to that expressed will, for which strength is given through Christ. Col. 1:11.

This institution has been brought into existence to educate missionaries with a medical knowledge also, that they may go to the dark places of the earth and, both spiritually and physically, bring a complete gospel of health and healing, thus giving the most perfect and complete representation of the life given to us, of our Saviour when he lived and walked among men as a man.



Encouragement—the Remedy for the Blues

By Geo. K. Abbott, M. D.

VERY frequently physicians are called upon to treat patients whose physical condition is wholly due to their mental state. Such persons have no organic disease nor any functional disturbance that may be detected by a physical examination, heard with a stethoscope or determined by chemical tests; yet they are ill. Their illness is not feigned, it is real. Some of these conditions, while apparently so intangible, are as hard or even harder to remedy than those which are more obvious and tangible.

The man who is worried, discouraged, and disheartened may have such a susceptible nervous system that this mental condition reacts upon his more physical functions, and for a longer or shorter time produces serious derangement. This connection of the mind with the physical functions is made through the sympathetic system of nerves. The results of these mental impressions are most strikingly seen in the condition of the circulation and digestion, and through these

avenues they act upon all other functions. Not infrequently a sudden and unexpected business reverse or other overwhelming mental impression, as grief or anxiety, will so derange the functions of the body that the individual is totally incapacitated for his ordinary work. This state has not inaptly been termed "the blues." It has been shown to have not only its psychic cause but also its physical basis. One of the most distressing symptoms of this disease is the feeling of depression and of heaviness and weight in the abdomen. It has been spoken of as an "all-gone feeling." Digestion in the stomach and intestines may be largely or wholly arrested for the time being. The large veins of the abdominal organs which carry their blood to the liver are enormously dilated and distended with blood, in consequence of which the circulation in these organs is greatly retarded. Their blood, which is laden with poisons, destined under other circumstances to be separated out by the liver, remains filled with irritating waste products which give rise to still further difficulties. There is in consequence of these disturbances a loss of energy and



vigor and we say the individual has nervous prostration. These are the physical ills of the person who has the blues.

As we all recognize, the only rational remedy for any condition is the removal of the cause. The patient may be much benefited by certain treatments given to believe the physical condition, but these we shall not discuss here. It is to the removal of the cause we wish to turn our attention. The cause of the blues can be removed only by substantial encouragement which shall remove worry and anxiety and put certainty in place of uncertainty, and success in place of defeat. In the case of sensible reasoning men and women this can not be done by denying the existence of business reverses, or affirming that adverse or evil circumstances and influences do not exist. Intelligent men can not shut their eyes to known facts, and for this reason the mummery of so-called Christian Science can accomplish nothing for them. Only that science which can show them a certain, definite, and attainable goal ahead will relieve their worries and banish discouragement and the blues. This encouragement must look beyond the present and grasp the future with a definite assurance of success. Such real and tangible assurance helps us to bear the reverses of life without giving up to present conditions.

If you ask how this sort or real assurance may be had, we shall be compelled to answer with Dr. Richard Cabot that the only substantial encouragement worth while is to be found in the Christian religion. It is in the promises of him whose life was a continual battle with reverses, evil, and defeat, and yet whose life was the grandest success of the ages. Could we but learn to cast all our care upon him who careth for us, we might then know what it is to find true success in apparent failure. If we seek

rest and freedom from worries, let us accept the invitation,—“Come unto Me all ye that labor and are heavy laden and I will give you rest. Take My yoke upon you and learn of Me, for I am meek and lowly in spirit, and ye shall find rest unto your souls.” In the acceptance of this invitation lies the true science of Christianity, the tangible and substantial encouragement which knows no defeat.

Be True

By Eld. C. McReynolds

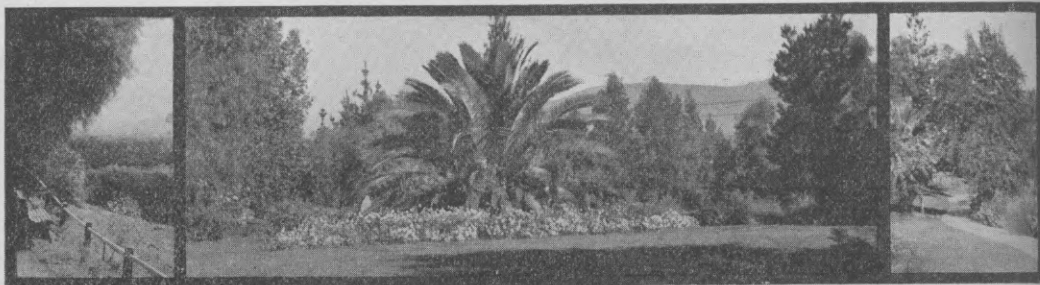
IN every age, in all vocations of life, in every profession, and in all lines of business, *truth* has been and is the very foundation of all good.

In 1 Tim. 3:15 Paul writes that the church is the pillar and ground (or stay, margin) of the truth. That purest and cleanest of all organized bodies on the earth, the dearest thing to God in this world, the thing nearest to his heart, is made the repository of his truth.

It is God's design that the characters of his children shall be moulded by the truth. Jesus prayed for us, as recorded in John 17:17, 19, “Sanctify them through Thy truth. Thy word is truth.” Then he adds, “For this cause I sanctify myself, that they also might be truly (margin) sanctified.” Sanctify means, “to set apart to a holy service or use, to cleanse, to purify.” Jesus sanctified himself in a very special manner by taking upon him humanity, placing himself upon a plain equal with us and meeting all trials to which we are heir; and then devoting his life to uplifting those who were sunken low in vice and immorality.

He was the embodiment of truth. No element of deception was seen in his life in dealing with people of all classes. So fully was his life and work identified with the truth that he could proclaim, “I am the way, the *truth*, and the life.”

Death is inseparably connected with



falsehood and deception. Our foreparents listened to falsehood, were deceived, and reaped death.

David asks, "Lord, who shall abide in Thy tabernacle? Who shall dwell in Thy holy hill? . . . He that speaketh truth in his heart." Ps. 15:1, 2.

Through the suggestions and insinuations of higher criticism, doubt regarding the truth of God's word is being disseminated throughout the world; and to the extent that these doubts are accepted, the church is losing its power to lead men to purity of life. No man-made theory can do it.

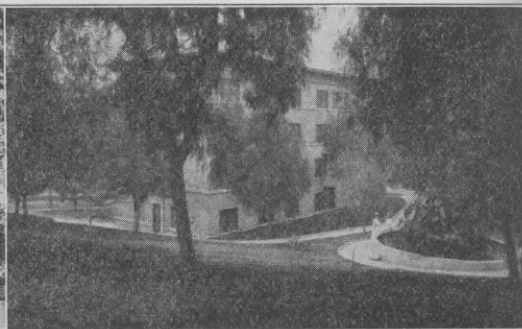
In the world-wide mission field, God works through those who walk humbly with him, to reveal his mighty power to those who sit in darkness. The young Israelitish maid who was servant in the home of Naaman, the captain of the host of the king of Syria, was a true missionary. Her heart was touched with sympathy for Naaman because of his affliction with the dread disease—leprosy. At her suggestion, he was sent to the prophet, Elisha, who gave such a prescription as would lead to the revelation of the true God. The captain was healed, God was glorified, and his name exalted

among the heathen in the very court of Syria's king.

How different it was with the servant Gehazi who attended Elisha, associated daily with the prophet, waiting constantly upon the chosen messenger of the Lord, and connected with the worship of God,—yet a spirit of covetousness lead him to pursue a course of deception and falsehood in order to obtain a valuable gift from Naaman, which the prophet had refused to accept, and to secrete it in the house and then to lie to Elisha about it. God set his seal of disapproval upon a false and deceptive life by causing the leprosy, from which he had cleansed Naaman, to fasten upon Gehazi, who thus lost his life in this world and in the world to come. Read this record in 2 Kings, the fifth chapter.

Jesus says, "Ye shall know the truth, and the truth shall make you free." John 8:32. In Rom. 8:2 we read, "The law of the spirit of life in Christ Jesus hath made me free from the law of sin and death."

It is in this freedom that we find joy, and with truth abounding in the soul, attain success in leading those who are in darkness and affliction to light and life.



Medical Evangelical Experiences

By C. A. Burrows, M. D.

IN presenting this experience in medical evangelical effort, my object is to encourage others in this important phase of the third angel's message. I have learned from this and subsequent effort that if man will step out in God's appointed work, trusting in him, he will open the way and the hearts of the people in unexpected ways.

Last summer I went to Seattle, Wash., where Eld. Luther Warren was conducting a tent effort. Elder Warren had written an earnest request for me to work with him, and as he is a veteran evangelist, I presumed he had the plan of our work fully outlined, but in this I was more disappointed than I can express, as this work was entirely new to me. Brother Warren, however, gave me some excellent advice which I will give you. Continual prayer and much study is the only way of succeeding in God's work; this done, God will do the rest. I can assure you I was much perplexed to know just what to do at every step, and with no visible leader. I am confident, however, that there was One deeply interested and with much experience leading all the way.

The first meeting we planned was particularly for our people. The hour was 2 p. m. and a stormy afternoon, so we did not expect many out. On arriving at the tent we found it in a great heap, having been blown down in the storm. We converted our meeting into a workers' bee and all joined in repitching the big tent. It was a big job and the rain was still falling, but the Washington people are used to rain, and the work progressed. The time was near for the preaching service and the work was far from finished and the workers tired. The audience began to arrive and gave a helping hand, so the work was finished and preaching began only a few minutes late. Two kerosene lamps and some candles lighted the tent for about four hundred souls. We feel the Lord's hand was even in the storm.

Our first meeting was Sunday afternoon, Dr. W. B. Scott of Seattle leading. The doctor demonstrated some of our treatments to a good audience. We held

meetings thereafter every afternoon except Friday and Sabbath. There was an attendance of about twenty at first which gradually increased to about one hundred. Our first meetings were to make plain the laws of physiology, especially relating to digestion, and attempting to show that the laws God has placed in our bodies are "just as divine as are the precepts of the decalogue." That it is incumbent upon us to study these laws that we may be able to show ourselves "workmen that needeth not to be ashamed," and in all we do, "whether to eat or drink, do all to the glory of God." We must learn to care for these mortal bodies before God can entrust us with glorious bodies.

Frequently we devoted the last twenty minutes of the hour to demonstrating rational treatments. We used my little boy for a patient and had water heated so the actual treatments could be seen and their uses explained. This increased the interest and gave the people valuable information. Some of the lectures were devoted to certain diseases as of the stomach, kidneys, lungs, etc., showing how they were caused by disobedience to God's law, and how to avoid and cure by natural remedies and diet. The last few minutes of these periods were given to questions, which I found not only helpful to the people but to myself in knowing just what they were interested in. After the meetings I spent from an hour to an hour and a half answering questions for small groups and individuals, which brought me in close touch with the people. Some who had not been attending preaching service were attracted by the health lectures and also came to the evening service.

After the tent effort closed, Mrs. Burrows and I visited in the homes of the people who invited in a company of friends to whom we spoke regarding the care of the body in general with some demonstrations of treatments, and afterward a talk on food combinations and a demonstration of hygienic cooking. Just how much seed rooted and will bear fruit only the harvest will tell. We were, however, much encouraged by the interest shown, and the use of this means brought us into closer touch with the people.

A Lesson from Nature

By Eld. Geo. A. Snyder

THE Psalmist of Israel begins his wonderful series of songs by contrasting the weak, vacillating, unstable character of the wicked with that of the man whose "delight is in the law of the Lord," and in whose law he doth meditate day and night. Such a man is likened to a "tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither, and whatsoever he doeth shall prosper." Just as a tree planted by the rivers of water sends its roots deep down and draws from an unfailing source the strength and vitality that enables it to brave the drought of summer and the blast of winter, so the man whose habitual meditations are upon the deep, broad, eternal principles of God's great law becomes a man of such depth and stability of character that the trials and perplexities of life can not permanently check his growth.

Last winter the extreme cold wave that passed over this part of the country apparently killed the orange trees. But brown and desolate as they appeared, they were not dead. After a time the leaves began to fall, and the trees looked barren indeed; but careful investigation showed that the trees were shedding their blasted leaves because the sap from the roots was rising to the occasion, and literally crowding off the dead leaves. Occasionally one will still see a tree covered with dead leaves. Such a tree had not enough depth of root to keep the sap from freezing all the way down. There were no fresh leaves stored up deep down in the roots to come up and crowd the dead leaves off.

Fortunately nearly all the trees were rooted deeply enough to react after the cold wave had passed; and now, after shedding the frozen leaves, they are clad in green once more to the very tips of the branches, and the opening blossoms

are filling the air with a fragrance which seems even more redolent than before with the deep subtle charm of nature's distillation.

A tree planted by the rivers of water has a deep invisible downward development of root fiber which goes right on with its deepening widening grasp even when all that is visible of the tree above ground appears to be at a standstill. It is even so with the man who in every vocation and avocation of life is meditating upon the relation of what he is doing to the great laws of nature and revelation; and ever seeking to bring every department of his activities into harmony with the great key-note of love to his Creator and to his fellow creatures.

Such an individual has a depth and stability of purpose and endeavor which holds him firm to principle in the midst of every tempest of doubt and discord. When the outlook seems dark and forbidding, he tries the uplook. He feels after God, and finds him close by. Like Martin Luther on the night before his famous "No" at Worms, he goes to his window and gazes up into the heavens at the stars in their courses, and then says, "I will both lay me down in peace and sleep, for thou Lord only makest me to dwell in safety." In the midst of every scene of turmoil and every sound of discord we may find rest and harmony in meditating upon the law of the Lord.

"Go and list to nature's music
Rendered by the gentle breeze,
As she sweeps her airy fingers
O'er the harp-strings on the trees.
Listen to the liquid music
Where the laughing waters go,
Dancing gaily o'er the pebbles,
Shining from the depths below.

There is music all around us;
From the humming of the bee
To the mighty oratorio
Of the ever restless sea.
There is harmony in heaven,
Where the vibrant echoes ring
Back from all the circling systems
To the great Eternal King.

Yes, there's music, heavenly music
All around us and above,
And the key in which 'tis written
Is the natural key of love.
When we're tuned to nature's love song
In the earth and sea and sky,
Then our hearts beat time to music
Echoed from the Throne on High."

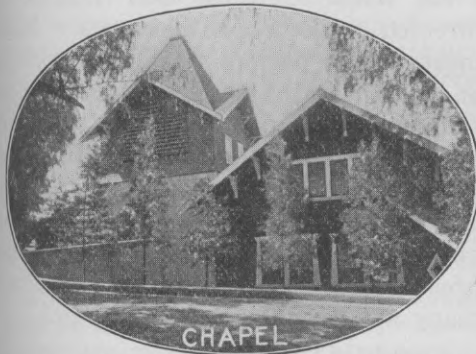
Responsibility of Workers

By J. P. Casey

EVERY branch of this closing work is of vital importance, and those engaged in the sanitarium work have a large field and a great responsibility.

When one is considering entering upon any branch of sanitarium work, he should weigh the matter carefully and plan how he can make his own work and, so far as lies in his power, the work of the institution successful. There are several things necessary in making the work really successful. Let us consider a few of them.

Be prompt. If a duty has been assigned you, be at that place of duty on time. Much will be lost, not only to yourself, but to the work in which you are engaged by arriving at your post of duty a few minutes late. The one who



is always on time and performs his duties with a calm, collected mind has a great advantage over one who is always late and rushes about in nervous haste trying to regain the golden moments that are gone forever.

Be thorough. We are all acquainted with the old adage, "What is worth doing at all is worth doing well." Never slight the "corners." Remember that quality is worth more than quantity. We can not afford to do our work in a careless manner. It is not only doing the cause we love and the institution an injustice, but we are doing ourselves a

greater injustice. The repetition of acts form habits, and habits continued make character.

Whatever duty may fall to you, put your best efforts into it. Though perhaps you term the task a menial service, you may by your faithfulness elevate the work to a high standard. The "well done" will be said to those who have done their best.

Be cheerful. If it is not natural, with God's help cultivate it. Solomon tells us that "a merry heart doeth good like a medicine." If there is any place where a cheerful countenance and a bright smile is needed, it is in our sanitariums where there are those who are despondent and sick in body and mind. Do not give way to discouragement, for it is at such times that Satan will get the advantage over us.

Be quiet. Paul says, "Study to be quiet, and to do your own business, and to work with your own hands." Notice that it says *study*. Then we are to plan how we can perform our duties in a quiet manner for this will be pleasing to God, and the spirit of quietness will pervade the institution. Then whatever the task, let it be done quietly that the divine Presence, which dwells not in confusion, may be a constant guest.

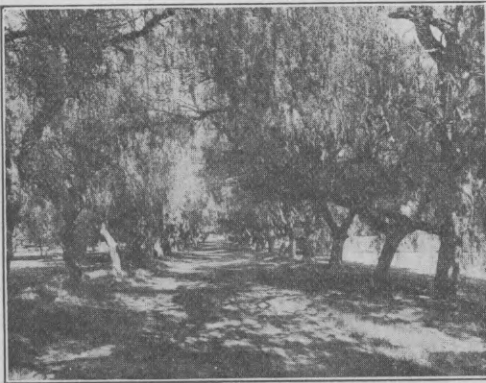
Be courteous. When coming in contact with guests of the institution, never let them feel for an instant that they are a burden. Serve them cheerfully and quickly, and let them see that there is something in being a follower of Him who sought not his own comfort but lived and worked for the benefit of others. Be courteous to those above you. Their responsibilities are heavy. A truly courteous person will not criticize their fellow workers. From *Testimonies, Vol. 9, p. 184*, I quote:—

"When you do your appointed work without contention or criticism of others, a freedom, a light, and a power will

attend it that will give character and influence to the institutions and enterprises with which you are connected.

“Remember that you are never on vantage-ground when you are ruffled, and when you carry the burden of setting right every soul who comes near you. If you yield to the temptation to criticise others, to point out their faults, to tear down what they are doing, you may be sure that you will fail to act your own part nobly and well.”

We are to cultivate tact and sharp discernment, to be quick to see opportunities to do good, and to seize these opportunities and make the most of them.



We are in great need of men and women who sense sin and hate iniquity; who have spiritual eyesight to discern the wants of the cause of God, and to work with a devoted, unselfish interest, keeping self ever hid in Jesus.

When all connected with the sanitarium have a sense of the responsibility of their work and feel that they are making efforts not only for time but for eternity, order and harmony will be seen in every department.

Keynote

THEN came Peter and said unto him, “How oft shall my brother offend me and I forgive him? Until seven times?”

Jesus saith unto him, “I say not unto thee until seven times, but until seventy times seven.”

The True Ministry

By H. P. Parker, M. D.

“AND the Lord added to the church daily such as should be saved.” Acts 2:47. What a beautiful testimony of the work that had been done before! “The Saviour made each work of healing an occasion for implanting divine principles in the mind and soul. This was the purpose of his work,” for he came not to destroy but to save. Many of those that were added to the church after his resurrection had been healed during his ministry. In this we have an example of Christ using the medical work as an entering wedge to build up his church.

We have assembled in our sanitariums many from the various walks of life, and to us is given the opportunity of pointing out to them the way of eternal life. From week to week their minds are directed to the Sabbath truths. Many meet in the parlors for daily worship, and to these the seeds of truth are unfolded. In addition, we have the golden opportunity of coming in personal contact with them, and as they behold the Godly example of the physicians, nurses, and helpers, their minds are deeply impressed and when the testing time comes many will be added to the church.

Anciently the priest was instructed to look after the physical as well as the spiritual well-being of the people. He was carefully instructed how to diagnose disease. He gave direction to the people how to disinfect, how to quarantine, and how to give treatment.

Christ in his work also fulfilled these plans, and thus should it be in our ministry. Christ, the chief of physicians, never wrongly diagnosed a case, never lost a case, and never collected a fee. What a rebuke to the professional spirit seen today. He worked with the only specific in medicine—the Holy Spirit—and this spirit is promised to us.

Table Temperance

By H. S. Anderson

THE violation of physical law, with its consequent suffering and premature death, has so long prevailed that these results are regarded by many as the appointed lot of humanity. This state of things is not the work of Providence, but of man. It has been brought about by wrong habits,—by violation of the laws that God has made to govern man's existence.

The desire of God for his children is beautifully set forth in the words found in 3 John 2, and reads as follows: "Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth." From this it is clearly evident that God places the physical health and the spiritual health of our being on an equality, the one with the other. In fact the two are so closely related that it does not require more than ordinary perception to arrive at the conclusion that sin and disease are so interwoven that the condition of man's physical being has a direct bearing upon his spiritual well being, and that correct habits of life and physical healing must naturally supplement or precede the work of grace upon the heart.

If a tree bears corrupt fruit, the remedy will not consist in the cutting away of a few branches, expecting that the new ones will be any different. The trouble is deep-seated, and the remedy must be as far reaching in its effect. So in our struggles against intemperance, there is much of our effort that is not directed at the right point. Temperance, in order to have the lasting effect, must begin at the table. There is need to look more deeply into the cause of the evil against which we are warring. A wrong course in eating and drinking destroys health, and with it the sweetness of life. Many times has a *good meal*, as it is called, been purchased at the expense of sleep and quiet rest.

It is not necessary to drink alcoholic liquors in order to be intemperate. The sin of intemperate eating,—eating too frequently, too much, and of rich unwholesome food,—destroys the healthy action of the digestive organs, affects the brain and prevents judgment. We

will need to look higher than to worldly customs to find a safe criterion to follow in this respect, for we are living in a time when many of the prevailing customs of eating and drinking are such as lead to ruin of both body and soul.

As a rule, people eat too many things at the same meal. This practice inevitably leads to overeating and drunkenness. From the *Canadian Confectioner and Baker* we quote the following to show that even men who know nothing of health reform from the standpoint of gospel, stand appalled at the popular trend toward universal intemperance. "The reason that there are so many dyspeptics found, is not that we work harder nor even worry more than our fathers did, but we eat too much and too many things. If our grandfathers could only see what we put into our stomachs at a single sitting, they would turn in their graves. Is it any wonder then that there is so little real relish for food? 'The full soul loatheth an honeycomb, but to the hungry soul every bitter thing is sweet.' The same applies to things mental and spiritual these days of intellectual and religious high living. People want 'spice' in everything, and turn with disgust from the wholesome and invigorating to the sensual and sensational." Recent discoveries have fully demonstrated that there is a different kind of gastric juice made for each different kind of food. This explains why so many can not digest complex mixtures and extensive variety, and is a mighty argument for simplicity at meal time.

Another prevalent custom is that of drinking at meals. This course is detrimental to health for well established scientific reasons. In the first place, it hinders the flow of saliva; it dilutes the gastric juice, encourages poor chewing, causes hasty eating, induces overeating, and when taken cold or iced, stops digestion.

Another harmful practice is that of eating at improper times,—as between meals or just before bedtime. It has been said that not a few people eat but one meal a day, because they are eating something most all the time. This practice will result in enfeebled and disordered digestion and will pave the way

(Continued on p. 24)

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Faith and Medicine

THE greatest Healer the world ever knew gave utterance to these significant words: "When the Son of man cometh shall he find faith on the earth?" This question evidently applies to the last days of this world's history and implies that at that time faith would be a thing almost unknown.

We are living in a material age. Man has come to believe himself capable of achieving almost any undertaking. Mighty projects are launched and accomplished in a marvelous manner. Few men today take a supreme power into consideration in their plans. Those engaged in the healing art are especially loath to acknowledge God in their work. The great Healer said of himself, "I can of mine own self do nothing" but medical men today depend entirely upon their own efforts and wisdom.

Not until very recent years has even the mind been recognized as important in the causation and cure of disease. Lately, however, mental therapeutics and suggestion have received a great deal of attention by medical men. It is, in fact, of so great importance that separate schools of practice are even established on the merits of some claiming that all disease is in the mind and can be cured by mental therapeutics.

Somewhere between these two extremes lies the true basis for the healing of the body and the mind. Farther

back even than the lack of faith in treating disease lies the lack of faith in the word that gives us the only uncontroversial statement of the origin of life and health. Not a vestige of proof has ever been educed of any other source of life than a supreme Author of life. Why not acknowledge that and act accordingly? And having accepted that, what other source of health is there than in the Author of the inspired words, "Thy health shall spring forth speedily"?

Rest of mind is one of the greatest aids in the treatment of disease. What can be more simple in securing rest of mind than to accept the comforting invitation, "Come unto me . . . and I will give you rest"? Where greater assurance of peace than in the words of the peace Giver, "Peace I leave with you, My peace I give unto you"?

It is the experience of many most successful physicians that faith in a divine Being gives assurance, hope, and trust that is of the utmost benefit in treating disease. Why not take the genuine?

W. A. R.

From Day to Day

THE old plan of beginning over is a good one. If until this hour of this day we have never been able to thoroughly forgive and forget a certain personal wrong or injury, let us do it now.

Life is too brief, the moments too precious, humanity too entirely one, for us to bear any malice or suffer any resentment to cloud what should be the happy, busy time, or the happy, idle time.

Each morning the state of records should be as thoroughly washed of its list of fancied (or real, if you choose) iniquities, on our part or that of others, as the little girl's at school, who prepares for the new day and its possibilities.

Should the sun happen (as we are forbidden to permit it) to go down on our unappeased wrath, let us be sure that the breakfast hour finds the mistake rectified. It is better so!—Selected.

The Veil of the Temple was Rent

THE Most Holy Place was the innermost apartment of the earthly sanctuary. There no human presence was permitted save the high priest, where he met Jehovah once a year to lay down before the mercy-seat the burden of sins for all the people. It was profanation for any of the common people to enter the "Holy of Holies." To them the august chamber was ever veiled. It was not until the hour of death reached Calvary that the privileged order of priesthood was abolished, and the earthly place of atonement made public to the gaze of all; not until our dying Lord cried with a loud voice, "*It is finished,*" that the throne of the Most High was made directly accessible to every child of Adam.

"The veil of the temple was rent."

There are comparatively few people who fully understand and appreciate this wonderful fact, and improve the exalted privilege of personally invading the Holy of Holies of God's presence, and who are now anchoring a living hope "within the veil" of a Saviour's pardoning grace. How many seem content with only a wilderness experience, not even receiving the daily supply of manna which God's pledge has assured. How many more are simply haunting the outer courts of the sanctuary, partaking of an occasional sacrifice—content with a partial blessing—or by participating in a certain form of religious work, expect at some time to be accounted worthy. But, alas! how few the number who are daily, hourly, besieging the common heavenly mercy-seat, where, in the bright effulgence of the Shekinah, God waits to bestow freely his full blessing; waits to give even the Holy Spirit to any and all who may earnestly seek the promise of the Father.

"Now of the things of which we have spoken this is the sum: *We have such an High Priest, who is set on the right hand of the throne of the Majesty in the heavens.*" "CHRIST being come a HIGH PRIEST of good things (glad tidings of salvation) to come, by a greater and more perfect tabernacle, not made with hands," a minister for ALL, every one, in the presence of God.

Thank our Lord, the veil of the sanctuary made by human hands is rent, and today every child of hope may anchor his faith "*within the veil*" whence Christ has entered into the presence of God "*to appear for us.*" Oh! glorious thought! A personal Saviour, now "*within the veil,*" accessible to all who will receive him, even to them that believe on his name.

V. H. L.

"He Giveth His Beloved Sleep"

HE sees when their footsteps falter, when their hearts grow weak and faint;
He marks when their strength is failing, and listens to each complaint;
He bids them rest for a season, for the pathway has grown too steep;
And, folded in fair green pastures, "He giveth his loved ones sleep."

Like weary and worn-out children that sigh for the daylight's close,
He knows that they oft are longing for home and its sweet repose;
So he calls them in from their labors ere the shadows around them creep,
And, silently watching o'er them, "He giveth his loved ones sleep."

He giveth it, oh, so gently! as a mother will hush to rest
The babe that she softly pillows so tenderly on her breast.
Forgotten are now the trials and sorrows that made them weep;
For with many a soothing promise, "He giveth his loved ones sleep."

He giveth it! Friends the dearest can never this boon bestow;
But he touches the drooping eyelids and placid the features grow.
Their foes may gather about them, and storms may over them sweep,
But guarding them safe from danger, "He giveth his loved ones sleep."

All dread of the distant future, all fears that oppressed today,
Like mists that clear in the sunlight, have noiselessly passed away.
Nor call nor clamor can rouse them from slumbers so pure and deep,
For only his voice can reach them, who "giveth his loved ones sleep."

Weep not that their toils are over, weep not that their race is run.
God grant we may rest as calmly when our work, like theirs, is done!
Till then we would yield with gladness our treasures to him to keep,
And rejoice in the sweet assurance—"He giveth his loved ones sleep."

SANITARIUM ETHICS

Under this heading counsel and instruction will be furnished outlining our duty and relationship to right principles and methods of practice.

Conducted under the Supervision of Daniel Delos Comstock, M. D.

Is it Worth the Bother?

By D. D. Comstock, M. D.

"OH, IT'S too much bother." "It isn't practical." "It isn't convenient." "We get along pretty well." "I seem to have about as good health as the average anyway." "Yes, I know there is good in it, but I have so many things of so much greater importance that I can't take time to bother with these minor things."

These are a few of the excuses and answers given by many when they are invited to consider the principles of health reform and their importance. Some of these in a half-hearted way make a spasmodic effort to carry out a few ideas in regard to proper diet, perhaps a daily bath and regular exercise, only to lapse back in a few days again into the ways of least resistance, and with a sort of satisfied resignation to the disappointment, because they didn't seem to reap the day they began to sow; they declare with a complacency born of experience, and as one who had made an exhaustive trial, that "health reform may be all right for some, but it doesn't agree with me; I seem to get along with myself better living the old way," in which last statement there is probably some truth, for it is a fact that the natural heart is not inclined toward health, wholesomeness and holiness, but rather to the opposite. And it is doubtless a fact that, were the Creator no more interested in the health and care of our bodies than we ourselves are, the race would have become extinct generations ago.

Because of the unwholesome inclinations and longings of the natural mind, which has long yielded to inherited and cultivated tendencies, it is quite likely that many of us who undertake to live in harmony with the principles of health reform will find that in several ways we will have difficulty in "getting along with ourselves," and occasionally will find our better judgment and longings

of the flesh diametrically opposed to each other. Other generally recognized wrong habits oppose themselves similarly; as, for instance, the tobacco, alcohol, and morphine habits; and in breaking away from these, persons at times are apparently sick unto death. And as they attempt to be free from the habit and live health reform, the violent protest from the flesh in the wrangling of pain, vomiting, and manifold distresses, usually leads them to declare that they can't stand it to give up their old ways; or, in other words, health reform "doesn't agree" with them.

Most of us who determine to live right physically will surely find that in a few places we must discipline ourselves, must say "no" to self, the appetite, and the lusts of the flesh. But rest assured, health reform is not all self-denial and discipline; for besides the fruits of obedience, there is developed a body and mind more capable of appreciating things worth while, with greatly increased capacity to enjoy and use them.

It is passing strange that, while many of us find it inconvenient, a rapidly increasing number of people not of this faith, and who have heard comparatively little about health reform, find it not only convenient, but much more so than their old way; saving as much labor, time, and expense; and altogether a deligt.

Formerly we perhaps thought that one of the most useful cooking utensils about the kitchen was the frying pan; but now we have awakened to the fact that besides being a cause of indigestion and bad blood, is also a laborious task to keep it clean. And this is but one example illustrative of a point worthy of consideration. Health reform is not only economical, but a time and labor saver. It also makes for the greatest efficiency, mentally and physically; and also has an uplifting influence on our moral and spiritual health. The housewife doesn't find it necessary to wear away the whole

day and repeat it every day, often assisted by another woman called the "hired girl," even in a small family, doing nothing but preparing the food and "doing" the dishes. One or two substantial meals, with another lighter one, all prepared simply but intelligently and appetizingly with no great variety nor greasy platters and plates and skillets to wash, greatly help to make housekeeping a pleasure instead of a monotonous and wearisome task. And, incidentally, more time will be left to do other things and really live.

The blessings of health reform are not only those one always receives when living in willing obedience to the teaching of the Bible and Testimonies, but there is a special blessing in the very thing itself; as the testimony and experience of men who study and practice these principles, but recognize no divine law nor the love of God in them, abundantly prove.

The modern and scientific treatment for many of the common diseases of today consists chiefly in coming into harmony with some one or more of these principles of which up to recent years, Seventh-day Adventists were about the only advocates; for example, typhoid is now treated almost solely by hydrotherapy; pneumonia by moving the patient out of doors; tuberculosis by fresh air, sunshine, and simple diet; stomach and bowel troubles by properly adjusted diet; kidney diseases by an abstemious and non-flesh diet; insanity by hydrotherapy; many functional nervous diseases by systematic exercise: all formerly treated almost solely by the use of poisonous and injurious drugs; but now, by giving practically no drugs, and conducting the cases in harmony with these simple principles, the mortality is much lower and the results far more satisfactory.

A few years ago to have treated typhoid and pneumonia and conducted many other cases as they are today, with the bathing, non-flesh diet and no drugs, would well nigh have been considered malpractice and criminal neglect. A few quotations on this point may not be out of place: "Physicians should impress on the public and on the individual the im-

portant fact that too much food, especially too much meat, is eaten by a considerable portion of the population. The belief that there is something especially strengthening and nutritious in meat is not well founded. Perfect food is much more easily fulfilled with bread with its natural accompaniment of butter."—*Editor, Journal of American Medical Association*. "This mitigated vegetarian diet tends to make us peaceful and not aggressive and violent beings. It is practical and rational. It should be accepted and commended by those who pursue the ideal of the formation and education of gentle, intelligent, artistic and nevertheless prolific, vigorous, and active races."—Gautier's "Diet and Dietetics." "I now give it as my opinion that appendicitis is simply one result of excess in eating, coupled with imperfect mastication. To avoid this disease and various others is better than to have them and then resort to drugs and later to the knife."—Sir Frederick Treves.

Therefore the practice of health reform saves us from disease; helps us to throw off disease; increases our physical and moral resistance to disease and temptation; increases our physical and mental efficiency; and clarifies and broadens our spiritual horizon.

"Experiments have shown that physical endurance can be doubled by dietetic causes alone, or doubled by exercise alone. By both together it is not unlikely that it could be tripled or quadrupled."—*National Vitality*, Senate Document No. 419, by Irving Fisher. And the dietetic causes and exercise spoken of in this quotation are the same principles in reference to diet and exercise urged by this people for many years.

Such quotations and witnesses could be greatly multiplied, but space will not permit. However, in the face of what is now definitely known, both in a scientific and experimental way, can any of us any longer say that health reform is a thing of minor and secondary importance? It is possible that some of us are like Peter, who, even though intimately associated with the Master for several years, but little appreciated his teaching; in fact, wasn't fully converted until after the death of Jesus; for shortly before the crucifixion the Master said to him,

"When thou art converted, strengthen thy brethren." Possibly our familiarity with these principles without being converted to them makes it impossible for us to appreciate their value; and, like Peter, we also may be obliged to have some bitter experience in physical or mental suffering before we can come to realize their value and our need of them.

I am fearful that the parable of the ten virgins will be literally fulfilled in this waiting, slumbering people who are expecting the bridegroom to come so soon, and that half of us will not have the needed preparation when he appears. And from the following quotations from the Spirit of Prophecy, I am persuaded that carefully, prayerfully, and thankfully living out the principles of health reform is quite an important part of that preparation: "To keep the body in a healthy condition to develop its strength, that every part of the living machinery may act harmoniously, should be the first study of our life. To neglect the body is to neglect the mind." "Intemperance in eating, even of food of the right quality, will have a prostrating influence upon the system, and will blunt the keener and holier emotions." "The work of health reform is the Lord's means for lessening suffering in the world and for purifying his church." "There are but few as yet who are aroused sufficiently to understand how much their habits of diet have to do with their health, their character, their usefulness in this world, and their eternal destiny."

TABLE TEMPERANCE
(Continued from p. 19)

for maladies legion. Thus we might mention many of the intemperate practices which lie at the foundation of the depravity of this present world. Violation of the laws of health create diseased conditions and unnatural cravings, which lead to the enfeebling and degrading of the physical powers, and paves the way for the surrender to evil of the whole being.

The one goal toward which all our energies are directed, and which lies at the foundation of all our training is the development of character. Righteous character is the only thing that will endure the fires of the last days, and which

will receive the "white raiment," as is written:— "He that *overcometh*, the same shall be clothed with white raiment, and I will not blot out his name out of the book of life." Rev. 3:5. God in his word has made known to us the secret of overcoming power, as in 1 Cor. 9:25-27, we read. "And every man that striveth for the mastery is *temperate* in all things. Now they do it to obtain a corruptible crown; but we an incorruptible. I therefore so run, not as uncertainly, so fight I, not as one that beateth the air: but I keep under my body, . . ."

This scripture sets forth two great truths: first, that to attempt to develop righteous character without due regard to the principles of true temperance, will be as barren of results, as if a man should try to beat the air away from his person with his fists; secondly, and best of all we are assured of the "certainty" of winning in the race for eternal life if we are temperate in all things.

Living as we are, in that brief period divinely allotted to the work of preparing for the coming of the Son of God, and the change to immortality, how timely is the instruction of a reform among us which changes false habits for those of Christian temperance, and purity of soul, body, and spirit.

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MEDICAL MISSIONARY HOME AND CHILD

It will be the aim of this department to consider problems in the light of the missionary home from the view-point of both parent and child

Conducted under the Supervision of Cora Richards-Abbott, M. D.

Infant Feeding and Hygiene

(Continued)

By Dorothy T. Harbaugh, M. D.

WEANING the baby is looked upon by many mothers with much fear. One of the greatest reasons for this being, that most babies are given nothing but the breast till the ninth or tenth month, and at that time they resent the offer of the bottle or cup. Then the time of year which is best for weaning is also a question to be settled.

Weaning should always be done gradually, when possible, being better for both mother and child. If the child is accustomed to one or two feedings a day from the bottle beginning the third or fourth week of its life, weaning is much easier when it needs to be done. Also it gives the mother an opportunity to run out for a time each day, obtaining a little rest and relaxation from the care of the baby. These feedings must be of the proper sort,—as clean, fresh cow's milk properly modified.

The ninth or tenth month is usually a good time for weaning, everything else being favorable.

At the beginning of the 8th month, give baby three bottle feedings a day. The next week give four feedings a day by bottle, and so increase the number by one bottle each week till all the food is being taken in that way.

Sudden weaning may be necessary from the development in the mother of some serious acute illness. Or if there is acute inflammation of one breast, do not allow the child to nurse that one. In acute illness of very short duration the infant should be fed from the bottle during this time; but use the breast pump three or four times a day to maintain the flow of milk and not allow it to dry up. Through many minor ills, the mothers frequently nurse their children without any seeming detriment to them.

Cases of sudden weaning are apt to develop indigestion possibly because of too strong food being given,—such as undiluted cow's milk. The food should, in the beginning, be very much weaker than in a child of the same age who may have been taking artificial food for a longer time. When accustomed to modified cow's milk, the strength of the food can be increased from time to time as needed. It takes much time and tact on the part of both physician and mother, or nurse. It is best not to coax, and never force the child to take food. Offer the food at regular intervals, and if refused, take it away at once. This is repeated every three or four hours. One may offer modified cow's milk, thickened gruels, bread and milk (milk diluted). Strong willed children have held out for twenty-four, thirty-six, and even forty-eight hours. At the end of this time they are usually so hungry that they will give in. They are not apt to de-

velop any serious symptoms from withholding food under such circumstances.

A child nearing a year old, when weaned, better be taught to drink the milk from a cup or to be fed with a spoon. Weaning in hot weather better be avoided as a rule, but the harm is not so great as to nurse the child during the entire first year or into the second, as some mothers do.

There are few mothers whose vitality does not suffer, as well as harming the child, to prolong the nursing beyond the ninth month. Some are obliged to wean their children as early as the fifth or sixth month. There are many mothers who think if they adhere to the physician's rules and formulas during the first year for their infant, there is no need for further counsel and advice, unless the child becomes violently ill. From this point we shall deal mostly with the child after he has passed the first year.

The majority of infants are given solid food too early and in too great quantities and improperly prepared. Most of the attacks of indigestion during the second year are due to gross errors in diet. For instance,—I was called one evening just at sundown to visit a family a few miles distant, they having 'phoned that their baby was very ill. This baby was fourteen months old. I found her suffering from pain in the stomach and having convulsions, fever, and a very rapid pulse. Upon inquiring what food had been given her that day, I was told that she had not been given anything unusual. All she had eaten for dinner was dried corn, bread and butter, and stewed dried apricots. Upon remonstrating with the parents about that kind of food for a child so young, they said, "She positively will not take milk, but cries for everything on the table."

This was the third attack of a similar nature. We treated the child by giving a colon irrigation at 101°, fomentations to back and front from chin to thighs, cold compress on head and face, finishing with a tepid sponge. She was left quietly sleeping.

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Milk should be the basis of the diet. They may also have some fruit juice or well-cooked fruit with the skin of the fruit excluded. It is of the greatest importance that the change from a purely liquid diet to one of solid food be made very gradually. The habit of drinking milk should be continued throughout childhood. The milk needs very little modification during the second year with most children. Rich Jersey milk may be diluted with one-fourth water. During hot weather a still greater dilution may be needed.

Be sure to wean the baby from the bottle, beginning at least by the twelfth or thirteenth month, so that by the fifteenth month the milk is all taken from a cup. It is important to teach the child to drink slowly. This he will not do if left to himself, and the prolonged use of the bottle tends to overfeeding.

A suggestive daily schedule from 12 to 14 months:—

- 6:00 a. m. Milk—6 to 8 ounces.
Gruel—2 to 3 ounces (oatmeal or barley water).
- 9:00 a. m. Orange juice—2 to 3 ounces.
- 10:00 a. m. Milk and gruel, same as 6 a. m.
- 2:00 p. m. Milk—4 to 6 ounces, and small slice of crisp zwieback.
- 6:00 p. m. Same as 6 a. m.
Warm all milk for feeding.

From fourteen to eighteen months:—

- 6:00 a. m. Warmed milk—8 to 10 ounces.
- 9:00 a. m. Fruit juice—1 to 3 ounces.
- 10:00 a. m. Cereal—oatmeal or wheaten grits, cooked four to six hours; one, and later, two tablespoonfuls. Salt the cereal but use no sugar; thin cream may be added to it.
Milk, warmed to drink,—6 to 8 ounces.
- 2:00 p. m. Rice, cooked four hours, one tablespoonful at first; later, two (or cream of wheat).
Milk, warmed—4 to 6 ounces.
Zwieback, flakes, or milk toast.
- 6:00 p. m. Milk, warmed—8 to 10 ounces.

From eighteen months to two years. Same number of meals; increase the amount of solid food, also add cooked fruits, such as pulp of baked apple, stewed prunes (strained); but do not give fruit at the same meal as milk. Nothing but water should be given between meals. Some kinds of crackers may be added. It is best not to give potato until the child is two years old. Other vegetables should be withheld longer.

From the third to the sixth year. For most children, feeding three meals a day is sufficient. Milk should still be the basis of the diet—not one quart daily. It may be diluted or not, according to the child's ability to digest it, and better to be given warm. Cream is of value especially in children troubled with constipation. Let it be given on cereals, baked potato, in soups, cream toast, or mixed with milk. Potatoes may be given not oftener than once a day, baked or boiled and served with cream or milk gravy. Asparagus tips, green peas, spinach, stewed celery, carrots, and string beans,—these must be well cooked and mashed, never giving but one at a time for the mid-day meal.

Cereals. Serious disturbance of digestion is the rule after using the ready-to-serve cereals.

Oatmeal, wheaten grits, cornmeal, hominy, rice, farina, and arrowroot,—any of these may be given if thoroughly cooked. Salt them and serve with cream, but no sugar.

Soups and vegetable purees made with milk or cream are very nourishing and easily digested. Crisp zwieback may be eaten with it. Bread or crackers may be given with nearly every meal, very little butter being allowed, and better *none*, till after the third year. The bread must always be somewhat dry, never fresh.

Fruits. A healthy child may take some fruit every day; oranges, baked apples, and stewed prunes being the best. Peaches, pears, and grapes, with seeds and skins removed, may be given in small quantities only. Great care must be used in selecting fruits during very hot weather, that they may be fresh and not over-ripe. If decay has begun, it means a long sick spell for the little one. Only the juice of fresh berries should be given young children, and then without milk or cream.

List of forbidden articles. Meats of all kinds; vegetables—fried vegetables of all varieties, cabbage, potatoes (except boiled and baked), raw or fried onions, raw celery, radishes, lettuce, cucumbers, tomatoes (raw or cooked), beets, egg-plant, and green corn.

Hot breads and cake. All hot bread, rolls, and biscuits, all griddle cakes, all sweet cakes and frosting.

Desserts. Nuts, candies, pies, tarts, and pastry of every description; also salads, jellies, syrups, and preserves.

Drinks. Tea, coffee, soda water, etc.

Nuts and fruits. All dried fruits, bananas, very seedy fruits, all fruits out of season, and stale fruits, especially during the summer season; and nuts.

If three meals a day are not sufficient, four may be given; but for most children past three years, three meals are sufficient. Let the night meal be light.

*A few simple directions to be followed about the feeding:—*Teach the child to eat slowly and chew the food thoroughly. The food must be cut finely and in many instances mashed and put through the colander to separate the fiber. Children always masticate very imperfectly until the sixth or seventh year.

When children do not wish to eat at the regular meal hour it is unwise to urge them. Or, if the appetite is habitually poor, they should never be forced to eat. Indigestible articles of food should never be given to tempt the appetite when simple wholesome food is refused. Food should not be given between meals when it is refused at the regular meal time. If the child is made to wait until the next meal time the appetite will, as a rule, be more keen. When the child is not well, and also during excessive heat in the summer, the amount of solid food should be reduced and more water given. If milk is given, dilute with water.

NOTE: The following articles will deal with difficult feeding cases, feeding during acute illness, hygienic surroundings and care of infants and children, hints to those having the care of the cows and the milking, treatments for the more simple maladies, some reasons why condensed milk and the proprietary infant foods should not be used.

The Loma Linda Foreign Mission Band

"SAY not ye, There are yet four months and then cometh harvest? behold I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest." John 4:35.

When a farmer begins his harvest he looks over his fields; he begins to reap where the danger of loss is greatest. In some places storms may have beaten the ripened grain almost to the ground; special skill and care must be exercised in the reaping if none is lost.

So in the great soul harvest, the special conditions and needs of the great world-wide field must be studied that our work may be rightly directed to accomplish the most.

"To awaken in the children and youth sympathy and the spirit of sacrifice for the suffering millions in the 'regions beyond,' let them become acquainted with these lands and their peoples. In this line much might be accomplished in our schools. . . . Let them study all lands in the light of missionary effort and become acquainted with the peoples and their needs."—Education, p. 269.

In our medical school are many preparing for work. But have we been so busy in our preparation that we have forgotten the Master's injunction to look on the fields; to *study all lands in the light of missionary effort and become acquainted with the people and their needs?*

Some of us have felt that this call to the study of the field ought to be more earnestly heeded, and as a result, the Loma Linda Foreign Mission Band has been organized. The object is thus stated in the constitution:—

"The object of this society shall be to create and extend an interest in foreign missionary work; to obtain mutual help in preparing for labor in foreign fields; to engage in systematic study of the fields and their needs; to keep in personal touch with our workers in foreign fields; and, to labor for souls."

Twenty-four charter members subscribed to the declaration: "It is my purpose, if God will, to become a foreign missionary." The membership and attendance has been rapidly growing. Thus far we have taken up the systematic study of two fields—Japan and China. Members of our band who are natives of these countries have greatly aided in presenting the true conditions and needs of these great fields. Acquaintance with these people and their needs can not but awaken our sympathies, and "sympathy is the spring of effective ministry."

EDGAR BRIGHAM.

Sanitarium Notes

Wabash Valley Sanitarium

THE sanitarium is enjoying splendid patronage and has for the last year. The outlook is very encouraging in every way. We have a splendid class of workers, every one of them aiming to do true missionary work. We are opening a medical office and treatment rooms in the city of LaFayette which we are sure will be a great help to the sanitarium. We were very fortunate in getting a splendid place in the heart of the city at very reasonable rent. The writer expects to spend his afternoons at this branch.

F. A. LOOP.

Madison Sanitarium

THE work in the Madison Sanitarium is onward. We have enjoyed the best winter patronage in the history of the institution. In spite of large coal bills and increased general expense incurred during the winter, the books show a decided net gain during these months.

Laborers are at work repainting and decorating the inside of the building, having now nearly completed the work. This is much appreciated by all, and as it is in paint, or enamel, it is of a decidedly permanent nature.

During the year several thousand dollars have been paid on the indebtedness of the institution, and during the same time more money has been expended in repairs and permanent improvements than for the preceding five years. These bills have been paid, or are being paid from the monthly income of the business as the work is completed.

The Wisconsin Conference has decided to raise \$30,000 by subscription and pledges to relieve the load of debt on the institution. This move is well under way and considerable over \$20,000 has now been pledged. The workers are much encouraged and feel that the Lord's blessing is with us in a marked degree.

W. T. LINDSAY.



An Alphabet of Mottoes

As the workman, so is the work.
 Be refined, chaste, and agreeable in both public and private.
 Courtesy is necessary to the highest degree of success.
 Drudgery is essential in all good work.
 Ever cultivate a sincere, cordial manner; an unselfish interest in others.
 Fidelity to details makes a life luminously consistent.
 Gain comes in the effort to give rather than in the effort to get.
 He is a wise man who *will not* be angry.
 I will put myself under bonds to be good natured.
 Just dress suitably, and thus tastefully.
 Know that smiles are gifts of gracious hospitality.
 Love purity. Avoid the appearance of evil.
 Manifest a sweet, bright, quiet, unselfish spirit.
 Never wear veneering, but have true politeness.
 Oh for more power to brighten the lives of others.
 Practice kindness and gentleness of speech.
 Quietness, the greatest gem next to minding your own business.
 Remember that good form represents just what Christ would do.
 Secret prayer is the most liable to be genuine.
 The power to love grows through loving more and more.
 Useful occupation is one of the surest safeguards against evil.
 Verily, the path of toil is honored by the footprints of the Redeemer.
 Work, useful labor, is a part of God's plan for our recovery from the fall.
 Exercise gentleness, kindness, tact, and beauty of holiness.
 Young people, let us give courteous recognition to acquaintances.
 Zealously adhere to the maxims of the Saviour.
 Selected and arranged by
 ALFRED SHRYOCK, M. D.

Missionary Experience

SOMETIME ago I spent a vacation in the Vera Cruz mountains, taking care of a young man with nervous trouble. In the mountain resort were quite a number of people, each looking for a good time, so that I had very little opportunity for missionary work.

One evening the whole camp was in commotion because a girl was very sick and a doctor could not be reached unless at a distance of twenty miles. I went to see the girl and had a talk with her mother. The temperature of the girl was 104, the respiration short, and the pulse rapid. I had a simple water treatment administered by the child's mother, and the child went to sleep. The next morning the child was quite well and in the afternoon was running around.

This little kindness made many friends, and I often had occasion to instruct them in healthful living and to tell them about the coming of our Saviour. Many were interested in the words I spoke, which led to quite a number of Bible studies.

As we left the mountain I made a present of my French Bible to a French Catholic lady who promised that she would keep on studying and find out if these things are true. I directed them to our church in San Francisco and hope that one or the other has taken her stand for the truth. WM. RICHLI, Second-year Medical.

"Set self aside, that there may be a free channel in thy heart, through which the Infinite can pour torrents of hope and healing. Give thyself to God, and through thee, he will give himself to men."

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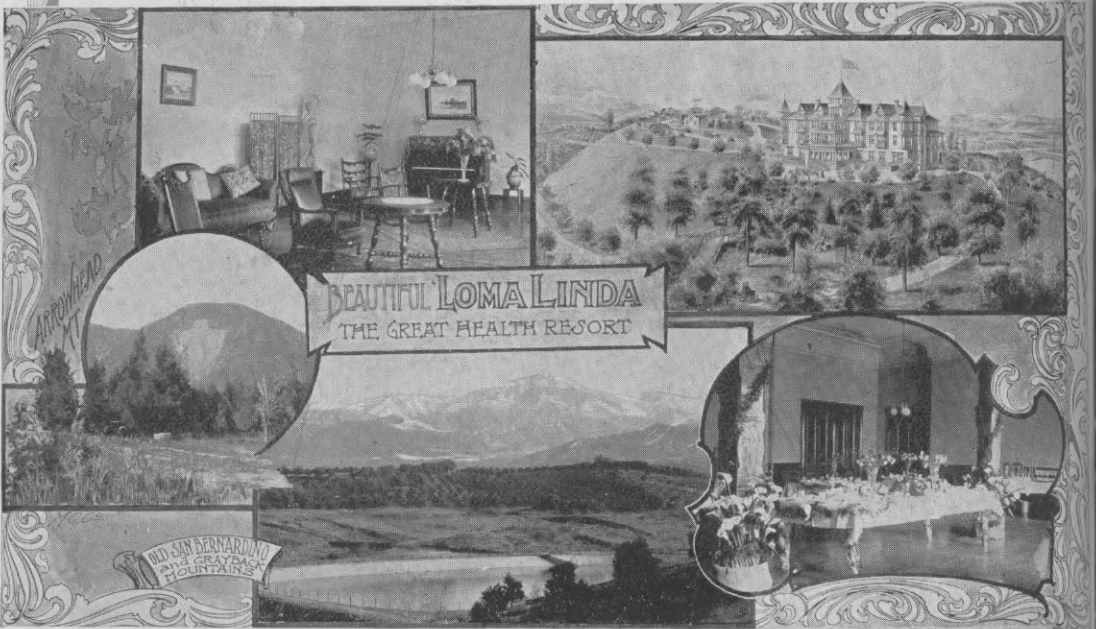
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