

The Takoma Park Sanitarium

We have purchased land in Takoma Park, not for the purpose of building up commercial enterprises, but for the purpose of establishing institutions in which workers may be prepared to go out into the great harvest-field. The school has made a humble beginning. A sanitarium must be established there. The ground is ready for the building. Who will now bring their hundreds and their thousands for the help of this enterprise? And let not those who can afford to give but little withhold the smaller sums. {RH, March 23, 1905 par. 5}

Our sanitariums are one of the most successful means of reaching all classes of people. Christ is no longer in this world in person, to go through our cities and towns and villages healing the sick. He has commissioned us to carry forward the medical missionary work that he began; and in this work we are to do our very best. Institutions for the care of the sick are to be established, where men and women may be placed under the care of God-fearing medical missionaries, and be treated without drugs. To these institutions will come those who have brought disease on themselves by improper habits of eating and drinking. These are to be taught the principles of healthful living. They are to be taught the value of self-denial and self-restraint. They are to be provided with a simple, wholesome, palatable diet, and are to be cared for by wise physicians and nurses. {RH, March 23, 1905 par. 6}

Our sanitariums are the right hand of the gospel, opening doors whereby suffering humanity may be reached with the glad tidings of healing through Christ. In these institutions the sick may be taught to commit their cases to the Great Physician, who will co-operate with their earnest efforts to regain health, bringing to them healing of soul as well as healing of body. {RH, March 23, 1905 par. 7}

There is most precious missionary work to be done in our sanitariums. In them Christ and the angels work to relieve suffering caused by bodily disease. And the work is by no means to stop there. The prayers offered for the sick, and the opening of the Scriptures to them give them a knowledge of the great Medical Missionary. Their attention is called to him as the One who can heal all disease. They learn about the great gift of eternal life, which the Lord Jesus is longing to bestow on those who receive him. They learn how to prepare for the mansions that Christ has gone to prepare for those that love him. If I go away, he said, "I will come again, and receive you unto myself; that where I am, there ye may be also." In the Word of God there are gracious promises, from which those who are suffering, whether in body or in mind, may receive comfort and hope and encouragement. {RH, March 23, 1905 par. 8}

The plan to provide institutions for the proper care of the sick originated with the Lord. He has instructed his people that these institutions should be established. With them are to be connected intelligent, God-fearing physicians, who know how to treat the sick from the standpoint of the skilful Christian physician. These physicians are to be earnest and active, serving the Lord in their activity. They are to remember that they are working in the place and under the oversight of the Great Physician. They stand as guardians of the beings that Christ has purchased with his own blood, and it is therefore essential that they be governed by high, noble principles, carrying out the will of the divine Medical Missionary, who is ever watching over the sick and suffering. {RH, March 23, 1905 par. 9}

He who is set as a guardian of the health of the sick should understand by experience the soothing power of the grace of Christ, so that to those who come to him for treatment he can impart in words the uplifting, health-giving power of God's own truth. A physician is not fit for medical missionary work until he has gained a knowledge of him who came to save perishing, sin-sick souls. If Christ is his teacher, if he has an experimental knowledge of the truth, he can hold up the Saviour before the sick and dying. {RH, March 23, 1905 par. 10}

The sick note carefully the looks and words and acts of their physician, and as the Christian physician kneels beside the bedside of the sufferer, asking the Great Physician to take the case into his own hands, an impression is made upon the mind of the sick one that may result in the saving of his soul. {RH, March 23, 1905 par. 11}

A sanitarium building is to be erected at Takoma Park, that this work may be carried forward. Will not those who have means feel it a privilege to give something toward this work, that the needed fund may be raised soon? The Lord will certainly bless those who will cheerfully return to him his own. Doors that were once fast closed are now opening wide for the entrance of our workers. I call upon

our people, while the way is open, to do earnest work, to rally round the standard, to answer the call that has been made for the completion of the One Hundred Thousand Dollar Fund. Come up to the help of the Lord against the mighty. This work is the Lord's, and he calls upon those who have means to place it in the treasury for the advancement of his work. Send in your offerings for the buildings to be erected at Takoma Park. We are praying that the money buried in lands and houses may now be called in, because it is the Lord's money, and he needs it. It is to our honor to send in large and small sums, so that, when the next General Conference shall assemble, we can say that the fund needed has been raised. {RH, March 23, 1905 par. 12}

We call upon those who have invested money in worldly interests to withdraw it, and place it in the Lord's cause, where it is now greatly needed. Show your gratitude to God by the liberality of your offerings. Thus you may give evidence that you appreciate the mercies of the gospel. {RH, March 23, 1905 par. 13}

To the workers in Washington, I would say: We have faith, my brethren and sisters, that if you will walk humbly with God, you will see of his salvation. It is the desire of my heart that you shall know the power of the grace of our Lord Jesus Christ. We have an all-sufficient Helper. He understands our weakness and our needs. Let there be fasting and prayer. Let self be humbled. Let the heart be cleansed from all impurity. Confess your sins, and plead with God day and night for the victory, and you will walk in the light as Christ is in the light.

June 9, 1904 The Great Medical Missionary

Mrs. E. G. White

In the days of Christ there were no sanitariums in the holy land. But wherever the Great Physician went, he carried with him the healing efficacy that was a cure for every disease, spiritual and physical. This he imparted to those who were under the afflicting power of the enemy. In every city, every town, every village through which he passed, with the solicitude of a loving father he laid his hands upon the afflicted ones, making them whole, and speaking words of tenderest sympathy and compassion. How precious to them were his words! From him flowed a stream of healing power, which made the sick whole. He healed men and women with unhesitating willingness and with hearty joyfulness; for he was glad to be able to restore suffering ones to health. {RH, June 9, 1904 par. 1}

The Mighty Healer worked so incessantly, so intensely,--and often without food,--that some of his friends feared he could not much longer endure the constant strain. His brothers heard of this, and also of the charge brought by the Pharisees that he cast out devils through the power of Satan. They felt keenly the reproach that came upon them through their relation to Jesus. They decided that he must be persuaded or constrained to cease his manner of labor, and they induced Mary to unite with them, thinking that through his love for her they might prevail upon him to be more prudent. {RH, June 9, 1904 par. 2}

Jesus was teaching the people when his disciples brought the message that his mother and his brothers were without, and desired to see him. He knew what was in their hearts, and "he answered and said unto him that told him, Who is my mother? and who are my brethren? And he stretched forth his hand toward his disciples, and said, Behold my mother and my brethren! For whosoever shall do the will of my father which is in heaven, the same is my brother, and sister, and mother." {RH, June 9, 1904 par. 3}

The enmity kindled in the human heart against the gospel was keenly felt by the Son of God, and it was most painful to him in his home; for his own heart was full of kindness and love, and he appreciated tender regard in the family relation. But with their short measuring-line his brothers could not fathom the mission that he came to fulfil, and therefore could not sympathize with him in his trials. {RH, June 9, 1904 par. 4}

Some of those whom Christ healed he charged to tell no man. He knew that the more the Pharisees and Sadducees and rulers heard of his miracles, the more they would try to hedge up his way. But notwithstanding his precautions, "so much the more went there a fame abroad of him: and great multitudes came together to hear, and to be healed by him of their infirmities." Again and again he was followed by the priests, who expressed their violent sentiments against him in order to stir up the

enmity of the people. But when he could no longer safely remain in one place, he went to another. {RH, June 9, 1904 par. 5}

In doing medical missionary work we shall meet the same opposition that Christ met. He declares: "Ye shall be hated of all men for my name's sake: but he that endureth to the end shall be saved. But when they persecute you in this city, flee ye into another: for verily I say unto you, Ye shall not have gone over the cities of Israel, till the Son of man be come." {RH, June 9, 1904 par. 6}

The life of Christ and his ministry to the afflicted are inseparably connected. From the light that has been given me, I know that an intimate relationship should ever exist between the medical missionary work and the gospel ministry. They are bound together in sacred union as one work, and are never to be divorced. The principles of heaven are to be adopted and practised by those who claim to walk in the Saviour's footsteps. By his example he has shown us that medical missionary work is not to take the place of the preaching of the gospel, but is to be bound up with it. Christ gave a perfect representation of true godliness by combining the work of a physician and a minister, ministering to the needs of both body and soul, healing physical disease, and then speaking words that brought peace to the troubled heart. {RH, June 9, 1904 par. 7}

Christ has empowered his church to do the same work that he did during his ministry. Today he is the same compassionate physician that he was while on this earth. We should let the afflicted understand that in him there is healing balm for every disease, restoring power for every infirmity. His disciples in this time are to pray for the sick as verily as his disciples of old prayed. And recoveries will follow; for "the prayer of faith shall save the sick." We need the Holy Spirit's power, the calm assurance of faith that can claim God's promises. {RH, June 9, 1904 par. 8}

We should ever remember that the efficiency of the medical missionary work is in pointing sick men and women to the Man of Calvary, who taketh away the sin of the world. By beholding him they will be changed into his likeness. Our object in establishing sanitariums is to encourage the sick and suffering to look to Jesus and live. Let the workers in our medical institutions keep Christ, the Great Physician, constantly before those to whom disease of body and soul has brought discouragement. Point them to the One who can heal both physical and spiritual diseases. Tell them of the One who is touched with the feeling of their infirmities. Encourage them to place themselves in the care of him who gave his life to make it possible for them to have life eternal. Keep their minds fixed upon the One altogether lovely, the Chiefest among ten thousand. Talk of his love; tell of his power to save. {RH, June 9, 1904 par. 9}

The Lord desires every worker to do his best. Those who have not had special training in one of our medical institutions may think that they can do very little; but, my dear fellow workers, remember that in the parable of the talents, Christ did not represent all the servants as receiving the same number. To one servant was given five talents; to another, two; and to still another, one. If you have but one talent, use it wisely, increasing it by putting it out to the exchangers. Some can not do as much as others, but every one is to do all he can to roll back the wave of disease and distress that is sweeping over our world. Come up to the help of the Lord, to the help of the Lord against the mighty powers of darkness. God desires every one of his children to have intelligence and knowledge, so that with unmistakable clearness and power his glory shall be revealed in our world.

{RH, June 9, 1904 par. 10}

June 16, 1904 Medical Missionary Workers to Reveal Christ's Character

Mrs. E. G. White

True medical missionary work is of divine origin, and has a most glorious mission to fulfil. In all its bearings it is to be in conformity with Christ's work. {RH, June 16, 1904 par. 1}

At this stage of the medical missionary work nothing will help us more than to understand the mission of the greatest Medical Missionary that ever trod the earth; nothing will help us more than to realize how sacred is this line of service, and how perfectly it corresponds to the life-work of the Great Missionary. The object of our mission is the same as the object of Christ's mission. Why did God send his Son to the fallen world?--To make known to mankind his love for them. Christ came as

a Redeemer. Throughout his ministry he kept prominent his mission to save sinners. {RH, June 16, 1904 par. 2}

When Christ was about to ascend to heaven, he committed to his disciples the mission that his Father had committed to him; and he taught them how to fulfil this mission. He declared that as he had represented his Father to the world, so they were to represent him. Although he would be invisible to the natural eye, yet all who believed on him would be able to behold him by faith. He told his followers to work as he had worked. They were to be a spectacle to worlds unfallen, to angels, and to men, revealing the Father through a revelation of the Son. {RH, June 16, 1904 par. 3}

The Saviour lived on this earth a life that love for God will constrain every true believer in Christ to live. Following his example, in our medical missionary work we shall reveal to the world that we are his representatives, and that our credentials are from above. {RH, June 16, 1904 par. 4}

Christ knew that his Father had chosen him to carry out the great plan of redemption by coming to the fallen world to die for sinners. And when he came to fulfil his mission, he was, in every sense of the term, a medical missionary. We can do medical missionary work in a Christlike manner only when we are one with him. United with him, we receive spiritual life and power, and learn to be "laborers together with God," manifesting love for every one for whom he died, and working earnestly to bring into the heavenly garner a harvest of souls. Filled with his Spirit, men and women are animated with the same desire to save sinners that animated Christ in his lifework as a missionary sent of God. {RH, June 16, 1904 par. 5}

I am instructed to say that God desires to have the medical missionary work cleansed from the tarnish of earthliness, and elevated to its true position before the world. Our medical missionary workers must rise to heights that can be reached only by a living, working faith. At this time in our history, we are to allow no confusion of sentiment to prevail in regard to what should be expected of medical missionaries sent of God. There should be a more clear, definite understanding of what medical missionary work comprehends. Those who desire to honor God will not mingle worldly policy plans with his plans in attempting to accomplish that which this work is ordained by him to accomplish. {RH, June 16, 1904 par. 6}

Clothed with humanity, Christ performed a work that revealed the invisible Father, in order that his disciples might understand the meaning of the prayer, "Thy kingdom come. Thy will be done in earth, as it is in heaven." But how many who claim to be his followers concede to a worldly policy! This is because their hearts are not filled with love for the truth. God's purpose in committing to men and women the mission that he committed to Christ, is to separate his followers from worldly policy. {RH, June 16, 1904 par. 7}

The people of God, those who claim to love him and to keep his commandments, are to reflect a much clearer, purer light than they now reflect. Even Christ desired men to know that he was not acting independently, but in behalf of another, who had sent him. He never for a moment lost sight of the greatness of his mission. He was always conscious of the fact that he was the Sent of God. And to his Father he declares concerning his disciples, "As thou hast sent me into the world, even so have I also sent them into the world." {RH, June 16, 1904 par. 8}

Our work is clearly defined. As the Father sent his only begotten Son into our world, even so Christ sends us, his disciples, as his medical missionary workers. In fulfilling this high and holy mission, we are to do the will of God. No one man's ideas or judgment are to be our criterion as to what constitutes genuine medical missionary work. We can have power and efficiency only by working as Christ worked. And we can be Christlike in word and deed only when his will is perfected in us. Then shall his righteousness go before us, and the glory of the Lord shall be our rearward. {RH, June 16, 1904 par. 9}

The life of Christ must become our life, our light, our exceeding great reward. Our words and works must bear a living testimony that in our lives we are not lying against the truth we claim to believe. If Christ is indeed formed within, the hope of glory, we shall manifest that tenderness, that love, that fervency of spirit, which reveals his character. Our hearts will be humble, our spirits contrite. Our works will bear witness to his indwelling presence. His disposition, his kindness, his compassion, manifested in us, will inspire hope in the hearts of the most hopeless. Thus in act, as well as in word, we shall reveal to the world the character of the Unseen.

Wherever the truth is proclaimed, instruction should be given in the preparation of healthful foods. God desires that in every place the people shall be taught to use wisely the products that can be easily obtained. Skilful teachers should show the people how to utilize to the very best advantage the products that they can raise or secure in their section of the country. Thus, the poor, as well as those in better circumstances, can learn to live healthfully. . . . Our work is

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to show the people how they can obtain and prepare the most wholesome food, how they can cooperate with God in restoring His moral image in themselves. . . . {PH005 40.5}

He who in the building of the tabernacle gave skill and understanding in all manner of cunning work, will give skill and understanding to His people in the combining of natural-food products, thus showing them how to secure a healthful diet. . . . {PH005 41.1}

It is the Lord's design that in every place men and women shall be encouraged to develop their talents by preparing healthful foods from the natural products of their own section of the country. If they look to God, exercising their skill and ingenuity under the guidance of His Spirit, they will learn how to prepare natural products into healthful foods. Thus they will be able to teach the poor how to provide themselves with foods that will take the place of flesh meat. Those thus helped can in turn instruct others. 7T 132,133. {PH005 41.2}

Chap. Sixty-Four - The Home and the Temperance Crusade

Intemperance Is on the Rampage.--Intemperance still continues its ravages. Iniquity in every form stands like a mighty barrier to prevent the progress of truth and righteousness. Social wrongs, born of ignorance and vice, are still causing untold misery and casting their baleful shadow upon both the church and the world. Depravity among the youth is increasing instead of decreasing. Nothing but earnest, continual effort will avail to remove this desolating curse. The conflict with interest and appetite, with evil habits and unholy passions, will be fierce and deadly; only those who shall move from principle can gain the victory in this warfare. {CG 401.1}

Intemperance is on the increase, in spite of the efforts made to control it. We cannot be too earnest in seeking to hinder its progress, to raise the fallen and shield the weak from temptation. With our feeble human hands we can do but little, but we have an unfailing Helper. We must not forget that the arm of Christ can reach to the very depths of human woe and degradation. He can give us help to conquer even this terrible demon of intemperance. {CG 401.2}

Total Abstinence Is the Answer.--The only way in which any can be secure against the power of intemperance is to abstain wholly from wine, beer, and strong drinks. We must teach our children that in order to be manly they must let these things alone. God has shown us what constitutes true manliness. It is he that

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overcometh who will be honored, and whose name will not be blotted out of the book of life. {CG 401.3}

Parents may, by earnest, persevering effort, unbiased by the customs of fashionable life, build a moral bulwark about their children that will defend them from the miseries and crimes caused by intemperance. Children should not be left to come up as they will, unduly developing traits that should be nipped in the bud; but they should be disciplined carefully, and educated to take their position upon the side of right, of reform and abstinence. In every crisis they will then have moral independence to breast the storm of opposition sure to assail those who take their stand in favor of true reform. {CG 402.1}

Intemperance Is Often a Result of Home Indulgence.-- Great efforts are made in our country to put down intemperance, but it is found a hard matter to overpower and chain the full-grown lion. If half these efforts were directed toward enlightening parents as to their responsibility in forming the habits and characters of their children, a thousandfold more good might result than from the present course.

We bid all workers in the cause of temperance Godspeed; but we invite them to look deeper into the cause of the evil they war against, and go more thoroughly and consistently into reform. {CG 402.2}

In order to reach the root of intemperance we must go deeper than the use of alcohol or tobacco. Idleness, lack of aim, or evil associations may be the predisposing cause. Often it is found at the home table, in families that account themselves strictly temperate. Anything that disorders digestion, that creates undue mental excitement or in any way enfeebles the system, disturbing the balance of the mental and the physical powers, weakens the

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control of the mind over the body, and thus tends toward intemperance. The downfall of many a promising youth might be traced to unnatural appetites created by an unwholesome diet. {CG 402.3}

The tables of our American people are generally prepared in a manner to make drunkards. Appetite is the ruling principle with a large class. Whoever will indulge appetite in eating too often, and food not of a healthful quality, is weakening his power to resist the clamors of appetite and passion in other respects in proportion as he has strengthened the propensity to incorrect habits of eating. {CG 403.1}

Tea and Coffee Are Contributing Factors.-- Through the intemperance begun at home, the digestive organs first become weakened, and soon ordinary food does not satisfy the appetite. Unhealthy conditions are established, and there is a craving for more stimulating food. Tea and coffee produce an immediate effect. Under the influence of these poisons the nervous system is excited; and in some cases, for the time being, the intellect seems to be invigorated, the imagination more vivid. Because these stimulants produce such agreeable results, many conclude that they really need them; but there is always a reaction. The nervous system has borrowed power from its future resources for present use, and all this temporary invigoration is followed by a corresponding depression. The suddenness of the relief obtained from tea and coffee is an evidence that what seems to be strength is only nervous excitement, and consequently must be an injury to the system. {CG 403.2}

Tobacco, a Subtle Poison.--Tobacco using is a habit which frequently affects the nervous system in a more

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powerful manner than does the use of alcohol. It binds the victim in stronger bands of slavery than does the intoxicating cup; the habit is more difficult to overcome. Body and mind are, in many cases, more thoroughly intoxicated with the use of tobacco than with spirituous liquors; for it is a more subtle poison. {CG 403.3}

Tobacco . . . affects the brain and benumbs the sensibilities, so that the mind cannot clearly discern spiritual things, especially those truths which would have a tendency to correct this filthy indulgence. Those who use tobacco in any form are not clear before God. In such a filthy practice it is impossible for them to glorify God in their bodies and spirits, which are His. {CG 404.1}

Tobacco weakens the brain and paralyzes its fine sensibilities. Its use excites a thirst for strong drink, and in very many cases lays the foundation for the liquor habit. {CG 404.2}

Effects of Stimulants and Narcotics.--The effect of stimulants and narcotics is to lessen physical strength, and whatever affects the body will affect the mind. A stimulant may for a time arouse the energies and produce mental and physical activity; but when the exhilarating influence is gone, both mind and body will be in a worse condition than before. Intoxicating liquors and tobacco have proved a terrible curse to our race, not only weakening the body and confusing the mind, but debasing the morals. As the control of reason is set aside, the animal passions will bear sway. The more freely these poisons are used, the more brutish will become the nature. {CG 404.3}

Diet During Pregnancy

Prenatal Influences

(1905) M.H. 372, 373

333. The effect of prenatal influences is by many parents looked upon as a matter of little moment; but Heaven does not so regard it. The message sent by an angel of God, and twice given in the most solemn manner, shows it to be deserving of our most careful thought. {CD 217.1}

In the words spoken to the Hebrew mother, God speaks to all mothers in every age. "Let her beware," the angel said; "all that I commanded her, let her observe." The well-being of the child will be affected by the habits of the mother. Her appetites and passions are to be controlled by principle. There is something for her to shun, something for her to work against, if she fulfills God's purpose for her in giving her a child. If before the birth of her child she is self-indulgent, if she is selfish, impatient, and exacting, these traits will be reflected in the disposition of the child. Thus many children have received as a birthright almost unconquerable tendencies to evil. {CD 217.2}

But if the mother unswervingly adheres to right principles, if she is temperate and self-denying, if she is kind, gentle, and unselfish, she may give her child these same precious traits of character. Very explicit was the command prohibiting the use of wine by the mother. Every drop of strong drink taken by her to gratify appetite endangers the physical, mental, and moral health of her child, and is a direct sin against her Creator. {CD 217.3}

Many advisers urge that every wish of the mother should be gratified; that if she desires any article of food, however harmful, she should freely indulge her appetite. Such advice is false and mischievous. The mother's physical needs should in no case be neglected. Two lives are depending upon her, and her wishes should be tenderly regarded, her needs generously supplied. But at this time above all

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others she should avoid, in diet and in every other line, whatever would lessen physical or mental strength. By the command of God Himself she is placed under the most solemn obligation to exercise self-control. {CD 217.4}

(1890) C.T.B.H. 37, 38

334. When the Lord would raise up Samson as a deliverer of His people, He enjoined upon the mother correct habits of life before the birth of her child. And the same prohibition was to be imposed, from the first, upon the child; for he was to be consecrated to God as a Nazarite from his birth. {CD 218.1}

The angel of God appeared to the wife of Manoah, and informed her that she should have a son; and in view of this he gave her the important directions: "Now therefore beware, I pray thee, and drink not wine nor strong drink, and eat not any unclean thing." {CD 218.2}

God had important work for the promised child of Manoah to do, and it was to secure for him the qualifications necessary for this work, that the habits of both the mother and the child were to be so carefully regulated. "Neither let her drink wine nor strong drink," was the angel's instruction for the wife of Manoah, "nor eat any unclean thing; all that I commanded her let her observe." The child will be affected for good or evil by the habits of the mother. She must herself be controlled by principle, and must practice temperance and self-denial, if she would seek the welfare of her child. {CD 218.3}

"Let Her Beware"

Signs, Feb. 26, 1902

335. The words spoken to the wife of Manoah contain a truth that the mothers of today would do well to study. In speaking to this one mother, the Lord spoke to all the anxious, sorrowing mothers of that time, and to all the mothers of succeeding generations. Yes, every mother may understand her duty. She may know that the character of her children will depend vastly more upon her habits before their birth and her personal efforts after their birth, than upon external advantages or disadvantages.

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{CD 218.4}

"Let her beware," the angel said. Let her stand prepared to resist temptation. Her appetites and passions are to be controlled by principle. Of every mother it may be said, "Let her beware." There is something for her to shun, something for her to work against, if she fulfills God's purpose for her in giving her a child. . . . {CD 219.1}

The mother who is a fit teacher for her children must, before their birth, form habits of self-denial and self-control; for she transmits to them her own qualities, her own strong or weak traits of character. The enemy of souls understands this matter much better than do many parents. He will

bring temptation upon the mother, knowing that if she does not resist him, he can through her affect her child. The mother's only hope is in God. She may flee to Him for grace and strength. She will not seek help in vain. He will enable her to transmit to her offspring qualities that will help them to gain success in this life and to win eternal life. {CD 219.2}

Appetite Not to Run Riot

(1870) 2T 381-383

336. It is an error generally committed to make no difference in the life of a woman previous to the birth of her children. At this important period the labor of the mother should be lightened. Great changes are going on in her system. It requires a greater amount of blood, and therefore an increase of food of the most nourishing quality to convert into blood. Unless she has an abundant supply of nutritious food, she cannot retain her physical strength, and her offspring is robbed of vitality. Her clothing also demands attention. Care should be taken to protect the body from a sense of chilliness. She should not call vitality unnecessarily to the surface to supply the want of sufficient clothing. If the mother is deprived of an abundance of wholesome, nutritious food, she will lack in the quantity and quality of blood. Her circulation will be poor and her child will lack in the very same things. There will be an inability in the offspring to appropriate food which it can convert into good blood to nourish the system. The prosperity of mother and child depends much upon good, warm

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clothing, and a supply of nourishing food. The extra draft upon the vitality of the mother must be considered and provided for. {CD 219.3}

But, on the other hand, the idea that women, because of their special condition, may let the appetite run riot, is a mistake based on custom, but not on sound sense. The appetite of women in this condition may be variable, fitful, and difficult to gratify; and custom allows her to have anything she may fancy, without consulting reason as to whether such food can supply nutrition for her body and for the growth of her child. The food should be nutritious, but should not be of an exciting quality. Custom says that if she wants flesh meats, pickles, spiced food, or mince pies, let her have them; appetite alone is to be consulted. This is a great mistake, and does much harm. The harm cannot be estimated. If ever there is need of simplicity of diet and special care as to the quality of food eaten, it is in this important period. {CD 220.1}

Women who possess principle, and who are well instructed, will not depart from simplicity of diet at this time of all others. They will consider that another life is dependent upon them, and will be careful in all their habits, and especially in diet. They should not eat that which is innutritious and exciting, simply because it tastes good. There are too many counselors ready to persuade them to do things which reason would tell them they ought not to do. {CD 220.2}

Diseased children are born because of the gratification of appetite by the parents. The system did not demand the variety of food upon which the mind dwelt. Because once in the mind it must be in the stomach, is a great error which Christian women should reject. Imagination should not be allowed to control the wants of the system. Those who allow the taste to rule, will suffer the penalty of transgressing the laws of their being. And the matter does not end here; their innocent offspring also will be sufferers. {CD 220.3}

The blood-making organs cannot convert spices, mince pies, pickles, and diseased flesh meats into good blood. And if so much food is taken into the stomach that the digestive organs are compelled to overwork in order to dispose of it,

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and to free the system from irritating substances, the mother does injustice to herself, and lays the foundation of disease in her offspring. If she chooses to eat as she pleases, and what she may fancy, irrespective of consequences, she will bear the penalty, but not alone. Her innocent child must suffer because of her indiscretion. {CD 220.4}

Effects of Overwork and Impoverished Diet

(1865) H. to L., ch. 2, pp. 33,34

337. The mother, in many cases previous to the birth of her children, is permitted to toil early and late, heating her blood. . . .Her strength should have been tenderly cherished. . . . Her burdens and cares are seldom lessened, and that period, which should be to her of all others a time of rest, is one of fatigue, sadness, and gloom. By too great exertion on her part, she deprives her offspring of that nutrition which nature has provided for it, and by heating her own blood, she imparts to it a bad quality of blood. The offspring is robbed of its vitality, robbed of physical and mental strength. {CD 221.1}

(1870) 2T 378, 379

338. I was shown the course of B in his own family. He has been severe and overbearing. He adopted the health reform as advocated by Brother C, and, like him, took extreme views of the subject; and not having a well-balanced mind, he has made terrible blunders, the results of which time will not efface. Aided by items gathered from books, he commenced to carry out the theory he had heard advocated by Brother C, and like him, made a point of bringing all up to the standard he had erected. He brought his own family to his rigid rules, but failed to control his own animal propensities. He failed to bring himself to the mark, and keep his body under. If he had had a correct knowledge of the system of health reform, he would have known that his wife was not in a condition to give birth to healthy children. His own unsubdued passions had borne sway without reasoning from cause to effect. {CD 221.2}

Before the birth of his children, he did not treat his wife as a woman in her condition should be treated. . . . He did

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not provide the quality and quantity of food that was necessary to nourish two lives instead of one. Another life was dependent upon her, and her system did not receive the nutritious wholesome food necessary to sustain her strength. There was a lack in the quantity and in the quality. Her system required changes, a variety and quality of food that was more nourishing. Her children were born with feeble digestive powers and impoverished blood. From the food the mother was compelled to receive, she could not furnish a good quality of blood, and therefore gave birth to children filled with humors. {CD 221.3}

Chap. 15 - Health Foods and Hygienic Restaurants

From the Heavenly Provider

(1902) 7T 114

396. From the record of the Lord's miracles in providing wine at the wedding feast and in feeding the multitude, we may learn a lesson of the highest importance. The health-food business is one of the Lord's own instrumentalities to supply a necessity. The heavenly Provider of all foods will not leave His people in ignorance in regard to the preparation of the best foods for all times and occasions. {CD 267.1}

To Be Like the Manna

(1902) 7T 124, 126

397. During the past night many things have been opened before me. The manufacture and sale of health foods will require careful and prayerful consideration. {CD 267.2}

There are many minds in many places to whom the Lord will surely give knowledge of how to prepare foods that are healthful and palatable, if He sees that they will use this knowledge righteously. Animals are becoming more and more diseased, and it will not be long until animal food will be discarded by many besides Seventh-day Adventists. Foods that are healthful and life sustaining are to be prepared, so that men and women will not need to eat meat. {CD 267.3}

The Lord will teach many in all parts of the world to combine fruits, grains, and vegetables into foods that will sustain life and will not bring disease. Those who have never seen the recipes for making the health foods now on the market, will work intelligently, experimenting with the food

productions of the earth, and will be given light regarding the use of these productions. The Lord will show them what to do. {CD 267.4}

He who gives skill and understanding to His people in one part of the world will give skill and understanding to His people in other parts of the world. It is His design that

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the food treasures of each country shall be so prepared that they can be used in the countries for which they are suited. As God gave manna from heaven to sustain the children of Israel, so He will now give His people in different places skill and wisdom to use the productions of these countries in preparing foods to take the place of meat. {CD 267.5}

Letter 25, 1902

398. The same God who gave the children of Israel manna from heaven lives and reigns. He will give skill and understanding in the preparation of health foods. He will guide His people in the preparation of wholesome food. He desires them to see what they can do in the preparation of such food, not only for their own families, which is their first responsibility, but for the help of the poor. They are to show Christlike liberality, realizing that they are representing God, and that all they have is His endowment. {CD 268.1}

Knowledge Divinely Imparted

MS 96, 1905

399. The Lord would have a knowledge of diet reform imparted to the people of God. It is an essential part of the education to be given in our schools. As the truth is presented in new places, lessons should be given in hygienic cookery. Teach the people how they may live without the use of flesh meats. Teach them the simplicity of living. {CD 268.2}

The Lord has been working, and is still working, to lead men to prepare from fruits and grains, foods more simple and less expensive than many of those that can now be obtained. Many cannot obtain these expensive food preparations, yet they need not necessarily live upon an impoverished diet. The same God who fed the thousands in the wilderness with bread from heaven will give to His people today a knowledge of how to provide food in a simple manner. {CD 268.3}

MS 156, 1901

400. When the message comes to those who have not heard the truth for this time, they see that a great reformation must take place in their diet. They see that they must put away flesh food, because it creates an appetite for liquor,

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and fills the system with disease. By meat eating, the physical, mental, and moral powers are weakened. Man is built up from that which he eats. Animal passions bear sway as the result of meat eating, tobacco using, and liquor drinking. The Lord will give His people wisdom to prepare from that which the earth yields, foods that will take the place of flesh meat. Simple combinations of nuts and grains and fruits, manufactured with taste and skill, will commend themselves to unbelievers. But as a usual thing, too many nuts are used in the combinations made. {CD 268.4}

Simple, Easily Prepared, Healthful

MS 78, 1902

401. I must now give to my brethren the instruction that the Lord has given me in regard to the health food question. By many the health foods are looked upon as of man's devising, but they are of God's originating, as a blessing to His people. The health food work is the property of God, and is not to be made a financial speculation for personal gain. The light that God has given and will continue to give on the food question is to be to His people today what the manna was to the children of Israel. The manna fell from heaven, and the people were told to gather it, and prepare it to be eaten. So in the different countries of the world, light will be given to the Lord's people, and health foods suited to these countries will be prepared. {CD 269.1}

The members of every church are to cultivate the tact and ingenuity that God will give them. The Lord has skill and understanding for all who will use their ability in striving to learn how to combine the productions of the earth so as to make simple, easily prepared, healthful foods, which will take the place of flesh meats, so that people will have no excuse for eating flesh meat. {CD 269.2}

Those who are given a knowledge of how to prepare such foods must use their knowledge unselfishly. They are to help their poor brethren. They are to be producers as well as consumers. {CD 269.3}

It is God's purpose that health foods shall be manufactured in many places. Those who accept the truth are to

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learn how to prepare these simple foods. It is not the Lord's plan that the poor shall suffer for the necessities of life. The Lord calls upon His people in the different countries to ask Him for wisdom, and then to use aright the wisdom He gives. We are not to settle down in hopelessness and discouragement. We are to do our best to enlighten others. {CD 269.4}

More Simple and Less Expensive

(1902) 7T 127, 128

402. In many respects, improvements can be made in the health foods sent out from our factories. The Lord will teach His servants how to make food preparations that are more simple and less expensive. There are many whom He will teach in this line if they will walk in His counsel, and in harmony with their brethren. {CD 270.1}

MS 75, 1906

403. Deal in foods that are much less costly, and which, prepared in a nutritious form, will answer every purpose. . . . Endeavor to produce less expensive preparations of the grains and fruits. All these are freely given us of God to supply our necessities. Health is not ensured by the use of expensive preparations. We can have just as good health while using the simple preparations from the fruits, grains, and the vegetables. {CD 270.2}

(1902) 7T 125, 126

404. It is our wisdom to prepare simple, inexpensive, healthful foods. Many of our people are poor, and healthful foods are to be provided that can be supplied at prices that the poor can afford to pay. It is the Lord's design that the poorest people in every place shall be supplied with inexpensive, healthful foods. In many places industries for the manufacture of these foods are to be established. That which is a blessing to the work in one place will be a blessing in another place where money is very much harder to obtain. {CD 270.3}

God is working in behalf of His people. He does not desire them to be without resources. He is bringing them back to the diet originally given to man. Their diet is to consist of the foods made from the materials He has provided.

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The materials principally used in these foods will be fruits and grains and nuts, but various roots will also be used. {CD 270.4}

Physical Exercise [TESTIMONIES FOR THE CHURCH, VOL. 2, PP. 528-533 (1870).]

Another precious blessing is proper exercise. There are many indolent, inactive ones who are disinclined to physical labor or exercise because it wearies them. What if it does weary them? The reason why they become weary is that they do not strengthen their muscles by exercise, therefore they feel the least exertion. Invalid women and girls are better pleased to busy themselves with light employment, as crocheting, embroidering, or making tatting, than to engage in physical labor. If invalids would recover health, they should not discontinue physical exercise; for they will thus increase muscular weakness and general debility. Bind up the arm and permit it to remain useless, even for a few weeks, then free it from its bondage, and you will discover that it is weaker than the

one you have been using moderately during the same time. Inactivity produces the same effect upon the whole muscular system. The blood is not enabled to expel the impurities as it would if active circulation were induced by exercise. {CH 52.1}

When the weather will permit, all who can possibly do so ought to walk in the open air every day, summer and winter. But the clothing should be suitable for the exercise, and the feet should be well protected. A walk, even in winter, would be more beneficial to the health than all the medicine the doctors may prescribe. For those who can walk, walking is preferable to riding. The muscles and veins are enabled better to perform their work. There will be increased vitality, which is so necessary to health. The lungs will have needful action; for it is impossible to go out in the bracing air of a winter's morning without inflating the lungs.

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{CH 52.2}

Riches and idleness are thought by some to be blessings indeed. But when some persons have acquired wealth, or inherited it unexpectedly, their active habits have been broken up, their time is unemployed, they live at ease, and their usefulness seems at an end; they become restless, anxious, and unhappy, and their lives soon close. Those who are always busy, and go cheerfully about the performance of their daily tasks, are the most happy and healthy. The rest and composure of night brings to their wearied frames unbroken slumber. . . . {CH 53.1}

Exercise will aid the work of digestion. To walk out after a meal, hold the head erect, put back the shoulders, and exercise moderately, will be a great benefit. The mind will be diverted from self to the beauties of nature. The less the attention is called to the stomach after a meal, the better. If you are in constant fear that your food will hurt you, it most assuredly will. Forget self, and think of something cheerful. {CH 53.2}

Colds and Fresh Air

Many labor under the mistaken idea that if they have taken cold, they must carefully exclude the outside air and increase the temperature of their room until it is excessively hot. The system may be deranged, the pores closed by waste matter, and the internal organs suffering more or less inflammation, because the blood has been chilled back from the surface and thrown upon them. At this time, of all others, the lungs should not be deprived of pure, fresh air. If pure air is ever necessary, it is when any part of the system, as the lungs or stomach, is diseased. Judicious exercise would induce the blood to the surface and thus relieve the internal organs. Brisk, yet not violent, exercise in the open air, with cheerfulness of spirits, will promote the circulation, giving a healthful glow to the skin, and sending the blood, vitalized by the pure air, to the extremities. The diseased stomach will find relief by exercise. Physicians frequently advise invalids to visit foreign countries, to go to the springs, or to ride upon the ocean, in order to regain health; when, in nine cases out of ten, if they would eat temperately and engage in healthful exercise with a cheerful spirit, they would regain health and save time and money. Exercise and a free and abundant use of the air and sunlight--blessings which Heaven has freely bestowed upon all--would give life and strength to the emaciated invalid. . . . {CH 53.3}

Inaction and Weakness

Those who do not use their limbs every day will realize a weakness when they do attempt to exercise. The veins and muscles are not in a condition to perform their work and keep all the living machinery in healthful action, each organ in the system doing its part. The limbs will strengthen with use. Moderate exercise every day will impart strength to the muscles, which without exercise become flabby and enfeebled. By active exercise in the open air every day, the liver, kidneys, and lungs also will be strengthened to perform their work. Bring to your aid the power of the will, which will resist cold and will give energy to the nervous system. In a short time you will so realize the benefit of exercise and pure air that you would not live without these blessings. Your lungs, deprived of air, will be like a hungry person deprived of food. Indeed, we can live longer without food than without air,

which is the food that God has provided for the lungs. Therefore do not regard it as an enemy, but as a precious blessing from God.

(55) {CH 54.1}

Pure Air and Sunlight [HOW TO LIVE, PART 4, PP. 55-62. PUBLISHED IN 1865.]

In no case should sick persons be deprived of a full supply of fresh air in pleasant weather. Their rooms may not always be so constructed as to allow the windows or doors to be opened, without the draft coming directly upon them, thus exposing them to the taking of cold. In such cases windows and doors should be opened in an adjoining room, thus letting fresh air enter the room occupied by the sick. Fresh air will prove far more beneficial to sick persons than medicine, and is far more essential to them than their food. They will do better, and will recover sooner, when deprived of food, than when deprived of fresh air. {CH 55.1}

Many invalids have been confined for weeks and even for months in close rooms, with the light and the pure, invigorating air of heaven shut out, as if air were a deadly enemy, when it was just the medicine they needed to make them well. . . . These valuable remedies which Heaven has provided, without money and without price, were cast aside and considered not only as worthless, but even as dangerous enemies, while poisons, prescribed by physicians, were in blind confidence taken. {CH 55.2}

Thousands have died for want of pure water and pure air who might have lived. And thousands of invalids, who are a burden to themselves and others, think that their lives depend upon taking medicines from the doctors. They are continually guarding themselves against the air and avoiding the use of water. These blessings they need in order to become well. If they would become enlightened and let medicine alone, and accustom themselves to outdoor exercise and to air in their houses, summer and winter, and use soft water for drinking and bathing purposes, they would be comparatively well and happy instead of dragging out a miserable existence. {CH 55.3}

The Health of the Nurse to Be Considered

It is the duty of attendants and nurses to take special care of their own health, especially in critical cases of fever and consumption. One person should not be kept closely confined to the sickroom. It is safer to have two or three to depend upon, who are careful and understanding nurses, these changing and sharing the care and confinement of the sickroom. Each should have exercise in the open air as often as possible. This is important to sickbed attendants, especially if the friends of the sick are among the class that continue to regard air, if admitted into the sickroom, as an enemy, and will not allow the windows raised or the doors opened. In such cases the sick and the attendants are compelled to breathe the poisonous atmosphere from day to day because of the inexcusable ignorance of the friends of the sick. {CH 56.1}

In very many cases the attendants are ignorant of the needs of the system, and of the relation that the breathing of fresh air sustains to health, and of the life-destroying influence of inhaling the impure air of a sickroom. In this case the life of the sick is endangered, and the attendants themselves are liable to take on disease, and lose health, and perhaps life. . . . {CH 56.2}

The sickroom, if possible, should have a draft of air through it, day and night. The draft should not come directly upon the invalid. While burning fevers are raging, there is but little danger of taking cold. But special care is needful when the crisis comes and the fever is passing away. Then constant watching may be necessary to keep vitality in the system. The sick must have pure,

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invigorating air. If no other way can be devised, the sick, if possible, should be removed to another room and another bed, while the sickroom, the bed and bedding, are being purified by ventilation. If those who are well need the blessings of light and air and need to observe habits of cleanliness in

order to remain well, the need of the sick is still greater in proportion to their debilitated condition. {CH 56.3}

Some houses are furnished expensively, more to gratify pride and to receive visitors than for the comfort, convenience, and health of the family. The best rooms are kept dark. The light and air are shut out lest the light of heaven should injure the rich furniture, fade the carpets, or tarnish the picture frames. When visitors are seated in these rooms they are in danger of taking cold because of the cellarlike atmosphere pervading them. Parlor chambers and bedrooms are kept closed in the same manner and for the same reasons. And whoever occupies these beds which have not been freely exposed to light and air does so at the expense of health, and often of life itself. {CH 57.1}

Rooms that are not exposed to light and air become damp. Beds and bedding gather dampness, and the atmosphere in these rooms is poisonous, because it has not been purified by light and air. . . . {CH 57.2}

Sleeping rooms especially should be well ventilated, and the atmosphere made healthy by light and air. Blinds should be left open several hours each day, and the curtains put aside, and the rooms thoroughly aired. Nothing should remain, even for a short time, which would destroy the purity of the atmosphere. . . . {CH 57.3}

Sleeping apartments should be large and so arranged as to have circulation of air through them day and night. Those who have excluded the air from their sleeping rooms should begin to change their course immediately.

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They should let in air by degrees and increase its circulation until they can bear it winter and summer, with no danger of taking cold. The lungs, in order to be healthy, must have pure air. {CH 57.4}

Those who have not had a free circulation of air in their rooms through the night generally awake feeling exhausted and feverish, and know not the cause. It was air, vital air, that the whole system required, but which it could not obtain. Upon rising in the morning, most persons would be benefited by taking a sponge bath, or, if more agreeable, a hand bath, with merely a washbowl of water. This will remove impurities from the skin. Then the clothing should be removed piece by piece from the bed, and exposed to the air. The windows should be opened, the blinds fastened back, and the air allowed to circulate freely for several hours, if not all day, through the sleeping apartments. In this manner the bed and clothing will become thoroughly aired, and the impurities will be removed from the room. {CH 58.1}

Shade trees and shrubbery too close and dense around a house are unhealthful; for they prevent a free circulation of air and shut out the rays of the sun. In consequence of this, dampness gathers in the house. Especially in wet seasons the sleeping rooms become damp, and those who occupy them are troubled with rheumatism, neuralgia, and lung complaints which generally end in consumption. Numerous shade trees cast off many leaves, which, if not immediately removed, decay and poison the atmosphere. A yard beautified with trees and shrubbery, at a proper distance from the house, has a happy, cheerful influence upon the family, and, if well taken care of, will prove no injury to health. Dwellings, if possible, should be built upon high and dry ground. If a house is built

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where water settles around it, remaining for a time, and then drying away, a poisonous miasma arises, and fever and ague, sore throat, lung diseases, and fevers will be the result. {CH 58.2}

Many have expected that God would keep them from sickness merely because they have asked Him to do so. But God did not regard their prayers, because their faith was not made perfect by works. God will not work a miracle to keep those from sickness who have no care for themselves, but are continually violating the laws of health and make no efforts to prevent disease. When we do all we can on our part to have health, then may we expect that the blessed results will follow, and we can ask God in faith to bless our efforts for the preservation of health. He will then answer our prayer, if His name can be glorified thereby. But let all understand that they have a work to do. God will not work in a miraculous manner to preserve the health of persons who by their careless inattention to the laws of health are taking a sure course to make themselves sick. {CH 59.1}

Deep Breathing

In order to have good blood, we must breathe well. Full, deep inspirations of pure air which fill the lungs with oxygen, purify the blood. They impart to it a bright color, and send it, a life-giving current, to every part of the body. A good respiration soothes the nerves; it stimulates the appetite and renders digestion more perfect; and it induces sound, refreshing sleep.--The Ministry of Healing, page 272 (1905). {CH 59.2}

Superstitions Concerning Night Air

Many have been taught from childhood that night air is positively injurious to health, and therefore must be

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excluded from their rooms. To their own injury they close the windows and doors of their sleeping apartments, to protect themselves from the night air which they say is so dangerous to health. In this they are deceived. In the cool of the evening it may be necessary to guard from chilliness by extra clothing; but they should give their lungs air. . . . Many are suffering from disease because they refuse to receive into their rooms at night the pure night air. The free, pure air of heaven is one of the richest blessings we can enjoy.--Testimonies for the Church, vol. 2, pp. 527, 528 (1870). {CH 59.3}

The Influence of Fresh Air

Air, air, the precious boon of heaven, which all may have, will bless you with its invigorating influence, if you will not refuse it entrance. Welcome it, cultivate a love for it, and it will prove a precious soother of the nerves. Air must be in constant circulation to be kept pure. The influence of pure, fresh air is to cause the blood to circulate healthfully through the system. It refreshes the body and tends to render it strong and healthy, while at the same time its influence is decidedly felt upon the mind, imparting a degree of composure and serenity. It excites the appetite, and renders the digestion of food more perfect, and induces sound and sweet sleep.--Testimonies for the Church, vol. 1, p. 702 (1870).

(61) {CH 60.1}

Scrupulous Sanitation [FIRST PUBLISHED IN HOW TO LIVE, PART 4, PP. 54-61; REPRODUCED IN REVIEW AND HERALD, DEC. 5, 12, 1899.]

When severe sickness enters a family, there is great need of each member's giving strict attention to personal cleanliness and diet, to preserve himself in a healthful condition, thus fortifying himself against disease. It is also of the greatest importance that the sickroom, from the first, be properly ventilated. This is beneficial to the afflicted, and highly necessary to keep those well who are compelled to remain a length of time in the sickroom. . . . {CH 61.1}

A great amount of suffering might be saved if all would labor to prevent disease, by strictly obeying the laws of health. Strict habits of cleanliness should be observed. Many, while well, will not take the trouble to keep in a healthy condition. They neglect personal cleanliness, and are not careful to keep their clothing pure. Impurities are constantly and imperceptibly passing from the body, through the pores, and if the surface of the skin is not kept in a healthy condition, the system is burdened with impure matter. If the clothing worn is not often washed and frequently aired, it becomes filthy with impurities which are thrown off from the body by sensible and insensible perspiration. And if the garments worn are not frequently cleansed from these impurities, the pores of the skin absorb again the waste matter thrown off. The impurities of the body, if not allowed to escape, are taken back into the blood and forced upon the internal organs. Nature, to relieve herself of poisonous impurities, makes an effort to free the system. This effort produces fevers

and what is termed disease. **BUT EVEN THEN, IF THOSE WHO ARE AFFLICTED WOULD ASSIST NATURE IN HER EFFORTS BY THE USE OF PURE, SOFT WATER, MUCH SUFFERING WOULD BE PREVENTED. BUT MANY, INSTEAD OF DOING THIS, AND SEEKING TO REMOVE THE POISONOUS MATTER FROM THE SYSTEM, TAKE A MORE DEADLY POISON INTO THE SYSTEM, TO REMOVE A POISON ALREADY THERE. {CH 61.2}**

If every family realized the beneficial results of thorough cleanliness, they would make special efforts to remove every impurity from their persons and from their houses, and would extend their efforts to their premises. Many suffer decayed vegetable matter to remain about their premises. They are not awake to the influence of these things. There is constantly arising from these decaying substances an effluvium that is poisoning the air. By inhaling the impure air, the blood is poisoned, the lungs become affected, and the whole system is diseased. Disease of almost every description will be caused by inhaling the atmosphere affected by these decaying substances. {CH 62.1}

Families have been afflicted with fevers, some of their members have died, and the remaining portion of the family circle have almost murmured against their Maker because of their distressing bereavements, when the sole cause of all their sickness and death has been the result of their own carelessness. The impurities about their own premises have brought upon them contagious diseases and the sad afflictions which they charge upon God. Every family that prizes health should cleanse their houses and their premises of all decaying substances. {CH 62.2}

God commanded that the children of Israel should in no case allow impurities of their persons or of their clothing. Those who had any personal uncleanness were shut out of the camp until evening, and then were required

to cleanse themselves and their clothing before they could enter the camp. Also they were commanded of God to have no impurities upon their premises within a great distance of the encampment, lest the Lord should pass by and see their uncleanness. {CH 62.3}

In regard to cleanliness, God requires no less of His people now than He did of ancient Israel. A neglect of cleanliness will induce disease. Sickness and premature death do not come without cause. Stubborn fevers and violent diseases have prevailed in neighborhoods and towns that had formerly been considered healthy, and some persons have died, while others have been left with broken constitutions, to be crippled with disease for life. In many instances their own yards contained the agent of destruction, which sent forth deadly poison into the atmosphere, to be inhaled by the family and the neighborhood. The slackness and recklessness sometimes witnessed is beastly, and the ignorance of the results of such things upon health is astonishing. Such places should be purified, especially in summer, by lime or ashes, or by a daily burial with earth. {CH 63.1}