

**THE HOMECOMING
AND
TWENTY-FIFTH
ANNIVERSARY
OF THE BUILDING OF
RIVERSIDE CHAPEL
1956-1981**

JUNE 6, 1981 • 11:00 A.M.

**RIVERSIDE SEVENTH-DAY ADVENTIST CHURCH • NASHVILLE, TENNESSEE 37208
XAVIER BUTLER, PASTOR**

REMEMBERING A RIVERSIDE OF THE PAST

By Louis B. Reynolds

Riverside Chapel, built in 1956, was formally organized as a church in 1945, with a charter membership of 25. Originally in the fold of Kentucky-Tennessee Conference, where its Sabbath School had made outstanding reports for approximately ten years, Riverside was shortly transferred to the newly-organized South Central Conference. Its members celebrate today the twenty-fifth anniversary of the building of the church.

The last of the original frame structures erected by Mrs. Nellie H. Druillard, founder of Riverside, was a chapel, with a seating capacity of about 30. This building served the institution's staff as a meeting place for morning and evening devotions, and also for Sabbath worship. Later, when Mrs. Druillard turned over the institution to the General Conference, daily services were moved to the dining hall and members traveled to the city to attend church on Sabbath. The former chapel was thereafter partitioned as living quarters to accommodate an increased number of employees. Unfortunately, after several

months of Sabbath meetings in town, it became clear that the time schedules could not be reconciled with the hospital program some five miles away. Each Sabbath, because of recurring patient needs, Riverside doctors, nurses and other personnel had to leave about midway the preaching service, and eventually they reestablished a church on the hospital campus.

Since 1956 the present chapel, besides serving as worship center, has accommodated numerous cultural programs and ceremonial observances, including graduation exercises for the School of Practical Nursing. The one-year nursing program brought students from many sections of the United States who were eager to certify as bedside nurses and doctor's assistants. They represent today a large part of Riverside's alumni who remember with gratitude the church and its homecoming celebration.

Riverside Chapel is an integral part of the hospital, and the hospital exists because the church exists. The hospital carries out an important

mission of the world-wide church and in this way represents Seventh-day Adventists to many who otherwise would not be acquainted with the organization.

To have predicted in 1900 the widespread multi-million-dollar development of Seventh-day Adventist health care institutions would have called for no less than a wild imagination. The entire church membership to back such an enterprise in those early years was only 66,547 and the program offered an unpopular drugless therapy, in direct opposition to accepted practices of the nation's staid medical fraternity. One point in their favor was that the Adventists had already changed the eating habits of the world through their breakfast cereals.

Dr. Lottie C. Blake, first black physician in the Adventist church, a graduate of the old American Medical Missionary College in Battle Creek, and a classmate of Dr. Harry Miller, was on the select group who pioneered these unique health concepts. Dr. John Harvey Kellogg, surgeon, inventor of surgical instruments, specialist in physiotherapy and nutrition, who reared several black children in his own home, took a personal interest in her work and urged her to go into the South to establish a sanitarium for this people.

She emerges today as one of a generation of superb dreamers and activists in the church who at first underestimated the potential ferocity of Southern white overlords. There were reasons in early years of the century to expect an amicable understanding with former slaveholders, but in instances where whites or blacks came into



Left: Herbert and Grace McDonald converse with Dr. Edward A. Sutherland, a founder of Madison Hospital, at an earlier anniversary at Riverside. Grace McDonald has been with Riverside for more than 50 years.

the field to teach blacks, to provide them with medical skills, and upgrade them in the labor market, the reaction was instantaneous and savage.

The story of Dr. Lottie Blake's work in the Nashville inner city and north of town at Hillcrest is an important rehearsal of the difficult times that went into the making of an Adventist hospital. She began a sanitarium and treatment room in Nashville around 1903, but a sophisticated black community, where Meharry Medical College, Fisk University and Walden University were just getting a foothold, looked with disdain on what they termed "rag treatments" of hydrotherapy, and they seriously questioned any doctor's practice of medicine without drugs. But Lottie Blake was resolute and determined to get a sanitarium going. Although it is a question whether being a woman hindered her, the fact remains that patronage was never large and the sanitarium census did not seem to grow. A later move to the Hillcrest property on White's Creek Pike proved equally disappointing.

J. Jim Pearson of Birmingham, Alabama, father of our own Elzarah Finley, was also an early graduate from the nurse's course of the American Medical Missionary College. He returned to Birmingham and was able to convince a white businessman to advance money so that he might set up treatment rooms in the downtown area. Pearson, unlike the Blakes, decided to open his facility to a white clientele and the venture was an immediate success. Among his patients were U.S. senators and representatives, a Supreme Court Justice, as well as numerous local lawyers and judges. Many nationally-known politicians signed in at his treatment rooms and acted as publicity agents to spread the word about his invigorating baths, physiotherapy and massage throughout Alabama.

In the interim, other health-minded people in the north were preparing to make their contribution to the growing physical therapy and diet reform ministry of the church. One of these was Harry E. Ford of Vincennes, Indiana. Only here and there does one meet men like Ford — a person of few words but one who proved a burning spiritual light to numerous troubled, aspiring youth. He was utterly self-forgetful, utterly

devoted to a great ideal of righteousness, and seemed destined for a significant place in the Adventist work. When his family joined the church about 1905 he enrolled at Beechwood Academy and later pursued the nurses' course at Wabash Valley Sanitarium. Here he was introduced to the intricate processes of the denomination's health care program, already enjoying a worldwide reputation at Battle Creek. He also studied the new science of X-ray at Purdue University and learned to take these machines apart and put them together again. In the midst of his educational pursuits, however, Ford was drafted for World War I Army duty.

When the armistice was signed in 1918, he was on his way home to Indiana and stopped by Hinsdale Sanitarium where his younger brother Lewis was employed as a nurse. There he met for the first time Dr. David Paulson, founder of Hinsdale, who had been a teacher in the American Medical Missionary College. At the time of Harry Ford's visit, Dr. Paulson was opening an x-ray and laboratory section of the hospital and was looking for a man to head this department. Ford seemed to have just the experience and background the sanitarium needed, so Dr. Paulson invited him to join the staff. Ford accepted the position and moved to Hinsdale in 1919. During his years at the sanitarium he learned so much about medical diagnosis that his colleagues considered him to be on par with the physicians. Behind the scenes with doctors, he would often venture the diagnosis of a doubtful illness. The several physicians would offer opinions and sometimes Ford would differ with them sharply, but his colleagues declared that he was nearly always right.

Meanwhile, during the years Ford was building up the laboratory and x-ray department at Hinsdale, Nellie H. Druillard, who had received money from Cecil Rhodes' mining operation in Africa, decided to do something to provide a health program for the black population of Nashville. Ellen G. White had earlier exacted a promise from her to build a sanitarium for this recently-emancipated people, but her work at Emmanuel Missionary College (and later at Madison College) seemed to consume all her time and energy. The day

came, however, when she remembered her promise. During a General Conference session in San Francisco she was struck by a car and sustained a broken leg and other painful injuries. The pledge she had made more than a dozen years earlier once again came forcefully to mind. Nellie Druillard promised the Lord if He would restore her to a degree of health and usefulness she would proceed with a sanitarium for these people whose cause Ellen White had again and again championed in her lifetime.

On a plot of land facing Trinity Lane north of Nashville, Nellie Druillard decided to begin this health institution. The difference between her program and Dr. Lottie Blake's was that Nellie Druillard had considerable resources and could move ahead without being hampered by budget considerations. She therefore proceeded with plans for five frame buildings, similar to those erected on the Madison campus, where she had spent several years. In a little while foundations for all five were completed.

Unknown to her, word spread through the white community that this woman was coming into their midst to organize a colony for black folks. She was therefore deluged with protests from people who had no idea of the importance of her mission. To those familiar with the story, it appeared that Edson White's Mississippi ordeal was being repeated in Tennessee and all her good deeds seemed about to be reduced to ashes.

But Nellie Druillard was not to be defeated. She would not give up the work the Lord had especially impressed her to do, and even though it was a disappointment to abandon her project — almost before it had begun — she arranged promptly to purchase other property. It didn't take long to move the sanitarium location down to Young's Lane on a high, rocky plateau at the bend of the Cumberland River. A seminary operated by the Baptists was close by on White's Creek Pike, and she felt there would be no complaints in that environment. The new location proved a fortunate choice, since it afforded a commanding view of the city and was a safe distance from the road. Also, because the river wound past immediately below, it eliminated the possibility that a scheming developer might spoil

its potential with poorly-built homes or with taverns blaring out their raucous, syncopated music.

Nellie Druillard took in several girls and trained them in hydrotherapy and nursing procedures. Among these was Grace McDonald, a young woman whose parents had abandoned her when she was nine years old, and whose sisters had taken her to the Steele Home for Orphans in Chattanooga. They left her in the care of Mrs. Steele at the orphanage, and she in turn helped Grace McDonald get to Highlandale Academy in Wisconsin. Later Mrs. Steele introduced her to Nellie Druillard, who invited her to Riverside. Grace McDonald, therefore, was with Riverside from its beginning and, through high moments and difficult times, was always a loyal surgical nurse. To this day she can be counted on to perform her work with compassion and faithfulness.

When Nellie Druillard reached the ripe age of 80, the routines of a sanitarium and training program had become inordinately

tedious and demanding. Because she could carry the load at Riverside no longer she sought relief from the fledgling health institution on which she had embarked. In 1936, therefore, when she learned that the General Conference was seeking a location for a sanitarium to serve the black constituency, she decided to give the institution to the church for this purpose. From her personal funds she had spent approximately \$250,000 to build cottages, equip the hospital units, and to operate the sanitarium and its practical nursing program from 1927 to 1936. She told the General Conference audience in San Francisco of her conversation with Ellen White who urged her to start this sanitarium. She mentioned also her procrastination in doing this and how the auto accident brought about a resolution to get it accomplished without delay.

The General Conference then asked Harry Ford to take over this work, and he left Hinsdale almost immediately after the San Francisco meeting to begin tours

of churches on behalf of Riverside. His brother, Lewis E. Ford, also trained in nursing at Wabash Valley Sanitarium (and an excellent craftsman and maintenance expert), came to the sanitarium to help with remodeling and installation of new equipment along with responsibilities in physiotherapy. Dr. Theodore R.M. Howard, a recent graduate of the College of Medical Evangelists who had interned at Provident Hospital in St. Louis, came in 1937 as a resident physician. Geraldine Oldham from California, was chosen director of nursing service. She was a perfectionist who apparently found it difficult to adapt to an institution just beginning its mission and lacking so much in needed equipment; so she remained about a year and then joined the staff of Meharry-Hubbard Hospital in the city.

Ruth Frazier was the obvious choice for a successor, since she was trained at Hinsdale and had considerable experience with Chicago's Shiloh Clinic and



Clockwise from top left: The Florence Nightengale pledge is repeated by practical nursing graduates in candlelight ceremony. Marvene C. Jones, dietician, advises patient in original sanitarium built by Nellie H. Druillard. Nurse and maternity patient in old hospital building. Annabelle Evans, of Atlanta, Georgia, operates the switchboard.

Right: Brenda Trott (Chester) adjusts cap for her cousin, Ursula Lamb (Williams), both natives of Bermuda.





related health care institutes and programs. When she accepted the post at Riverside, she felt she must carry this task through to the finish; therefore, through all the vicissitudes of the sanitarium's struggle to raise health standards for blacks she was a faithful ally. She had known Harry Ford at Hinsdale, had shared his interests, and when the invitation came to join this pioneer adventure she had responded with youthful enthusiasm.

When nursing education was difficult to negotiate within the denomination, she was a constant support for the girls who went into training at Meharry's school of professional nursing. From her leadership background in Montgomery and at Oakwood, she had also learned to rally people around the church's mission enterprise, and she entered eagerly into this phase of Riverside's work.

More than this, in her contacts with patients, Ruth Frazier was a good listener. She had the special art of making people so thoroughly at ease and confident about themselves that they came from great distances to Riverside with the high expectation of seeing her and talking with her about their troubles. She remained at Riverside nearly 20 years, and while in Nashville married Joseph T. Stafford, for many years a teacher at Oakwood.

Another fortunate development came in 1939 with the addition to the Riverside working force of

Dr. Carl A. Dent, a recent Loma Linda graduate, who came to the sanitarium as head of the medical staff. He was the first black physician to complete an internship at Los Angeles County Hospital in Southern California; even so, for him and his family, Riverside was literally like pioneering in an underdeveloped country. He set up a small clinic on the hill to serve outpatients and, with much less than was needed in personnel and equipment, cared for long lines of needy people. He also went out to churches across the land to tell the story of the institution's work and of plans for its future.

Since Carl Dent was a person who liked people, patients came great distances to avail themselves of his services. One woman who became ill while in Europe traveled all the way from Yugoslavia to have the benefit of his meticulous diagnosis and care. In medicine the ability to diagnose is, of course, a highly prized asset. Dent was thorough in his examinations and unusual in his ability to detect an uncommon pathology. Patients also appreciated his complete honesty in telling them what was wrong and what they had to do about their condition. Moreover, his skill as a surgeon was consummate. Even fellow doctors were high in praise of his competence.

In 1944 he opened an office in Santa Monica, California, but returned to Nashville in 1950 after a successful five-year practice,

Riverside Chapel, built for hospital personnel and their neighborhood friends, was completed 25 years ago in 1956.

and eventually built his own office across the road from Riverside. People in high places have been his patients, and through more than a quarter century his name has been synonymous with Riverside and the Adventist health system. For years he served also on the teaching faculty of Meharry Medical College and has helped train many young physicians now in practice throughout the world.

Word got around about Riverside, largely through its influential friends, that it was a place of outstanding restorative healing, a balm for the fevered pace of life. Benjamin G. Olive, secretary of the Universal Life Insurance Company in Memphis, and his wife (the daughter of Judge William L. Moon in Jackson, Mississippi) spent from a month to six weeks at Riverside annually for 23 years. They were later joined by Judge Moon and Mrs. Moon. Edith Sampson, the U.S. alternate delegate to the United Nations, was also a patient; as was Mary McLeod Bethune, adviser to President Roosevelt; Toki Schalk Johnson, personable columnist for *The Pittsburgh Courier*; and the Charles S. Johnsons, from Fisk University. The list also included several bishops of the Baptist church, the A.M.E. church and leaders of the Sunday School publishing boards located in

Nashville.

Judge Henry J. Richardson, Jr., from Indianapolis, Indiana, and his wife were regular patrons and both had many good words for Riverside and the Adventists. When the application of Oakwood College came up for consideration by the United Negro College Fund board, Richardson, then a member of that board, was startled to hear objections to the acceptance of Oakwood. It seemed that a few vocal people felt the Adventist participation would be disruptive to the program.

"They don't attend functions on Friday night or Saturday" one member said, "and this could complicate our meeting arrangements quite seriously."

Then Judge Richardson took the floor on behalf of Adventists. "I know these people," he said. "I've gone annually to their Riverside Sanitarium for many years, and you won't find a more sincere and more dedicated people on the top side of the earth. It's true they observe the Sabbath, the original Sabbath, and I admire their integrity and their willingness to stand alone, if need be, for what they believe. Gentlemen, I would say that we need more people like the Adventists. As for the Oakwood faculty and students, they have a remarkable group on that campus. I've been in the city of Huntsville and have observed these youngsters. Their dress and their deportment is a credit to us all. We admit they're different, but they're different in the way we all should appreciate. They're striving to live up to an ideal, and I would offer as my considered opinion that, in the area of education and educational promotion, we need more people

like the Adventists."

When Richardson sat down there were no more speeches on the question. The vote was taken and Oakwood was admitted to the UNCF by a considerable majority.

Harry D. Dobbins, Adell Warren and Lysle S. Follette, all capable and experienced leaders, served in their turn as administrators for Riverside. During these years following World War II, the nation witnessed a great surge toward new hospital buildings and the latest equipment. When Norman G. Simons was named administrator in 1959 he saw effective ways by which Riverside could be updated. For example, the 1947 building was over 20 years old, and though it had been outstanding when first opened, was now, in light of new and sophisticated monuments to medicine everywhere, more than slightly antiquated. During Simons' tenure therefore a new 50-bed hospital facility took shape.

There followed in all hospitals nationwide with the instigation of Medicare and Medicaid, a period of meticulous governmental controls, and what some have described as a complete revolution in health care practice. During this stormy interlude, Joseph Winston and James Merideth guided Riverside's destinies and, joining the vast Adventist Health Systems/Sunbelt flung into place a circle of wagons against disaster.

The call went out for the best trained and the best prepared people the church had available. Womack Rucker, Jr., and his wife Christine, with diversified experience in the new Kettering Hospital and in the renovated Washington Adventist Hospital,

responded, and have recently cast their lot with Riverside. With them have come Sandra Randolph as vice-president and Adell Warren as controller. Prior to their joining the staff Jeanne DeAllen accepted the post of director of nursing services and Washington Butler, Jr., was appointed vice-president for public relations and development. This magnificent display of talent augurs well for the hospital's future.

But sometimes people in leadership and particularly those faced with a crisis feel pressed and persuaded to make far-reaching decisions without taking time for proper perspective. And often amid the distortions of darkness, many things are imagined and troubles are magnified. Certainly it is perspective that reveals true shapes and values, and it is time spent in agonizing prayer that appraises the values, and reveals the proper course to pursue. Long ago Ellen G. White wrote, "The Lord will teach us our duty....If we come to Him in faith He will speak His mysteries to us personally." *The Desire of Ages*, p. 668.

Because it is seldom safe to make far-reaching decisions in the discouragement of darkness and without Divine aid, the reason for Riverside Chapel comes clearly into view. With chaplain Xavier Butler's magnificent prayer meeting discussions his members declare their tendency to defer the decisions of darkness and discouragement until they can look at things in the light — for, they say, the clearness of daylight and the calmer consideration that follows the first sharpness of crisis is a safer time for decision. This is the outcropping, the meaning of a church at the center of a hospital.

THE SABBATH SCHOOL PROGRAM

June 6, 1981, 9:15 A.M.

Song Service	Mr. Duane Harrison
Opening Song "Lift Up the Trumpet" (Hymnal, 541)	Lee
Prayer	Mr. Bobby Bean
Welcome	Mr. LeCount Butler
Secretary's Report	Mrs. N. Jeanne DeAllen
Musical Selection	Ms. Sharon Johnson
Mission Report	Mrs. Grace Gaiter
Superintendent's Remarks	Mr. LeCount Butler
Prayer for the Teachers	
Lesson Study: "The New Creation"	
"Behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind."	
—Isaiah 65:17	
Closing Prayer	Mr. Bobby Bean

Charter Members of the RIVERSIDE SEVENTH-DAY ADVENTIST CHURCH

Louis B. Reynolds, Pastor
Marye Frazier Carter, R.N.
Elaine Butler Cox
J. Mark Cox, M.D.
Gertrude Daniels
Jennie Stratton Dobbins
Harry D. Dobbins
Ruth N. Frazier, R.N.
M. Grier
Mrs. Chaney Johnson
Mrs. Thelma Johnson
Marvene Jones, R.D.

Charles M. Kinny
Helen Miller, R.N.
Grace McDonald, L.P.N.
Herbert McDonald, R.Ph.
Frances Rand
Mrs. Bernice J. Reynolds
Jewel Runnels
Edna Shurney
Robert H. Steele
Mrs. Hattie Steele, R.N.
Mrs. Alice Washington, R.N.
Mrs. Alma Williams
Sam Williams

SABBATH MORNING SERVICE

June 6, 1981, 11:00 A.M.

Prelude: "Unshaken as the Sacred Hills"	Scottish Psalter, 1615
Mrs. Malita Herbert, Organist	
Entrance of Charter Members	
Entroit: The Fourth Commandment (Exodus 20:8-11)	Congregation
Doxology: "Praise God From Whom All Blessings Flow" (Hymnal, 683) ...	Congregation
Invocation	Dr. Carl A. Dent
Personal Ministries Report	Elder Norman G. Simons
Hymn of Praise: "There's Sunshine in My Soul Today" (Hymnal, 607)	Sweney
Scripture Reading: Psalm 107:1-9	Mrs. Vernon H. Jenkins
Prayer	Elder Louis B. Reynolds
Musical Selection	The Children's Choir
Offertory	Mr. Lowell L. Benson
Children's Story	Mrs. Lizzette Churchwell
Introduction of Speaker	Elder Xavier Butler
Musical Selection	Gail and Duane Hamilton
Message	Elder Charles E. Bradford
<small>President, North American Division of Seventh-day Adventists, Washington, D.C.</small>	
Closing Hymn: "God Be With You" (Hymnal, 35)	Joiner
Benediction	Elder Jansz Umboh
Postlude: "Glorious Things of Thee Are Spoken"	Hayden, 1797
Mrs. Malita Herbert, Organist	

THE AFTERNOON PROGRAM

June 6, 1981, 4:00 P.M.

Song Service	Mr. Melvin Lightford
Entroit	
Congregational Song: "What a Fellowship" (Hymnal, 611)	Mr. Alan Johnston
Prayer	Mr. William Simons
Announcements and Welcome	Mrs. Noella Gaiter
Offering	Mr. LeCount Butler
Musical Selection	The Ed Williams Singers
Introduction of Speaker	Elder Xavier Butler
Musical Selection	The Gresham Duet
Message	Elder J. Paul Monk, Jr. Editor, Message Magazine, Washington, D.C.
Closing Song	Mrs. Noella Gaiter
Benediction	Mr. Eric Ware



Riverside congregation in the fifties with Elder Frank L. Bland speaking from the rostrum.



Toki Schalk Johnson of the *Pittsburgh Courier* poses with (left to right) Esther Smith (Rhaming), Jewel Peake, and Dorothy Brockenbrough (Johnson).

**Compliments of
MRS. FLORENCE CLEVELAND**

**Compliments of
MR. AND MRS. HOWARD COES
AND FAMILY**

**Compliments of
BENNIE AND LORRAINE THOMPSON**

**Best wishes of
ELDER AND MRS. LOUIS B. REYNOLDS**

**Compliments of
MRS. BETTIE FLOYD**

**Best wishes of
MISS MERNEATHA BUCKMON**

**Compliments of
MR. AND MRS. HERBERT McDONALD**

**Best wishes to our
membership and patrons
at this 25th Anniversary Homecoming**

ELDER AND MRS. XAVIER BUTLER

**Compliments and best wishes
DR. AND MRS. CARL A. DENT**

**Compliments of
THE LOWELL L. BENSON FAMILY**

**Sincere best wishes
MRS. CELESTINE E. FRAZIER**

**Compliments of
MRS. VERNON H. JENKINS
AND FAMILY**

**Compliments of
ELIZABETH AND REUBEN WILSON**

**Best wishes on this
HOMECOMING OCCASION
THE RIVERSIDE CHURCH USHERS**

**This page is
dedicated to**

MRS. THELMA E. JOHNSON

**who has served Riverside Church
as treasurer for over 20 years.**

**We are happy to be a part of
Riverside Church and its grand
Anniversary celebration**

**ROBERT AND SUSIE SHURNEY
AND FAMILY**

Huntsville, Alabama

**Compliments of
MRS. ERLINE WEBB**

**Compliments of
MRS. MARY ELDRIDGE
ANDERSON**

Huntsville, Alabama

Our best wishes

**MRS. MARYE CARTER
RUTH CARTER
GARNETT CARTER**

Angwin, California

**Compliments of
ELDER AND MRS.
JOSEPH T. STAFFORD**

Huntsville, Alabama

Congratulations

**MR. AND MRS.
JOE LANIER**



NASHVILLE AS A CENTER

By Ellen G. White

As a people we should take a special interest in the work at Nashville. At the present time this city is a point of great importance in the Southern field. Our brethren selected Nashville as a center for work in the South because the Lord in His wisdom directed them there. It is a favorable place in which to make a beginning. Our workers will find it easier to labor in this city for the colored race than in many other cities of the South. In this city much interest is taken in the colored people by those not of our faith. In and near the city are large educational institutions for the colored people. The influence of these institutions has prepared the way for us to make this city a center for our work.

Into the institutions of learning at Nashville the truth is to find entrance. There are those in these institutions who are to be reached by the third angel's message. Everything that can be done to interest these teachers and students in the message of present truth should now be done in a wise and understanding manner. From the experienced teachers may be learned precious lessons regarding the best ways of helping the colored people.

The truth is also to be brought before those who have given of their means and influence for the benefit

of the colored race. They have taken a noble stand for the uplifting of this people. They are to see a representation of our work that will be to them an object lesson. We are to do all we can to remove the prejudice that exists in their minds against our work. If the efforts we put forth are in accordance with God's will, many among them will be convicted and converted. The Lord causes light to shine on the pathway of those who are seeking for light...

As yet there are comparatively few places in the South that have been worked. There are many, many cities in which nothing has been done. Centers of influence may be established in many places by the opening up of health food stores, hygienic restaurants, and treatment rooms. Not all that needs to be done can be specified before a beginning is made. Let those in charge of the Southern work pray over the matter, and remember that God is guiding. Let no narrowness or selfishness be manifested. Plan to carry forward the work simply, sensibly, economically. (A message written in 1902 and incorporated in *Testimonies for the Church*, Volume 7, pages 232-234.)

