

The

# Gospel of Health

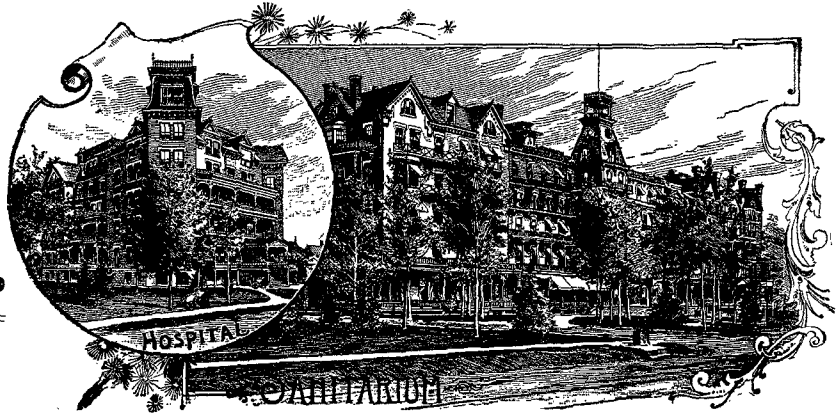
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## Battle Creek Sanitarium.



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# The Gospel of Health

VOL. I.

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## SIMPLICITY IN DIET.

We spend a great deal of money in this country for things we do not need. When the luxuries of life are dispensed with, it costs but little to live; it is the unnecessary things for which we pay the most. According to the explorations which have been made and the records which have been found in ancient Egypt, a man could be educated, clothed, and taken care of until he was twenty years of age for the sum of fifty dollars; but we have added so many artificial things to the necessities of life that it makes the cost of living very high. If a diet of such simple food as dahl (a variety of pulse in common use in Japan), plantain, etc., were adopted, the difference in the expense of living would be found to be very great. More than a hundred people may be supported upon the plantain which can be raised on a single acre of ground. One can live well on a simple diet of grains, fruits, and nuts. It is a great mistake to take a large variety of food at a meal, thus mixing many things together in the stomach.

I have often thought, as I saw a horse, a cow, or a sheep taking its meal of grass, Why should we pamper our appetites to such a degree, when these animals are satisfied with such simple fare? The horse enjoys his breakfast as well as we do ours. We have ceased to enjoy simple things by having so many other things that are not necessities.

A man of my acquaintance used so much mustard and pepper and salt that he could not distinguish other flavors. Finally he gave up the use of condiments; and after a while he said to me, "Doctor, I am

astonished to find that potatoes have a flavor; I did n't know they had any flavor without salt, but I have discovered that they have." He had gotten his taste back again.

Every food has its natural flavor, that given it by the Creator and that which is best suited to the food itself, and to aid its digestion. The secret of hygienic cookery is to bring out the natural flavors of the foods, so that there will be no call for artificial flavors, which are generally unwholesome.

## HOW TO PREVENT COLDS.

Most chronic catarrhs, whether located in the nose, throat, or bronchi, have for their origin a neglected cold, or rather a succession of neglected colds. The damaging results of the neglect of proper attention to this simple malady, which is so easily cured when taken promptly in hand, is most apparent in children. Not infrequently a child that has not yet attained the age of seven years is found to be suffering from an advanced stage of catarrh. The writer has met several cases of ozena in children of the age mentioned. These children, and even those in which the disease has not reached so advanced a stage, are nearly always found to be suffering from disturbed nutrition. There are evidences of imperfect development. The child is puny, lacks endurance, complains of weariness on slight exertion, and often does not make proper advancement in studies in school. The removal of nasal catarrh in these cases not infrequently secures a most complete revolution in the physical state.

The prevention of colds is a matter of great importance. The writer has frequently met persons who have gone through a long life, and scarcely ever experienced the inconveniences of a cold. These persons are invariably those who have early in life acquired the practise of taking daily, on arising, a cold sponge bath. This habit, when once formed, becomes almost a necessity for the comfort of the individual. The enlivening and rejuvenating influence of a cool sponge bath is a most valuable therapeutic measure, and one for which there are very sound physiological foundations. The reaction following the application of cold to the surface not only brings an increased quantity of blood to the surface of the body, but reacts upon the interior of the body in such a manner as to bring into circulation in the blood-vessels a greatly increased number of blood corpuscles. By reason of this change, the actual increase in the vital capacity of the body is secured. An increased number of oxygen carriers results in a more perfect oxygenation of the tissues and a more complete removal of waste products.

Every child should be taught the value of a cool morning bath, and instructed how to take it, and every parent should see that each child in the family receives, every morning of his life, the advantages of this important means, not only of preventing colds, but of warding off many other maladies, since an increase in the number of corpuscles circulating in the blood is not only a means of fortifying the system against colds, but a most excellent means of increasing the resistance of the body against maladies of nearly every sort.

For a cool morning bath, it is not necessary that an individual should plunge into ice-cold water. A quart of water, or even a pint, is sufficient for securing the best advantages of the bath. A sponge, towel, or loofah should be moistened with cold water. A novice, however, would better use water which has stood in the room over night, which will have a temperature of about 70° F. The sponge is first applied to the face and neck and across the chest, then to the arms, after which the rest of the trunk receives attention. Laying down the sponge, the whole surface is rubbed with the hands, using first one hand, then the other, so as to reach every part. The legs and feet are then treated in the same manner. The whole body is next quickly dried with a soft Turkish towel, and the skin rubbed vigorously with a flesh-brush or a coarse towel. A person who is inexperienced in taking a cool bath and who does not react well, should

moisten but a small portion of the surface at once, drying each section of the body before extending the bath to other parts. Any one who has experienced the benefits of the cool morning bath will be very loth to relinquish the practise. Ministers and other public speakers may especially profit by this hygienic measure which will be found a veritable means of grace.

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#### THE GOOD SAMARITAN RELIEF FUND.

For some time the managers of the Colorado Sanitarium have felt the necessity of providing a fund for the care of the worthy poor who seek relief at the institution. No doubt a larger proportion of the afflicted seeking relief in Colorado belong to the poor and indigent class than could be found among the afflicted in any other State. There is a good reason for this. Colorado is the refuge of the consumptive; to this climate he flees as his last resort, after every means which can be employed at his home has failed. His prolonged efforts in seeking relief at home, extending many times over a period of years, have wasted his resources, so that he has little left to provide him a home and the necessary conditions of comfort in the climate which he seeks. Hundreds of poor people have thus come from the States of the East and South to this climate, as their very last hope for prolonging life. On reaching here, their means are spent, and nothing is left to them but to eke out a miserable existence, living in a tent or a board shanty, and finding the necessaries of life in the best way they can. During the last year a number of cases of this kind have sought admittance to the Colorado Sanitarium, and several of them have been treated gratis; but it will be readily seen that a small institution, with a necessarily limited income, cannot take on too great a burden in the support of charity patients.

It has long impressed the hearts of those connected with the institution that a fund should be raised especially for the care of these people. Recently a subscription paper for this purpose was started among the friends of the institution. The following is a draft of the paper circulated:—

“Our Saviour said, ‘The poor ye have always with you, and whensoever ye will, ye may do them good.’ This will always be true in an emphatic sense in connection with the sanitarium work in Boulder, Colo. Many poor sufferers will come to this place with in-

sufficient means to meet their necessities. These will either have to be assisted in living here, or aid rendered them in returning to their homes and friends, when it is demonstrated that the change of climate will not prove beneficial to them. To meet the needs of this class is the object of this fund."

With the limited circulation given the paper thus far, a hearty and liberal response has been received. It is a cause for gratitude that a nucleus for this fund has been pledged, and the most earnest desire is felt by those interested in the enterprise, that this fund shall increase from its small beginning to an amount sufficient for the erection of a hospital building and the endowment of the same. Nothing less than this can meet the demands of this needy class of people. As Christians, we have a duty to send the gospel to regions beyond; but the obligation we owe to the sick and suffering at home is just as important and paramount.

It should be distinctly understood that the benefits of this fund are not to be confined to any class, either socially or religiously considered. The knowledge that one is in need of the relief which may be granted, will be sufficient to draw forth aid in his behalf, whatever be his nationality, creed, or previous social position.

The management of the Colorado Sanitarium present these facts before the friends of suffering humanity, asking them to consider the needs of this unfortunate class, and to contribute liberally toward their relief. All money received for this purpose will be sacredly used for the objects specified above. May the Friend and Father of the sick and suffering inspire many hearts to contribute to meet the needs of those who are just as worthy as themselves, but have been less fortunate.

F. M. WILCOX,

*Chaplain of Colorado Sanitarium.*

## THE CHICAGO MEDICAL MISSION.

THIS important work which has been carried on now for four years has never been urged upon our people as an object of charity, though its incidental needs have been mentioned from time to time, and a cordial response has always been received. The time has come now, however, when this work is in need of help; and we do not hesitate to ask those who feel thus inclined, to enter into partnership with the Lord in saving the thousands in our great cities by training men and women to go out into this great harvest-field to

lift up the fallen, to win back the erring, to spread abroad a knowledge of the saving truths of the gospel, which heals as well as pardons. Here is a chance for you to engage in a work which is full of blessing to all connected with it.

The sum of several thousand dollars a month is required to keep this large work in operation. Are there not those who are willing to contribute \$5 or \$10 a month regularly? Are there not others who will give \$1 or \$2 a month regularly? We should be glad to hear from those who are interested and willing to help. Address the *Medical Missionary*, Battle Creek, Mich.

WANTED, at the Chicago Medical Missionary Training-School, furniture and bedding of all kinds.

A large building has been secured, capable of accommodating comfortably three or four hundred persons, and a thousand can be crowded in. The building is bare, with no furniture whatever. Good carpets, rugs, blankets, table-cloths, cotton or wool mattresses, pillow-cases, towels, and little housekeeping conveniences of all sorts are greatly needed. We have no fund with which to buy these things; but seventy missionaries have already moved into the building, and are camping out, waiting for the Lord to fulfil his promise, "Ask, and ye shall receive." Seventy persons are daily praying that the Lord will send the necessary facilities for carrying forward this important work, and they believe that he will answer in his own way, and at his own time will send all that is needful. Any one who feels moved upon to help supply this need, will please address the writer at once, stating what you have to send, and the proper address and directions for shipping will be sent immediately.

J. H. KELLOGG.

WANTED, at the Rescue Home connected with the Chicago Medical Mission, a few dozen towels and pillow-cases.

OCCUPATION, if interesting and regular, will do more to bring about good health in the nervous, the despondent, and the ennuied, than any amount of drugging. "Why is it, doctor," said a woman, "that the weather has so much more depressing an effect on me than it has on most people?" "Because, madam, you have more time to think about it," said the doctor.

## TEMPTATION THROUGH THE APPETITE.

BY MRS. E. G. WHITE.

SATAN'S ear caught the words spoken by John the Baptist, "Behold the Lamb of God, that taketh away the sin of the world," and he determined to unite all the power of his army and of human beings with himself to accomplish the ruin of the race. He would commence with the appetite. He would bring his temptation to bear upon this point, and by a perverted appetite destroy the mental and physical force, and make man appear a revolting, polluted being before his Maker. And Satan has carried out his purpose.

All nature makes manifest the work of God. Man is fearfully and wonderfully made; and had he obeyed Jehovah as manifested in his natural laws, the image of God would have been revealed in him. But by sinning against his own body, by indulging his unnatural appetite and disturbing the action of the human machinery; by the use of alcoholic drinks, narcotics, and the flesh of diseased animals, man has distorted and crippled the Lord's divine arrangements. Nature does her best to expel the poisonous drug, tobacco, but frequently she is overborne. She gives up her struggle to expel the intruder, and the life is sacrificed in the conflict. Every pernicious drug placed in the human stomach, whether by prescription of physician, or by man himself doing violence to the human organism, injures the whole machinery. Every intemperate indulgence of lustful appetite is at war with natural instinct and the healthy condition of every nerve and muscle and organ of the wonderful human machinery which through the Creator's power possesses organic life.

Nature would do her work wisely and well if the human agent would, in his treatment of the body, cooperate with the divine purpose. But Satan and his whole confederacy rejoice to see how easily his power of deception and art can persuade man to form an appetite for most unpleasant stimulants and narcotics. And then when nature has been overborne, enfeebled in all her working force, there is the drug medication to come from the physician, to kill the remaining vital force and leave men miserable wrecks of suffering, of imbecility, of insanity, and of loathsome disease. God is hidden from the human observation by the hellish shadow of Satan.

In Luke 4:16-19, Christ announces his mission and work for the world: "And he came to Nazareth, where

he had been brought up: and, as his custom was, he went into the synagogue on the Sabbath day, and stood up for to read. And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written, The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, and to set at liberty them that are bruised, to preach the acceptable year of the Lord." Jesus himself became man's ransom, his liberator from the oppressive power of Satan. "Ye are not your own," he says, "for ye are bought with a price." We are bought from a power whose slaves we were. And the price our ransom cost was the only begotten Son of God. His blood alone could ransom guilty man. "For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

O, if every one could discern these matters as they have been presented to me, those who are so careless, so indifferent in regard to their character building, those who plead for indulgence in a flesh-meat diet, would never open their lips in justification of an appetite for the flesh of dead animals. Such a diet contaminates the blood in their veins, and stimulates the lower animal passions. It enfeebles keen perception and vigor of thought for the understanding of God and the truth and a knowledge of themselves.

Christ gave his life a ransom for many. Christ was to come under the cruel power of Satan. Satan hoped if he could once gain the supremacy, he would overcome Christ. He had obtained mastery over the human family, and through disobedience to God's holy law, had brought them under his jurisdiction. He unjustly claimed them as his own subjects. But Christ takes his prey from the enemy. Satan was to be overcome by the Son of Man.

Christ removed every obstruction, that man might return to his allegiance to God. Christ became subject to suffering in behalf of man. And yet man, by his selfish indulgence, is willing to place himself in slippery places, and through unnatural appetite obliterate the moral image of God. Man, who has been endowed with physical, mental, and moral power, has placed himself where he is a weakling. Satan knows that he cannot overcome man unless he can control his will. He can do this by deceiving man so that he will transgress the laws of nature in eating and drinking, which is transgression of the law of God.

Here is where the subject of intemperance grows into importance. Here is where Satan works so to confuse minds by a perverted appetite that man cannot discern sacred things from common. Cheap things are placed on a level with the sacred. Animalism is strengthened, the higher powers weakened.

The physical and mental condition of the parents is perpetuated in their offspring. This is a matter that is not duly considered. Wherever the habits of the parents are contrary to physical law, the injury done to themselves will be repeated in the future generations. Satan knows this very well, and he is perpetuating his work through transmission. Let the husband and wife in their married life prove a help and a blessing to one another. Let them consider the cost of every indulgence in intemperance and sensualism. These indulgences do not increase love, nor ennoble and elevate. Those who will indulge the animal passions and gratify lust will surely stamp upon their offspring the debasing practices and the grossness of their own physical and moral defilement. By physical, mental, and moral culture all may become co-workers with Christ. Very much depends upon the parents. It lies with them whether they will bring into the world children who shall prove a blessing or a curse.

There is a much higher standard to be reached in every family. All can rise. By drawing nigh to God, they will receive power to resist the devil; for the Spirit of God lifts up a standard for them against the enemy. The father and the mother who know no higher rule of life than selfish indulgence of lustful passions are not Christians. They are lowering the standard of intellectual and moral character, and are downward toward the brute creation, rather than upward to work in harmony with Jesus Christ in restoring the moral image of God in man. Appetites are cherished that are low and debasing, and entirely unnatural.

God calls for reform in our churches. Satan is playing the game of life for every soul. He is seeking to brutify human beings whom God values. But when the appetite is held under the control of an intelligent, God-fearing mind, there will be a cultivation of pure, spiritual attributes. There will be a refusal to be led into a slavery that kills both physical, mental, and moral worth, and leaves the human agent, for whom Christ has paid so high a price, crippled, worthless, and tossed about with temptation.

Benumb not the faculties that God has given for wise improvement by intemperate habits. Touch not,

taste not, handle not, spirituous liquors in any form. But intemperance does not stop there. There are manufactured appetites which the Author of our being has never created, and every departure from the simple natural laws which he has established in our being is a departure from the law of God. This law embraces the treatment of the entire being. Every nerve and fiber and muscle of the body has been constructed by God, and so arranged as to minister happiness to the human agent. But man has sought out many inventions. He has treated the body as if its laws had no such thing as penalty, and in this sin against the body he has dishonored his Maker.

Satan has carried out his plans in this respect. Man's appetite has become perverted, his organs and powers enfeebled, crippled, and diseased, and these results which he has through his specious temptations brought about he uses to taunt God with. He presents before God the appearance of the human being whom Christ has purchased as his property. And what an unsightly representation he is of his Maker. God is dishonored, because man has corrupted his ways before the Lord.

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## THE EDUCATION OF SELF-SUSTAINING MISSIONARIES.

BY DAVID PAULSON, M. D.

[Report of a talk given to the Sanitarium nurses and helpers.]

SOME say that times are hard, money is scarce, and therefore we cannot send out so many missionaries, but must curtail operations, lest we should go deeper into debt. But is God lacking for money?—Surely he is not. Could not he who made the knees of the proud Belshazzar quake, who opened up the Red Sea, who moved upon the heart of Cyrus to let his people return to their land—could not he influence wealthy men to-day to contribute liberally to his work, if that were to his glory?—Most certainly. The Lord's hand is not shortened that it cannot save. His treasury is not exhausted. The silver and the gold still belong to him, and the cattle upon a thousand hills.

Then how are we to explain the lack of funds with which to send out missionaries? One reason, no doubt, is that God's people are not doing their full duty in the payment of tithes and offerings. But another reason, and one which we should not overlook, is that God wants more self-supporting missionaries in the field. He has told us for years that men and women should go out into regions where the people

are ignorant of the truths of the message, and there let their light shine; but very few have responded to the call. We have received this instruction from the Lord, and yet have gone right on doing things in our own way. As long as there was money in the treasury, we followed our own plan. Now the Lord has brought about a train of circumstances by which we are virtually *compelled* to adopt his plan.

But I want to talk especially about the kind of education that is required for such work. It should be, above all else, a practical education. The following is from a recent testimony in regard to the value of a practical education:—

“Culture on all points of life will make the youth useful after they shall leave the school to go to foreign countries. They will not then have to depend upon the people to whom they go, to cook and sew for them, or to build their habitations. And they will be much more influential if they show that they can labor by the best methods and produce the best results. This will be appreciated where means is difficult to obtain. The laborers will reveal that missionaries can become educators in teaching how to labor. A much smaller fund will be required to sustain such missionaries, because they have put to the very best use their physical powers in useful, practical labor combined with their studies. And wherever they go, all that they have gained in this line will give them standing room.”

Notice the last statement especially. The ability to engage in practical work will give our missionaries “standing room.” That is just what it did in the case of Paul. This fact has also been demonstrated by the experience of nurses and workers who have already gone out from the Sanitarium.

Those who appreciate the value of practical knowledge will get more enjoyment out of their work. Their tasks will no longer seem irksome. The Lord is in all honest toil. There are great blessings connected with hard physical work.

I will quote again from the testimony:—

“It is also essential to understand the philosophy of medical missionary work. Wherever the student may go, he will need education in the science of how to treat the sick; for this will give him a welcome in any place, because there is suffering of every kind in every part of the world.”

How are we to get hold of the “philosophy of medical missionary work?” How, only, can we learn anything?—By doing it. Thus by doing our daily duties here in treating the sick we are fitting ourselves

to go out to other fields, and engage in medical missionary work. And we need just as much of the grace of God in order to do our duty here as we shall need in the mission field. We must have divine strength in order to do anything acceptable to God.

There can be no doubt that the Lord will do a mighty work in the last days through the agency of these health principles. Disease is the result of sin. Satan glories in tempting men to transgress nature's laws, and then he delights to see them afflicted with all manner of disease. He gloats over the wide-spread suffering that is the outgrowth of wrong and health-destroying habits; for he knows that sick bodies mean sick souls. But God is going to make even this sad condition of things to contribute to his glory. Earnest, God-fearing nurses are to proclaim the good news of the gospel of health to these poor, deluded, suffering souls, and they will recover health and strength. Then, a bond of sympathy being created between patient and nurse, the latter will be able to point out the way to Him who heals disease of the heart and soul as well as that of the body. Thus the glorious light of the gospel will be spread by means of the very things which Satan has brought about to hinder its progress.

But we do not look forward to easy times. Trouble is increasing on every hand. The day is not far distant when those who do not practise the health principles will be sick. Then you and I and all God's workers will be distributed over the earth to proclaim the gospel to anxious, inquiring souls everywhere.

To-day there are “multitudes, multitudes in the valley of decision; for the day of the Lord is near.” But soon all cases will be decided. The Lord will cut short the work in righteousness, though before probation closes, every soul will have an opportunity to accept Christ. God is just and very merciful. When probation does finally close, it will be because there is no longer a repentant sinner on the earth.

In view of these solemn facts, what manner of people ought we to be who are preparing to take part in this closing work? How strictly temperate we ought to be! How earnest, serious, and faithful in the performance of every duty! It is not enough that we give up some things that are especially hurtful, and then indulge in others that seem to us not quite so bad. No, we must be whole-hearted in this work. We must be pure in mind and body, and follow our Master in the path of self-denial.

There are those here among us who will go through the experience of the disciples on the day of Pente-



cost. Not that they will necessarily be endowed with the gift of tongues ; but they will imbibe so freely of the Spirit of God that they will be enabled to go out from this place and advocate the gospel principles of health with new clearness and power, so that multitudes will embrace them. Shall you and I be among that number ?

## THE MINISTRY OF RECONCILIATION.

BY ELDER A. T. JONES.

[Abstract of sermon before the students of the Summer School.]

"If any man be in Christ, he is a new creature." 2 Cor. 5 : 17. This fact is an ever-present one. It matters not how long you have been in Christ, you are still a new creature. Christian experience never grows old. It is good to have been converted ten, fifteen, twenty-five, or even fifty years ago ; but if you are not converted now, the fact that you were converted ever so long ago counts nothing. The Christian should be constantly growing in the knowledge and love of Christ, and daily discovering fresh beauties in the Christian life. Thus he is always a new creature.

Let us read further : "Old things are passed away ; behold all things are become new. And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation." God has reconciled all, and yet all will not receive and profit by the reconciliation. God has done all that could be done for man ; if any one is lost, it is because he deliberately chooses not to be saved.

To you and to me there is committed the ministry of reconciliation. We are to lead people to God. But no man can be such a minister unless he has himself first become reconciled. Moreover this reconciliation must be an ever-present reality with him ; then it will seem new and attractive to others.

Now Paul tells us what this ministry of reconciliation is : "To wit, that God was in Christ reconciling the world unto himself, not imputing their trespasses unto them ; and hath committed unto us the word of reconciliation." Here we have the double statement to show what is the basis of our work,— the *ministry*, and the *word* of reconciliation. So then we have the charge, "Preach the word."

As far as the Lord is concerned, every soul on the earth is reconciled to him. What the world needs is to know this fact, that they may believe it and be

saved. It is your business and mine to proclaim it everywhere. That is the ministry of reconciliation.

Continuing the reading : "Now then, we are ambassadors for Christ, as though God did beseech you by us, we pray you in Christ's stead, be ye reconciled to God."

The ambassadors of God are to beseech people to be reconciled. Then don't you see how necessary it is for our own hearts to be at peace with God ? Then our words will be attended with power. We will not then try to convince people by mere weight of argument. That in itself is of no avail. God wants converted hearts. But to convince the intellect is not to convert the heart. Thousands have been persuaded by argument who have not been reconciled to God.

Let us consider the character of the ambassadors. The world expects to see in them something that resembles Christ, and they are disappointed when they fail to find it. The ambassador of Christ cannot be too careful of his conduct. He must be so honest and sincere that when he is held up to the light, nothing but light will be seen. What does "sincere" mean ? The word is composed of the Latin words, *sine* and *cera*. These words mean literally "without wax." The expression was originally used of the finest honey, which, when held up to the light, was found to be perfectly pure and transparent.

So Paul says, "We are not as many which corrupt the word of God: but as of sincerity, but as of God, in the sight of God speak we in Christ." Paul did not attain this high and holy condition of himself. God made him just what he was, and God will do the same thing with his workers in this age of the world. He will take you and me and transform us completely, so that he can hold us up to the world, and men will see only light in us. Thus we can be the light of the world.

We are in the world in Christ's stead. Court the consciousness of that fact. As you go about in the world, carry the nature and character of Christ with you. Then you will be consecrated, and your labor will not be without fruit. Then people will be stirred. If there were no more Seventh-day Adventists in the world than are here to-night, there would be enough to move the world. It is n't numbers that we need, but *power*.

The vast majority of people in this country are convinced that the seventh day is the Sabbath. They are waiting to see the power that belongs to the truth manifested in the lives of those who have professed it so long. When they see this, they will accept it.

It is not *arguments to convince* that are wanted now; it is *power to convert*. This power is freely offered to every soul. All can have it for the taking. Then why try any longer to do without it?

## THE CHAMBERS OF THE MIND.

BY F. MAGEE ROSSITER, M. D.

MAN differs from the lower animals chiefly in having a mind capable of comprehending God. This mind, which is the seat of all man's thoughts, and hence of his voluntary actions, may fittingly be compared to a house with many chambers. The house has a door which leads outside, and it is at this door that our Saviour says he stands and knocks. But the great majority of mankind do not open unto him. The communication through the nerves has been cut off, and the sensibilities have become so blunted that often the knocks are not heard, or only faintly. Those who are slaves to appetite, who are given up to lust and passion, are living in the basement, below the surface, having rented out the rest of the house to Satan. Such, of course, cannot hear the gentle knock of the Saviour.

Now the basement is a part of the house, and has its uses; but if it is full of foul odors, musty and dark, all the rest of the house above is rendered unfit to dwell in. The basement must be cleansed before the house can be occupied with safety. So appetite and the desire to follow inclination must be given up before one can hope for victory over the flesh and a carnal mind, and have the mind of Christ. We can never see the sun rise while down in the valley, but if we ascend the mountain, from its peak a glorious view may be obtained. So the Sun of Righteousness will never be seen by those who are content to follow impulse and feeling rather than principle.

Let us inspect some of the chambers of this house in which we dwell. First we enter the large front room—the place of knowledge and wisdom. If Christ can come in, he will sup with us,—give us an intellectual repast,—and impart to us the true knowledge and wisdom. Adjoining this room is the library—the memory. As we pass into this chamber, we too often see the walls adorned with unpleasant pictures of a past sinful life, which we would gladly forget. But Christ takes these down, and hangs in their place beautiful pictures; the shelves are stored with precious promises. Then we pass on into a room named Hope; and here is a large window from which

we look into the future with confidence. Our hearts are encouraged as we see the wonderful provisions made for our redemption from the bondage of the flesh, and the inducements held out to us for right-doing. Then we come to the great audience-room—the conscience—where the voice of God speaks, and “is heard amid the conflict of human passions; when it is resisted, the Spirit of God is grieved.” The acoustic properties of this temple are wonderful; for if we are careful to listen, the faintest whisper can be heard with great distinctness.

We now ascend and enter the judgment-hall—the will, “the governing power in the nature of man,” which brings all other faculties under its sway. “The will is not the inclination nor the taste, but it is the deciding power, which works in the children of men unto obedience to God, or unto disobedience.” The will, sitting upon the throne in the judgment-hall, is the executive power that governs us in all our actions. Christ says, “The kingdom of God is within you.” It always has been, but we have allowed another to usurp the throne, and for that reason we cannot always do as we will, for with Paul we are obliged to say, “To will is present with me; but how to perform that which is good I find not. For the good that I would I do not; but the evil which I would not, that I do. Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me.” Through the frequent repetition of evil acts, bad habits have become established; the taste and inclination have so long been followed that they have come to be recognized as the behests of the will; natural law has so long been violated by wrong habits of living that the vital power of the whole body has been lowered, increasing the susceptibility to disease, and weakening the will power until we become victims to every impulse and feeling. It is only when we let Christ occupy his rightful throne, and rule, that principle can triumph, and taste and inclination be kept in abeyance. Until the will is completely surrendered, there is no possibility of success, for in an unexpected moment a cherished sin will rise up and smite us to the ground.

So we might pass on from one room to another. Nor is this imagination; for the mind is divided up in just this way. The mind is the most wonderful thing about man; and as an evidence of this, it is placed at the loftiest part of his being, and not at his feet, to be trodden on at will. Paul says: “So then with the mind I myself serve the law of God.” Not a part of the mind, but the entire mind, is to be

brought into service. When it is changed,—changed for the mind of Christ,—then it is that this body, which is so “fearfully and wonderfully made,” will be appreciated.

A realization of the fact that God is “with us” and in us will prove to be a continual source of strength in temptation. When this house has been swept and garnished by the Spirit of God and filled with his fulness, there will be no more desire to live in the basement, for we have ascended to the higher rooms, and are now able to enjoy the exhilarating presence of his grace. Then there will be a strong desire to do the will of God, and obedience to his laws will become the first law of the mind. “Every nerve and fiber and muscle of the body has been constructed by God, and so arranged as to minister happiness to the human agent;” and if we obey the laws of life, “God has pledged himself to keep every part of our being in perfect order.”

**LAYING UP A STOCK OF HEALTH.**—Why should not a young man indulge an ambition to lay up a stock of health, as well as to lay up stocks of any other kind? Health is earned,—as literally so as any commodity in the market. Health can be accumulated, invested, made to yield its interest and its compound interest, and thus be doubled and redoubled.

The capital of health, however, may all be forfeited by one physical misdemeanor, as a rich man may sink all his property in one bad speculation; but it is as capable of being increased as any other kind of capital. It may also be safely insured, on payment of the reasonable premium of temperance and forethought. This, too, is a species of wealth which is not only capable of a lifelong enjoyment by its possessor, but it may be transmitted to children by a will and testament that no human judicature can set aside.

— *Horace Mann.*

**ONE CAUSE OF SORE THROAT.**—If any part of the body is heated more than the rest by overdressing it, or from any other cause, an undue flow of blood sets in toward that part, often resulting in chronic inflammation. I once knew of a fatal case of kidney disease developed by working at a desk with the back near a heated stove. Similar effects are produced by having one part of the body more warmly clothed than the rest. Many a sore throat arises from the tippets worn by children, harm resulting both from overheating the throat when it is on, and from the sudden cooling when it is taken off.

## THE HOME.

### THE HYGIENE OF A HOME.

BY MRS. HESTER DAVIES, M. D.

#### No. I.

AMONG the crude rocks lying in yonder quarry the sculptor wanders; he picks out this stone and that one to be carried to his workshop. While picking out those stones, do you not suppose he has in mind what kind of a statue this one is going to yield, and what character he can produce from the other one? and as he begins his work, a mental picture of the image he is going to produce is ever before him.

So in making a home. God saw a beautiful picture when he made Adam out of the dust of the earth. He saw it was not good for man to be alone, so he gave him a helpmeet. As he joined the hands and characters of those two beings, he meant perfect happiness and health for their descendants. But sin entered the world, and with it sickness and death; yet every one has a right to be born with as strong a constitution as it is possible under present conditions,—at least to start life with a good little frame.

The home is sacred. God instituted it himself, there to send his little innocents to be loved, cherished, and cared for. It serves also to make us less selfish by imposing cares and responsibilities which lead us to forget ourselves. It helps us to understand God, for one who has experienced a father's or a mother's joys and griefs can better appreciate and enjoy the love of a Heavenly Father. What comfort there is in such scriptures as these: “Like as a father pitieth his children, so the Lord pitieth them that fear him.” “Can a mother forget her suckling child? . . . yea, they may forget, yet will I not forget thee.”

The parents' love and care does not end with looking after the mental and moral development of their charge. Its physical well-being is equally important. Who is not familiar with the saying, “A sound mind in a sound body”? Where are the foundations laid for a sound body?—Right at its first development, before the infant enters the world to battle with all the vicissitudes of life. How carefully a mother prepares the clothes for her coming infant. But it is far more important that she be careful to eat proper food, and observe right habits of living. The diet should be simple, nutritious, nonstimulating, consisting

of grains, fruits, nuts, legumes, etc. The blood should not be allowed to become laden with poisons coming from a stomach where the foods have been so thrown together as to cause fermentation, which gives rise to foul and poisonous gases and other substances that make a person gloomy, morose, nervous, and "all gone." The grains and fruits combine very well; also milk and grains or vegetables and grains, but milk should not be taken with fruit, nor sugar with milk. The meals should be taken at regular hours, and nothing between meals.

As long as the food stays in the stomach or bowels, it is practically outside of the body; and to promote good absorption as well as to work off old material in the body, a certain amount of exercise in the open air and in the sunlight is necessary.

The excretory organs should be kept open, by taking plenty of water and by seeing that the bowels act regularly every day. Keep the skin active by taking the ordinary cleansing baths. Cool sponging in the morning is a very good tonic.

Everything surrounding the mother should be calculated to insure her a serene spirit and even temper. Her mind should be occupied. The ordinary household duties may be followed, heavy lifting or other hard and trying tasks being avoided.

Under such prenatal conditions the baby will be a sweet, good-natured little visitor, endowed with health, and brightening your home like a sunbeam.

Is this all? — No, you have only started to chisel and chip the crude rock. Have you familiarized yourself with the likeness that it is to portray when your work is completed? Have you sat at the feet of the Great Sculptor to learn how to do the work week by week, day by day, hour by hour? You must make up your mind not to become discouraged at your work, for doubts and perplexities will arise as to whether this corner ought to go or that one be left, but look ever to Him who is abundantly able to teach you how to do the delicate work you have in hand in every particular.

### TOO MUCH ATTENTION.

It is a fact, paradoxical as it may seem, that otherwise good mothers pay too much attention to their children. We all know what a mother's love is — its protecting, fostering care — but while this is beautiful in theory and poetry, it is too often selfish in its exhibition. A mother must of course sacrifice her time, many times her pleasure, for her child, but this does

not mean that every time the child cries, caresses are to be showered upon it to stop its tears. No parent can see its child suffer and not suffer in sympathy. The unselfish mother, however, refrains from giving way to her own feelings, is quick to see the degree of injury, and graduates her sympathy so that the little one does not get too great an idea of its own importance.

Given a child whose digestion is as it should be, it is not well to give too much oversight to its hours of sleep. A reasonably healthy child should go to bed to sleep, not to start an observation society about its crib, either when going to sleep or when first awaking. Once established, this habit is the foundation stone of the education that teaches the child he is not to be the central sun about which the family revolves, but that he is one of a community, and must be willing to take his turn. The child has a right to be dry and clean, and the only possible reason for such close attention as is too often given is to see that he is in this condition.

Obedience should be a primary rule and one admitting no argument; but the mother must be careful that unreasonable demands are not made, lest the child reason that his obedience is demanded because he is small and weak, and his parent large and strong. — *Magazine of Health.*

### THE PROPER CARE OF SCHOOL CHILDREN.

BY MARY W. PAULSON, M. D.

THE schools have begun again, and all wise mothers are doing what they can to preserve the health of their children during the trying months of the school year. The mother has within her power, to a large extent, the physical as well as the moral and intellectual development of the child; and the moral development depends very largely upon the physical. Dwarfed bodies carry with them dwarfed minds and intellects.

When the child's wardrobe is being arranged, the questions most often asked, are: What will be the most durable? What will keep clean the longest? What will look the best? These are proper questions, but we too often forget the other all-important question, What will be the most healthful?

First of all, the limbs should be properly clothed. See that the child does not start to school in damp or snowy weather with light shoes and possibly no over-

shoes. Have good, heavy, comfortable shoes, and leggings which well protect the limbs, and rubbers and overshoes for use when they are needed. During the cold months extra clothing should be worn on the limbs to prevent chilling, and care should be taken to avoid getting the feet wet. If your child has catarrh, or is subject to sore throat, or is continually catching cold, remember that<sup>1</sup> "when the limbs and arms are chilled, the blood is driven from these parts to the lungs and head, the circulation is impeded, and nature's fine machinery does not move harmoniously." Disease never comes without a cause. The way is first prepared, and disease invited by disregard of the laws of health. "God does not take pleasure in the suffering and death of little children. He commits them to parents for them to educate physically, mentally, and morally, and train them for usefulness here and for heaven at last."

Do not put all the clothing about the trunk, because the "portions of the body close by the life springs need less covering than the limbs, which are remote from the vital organs."

As a usual thing, schoolrooms are very poorly ventilated. Often the air is too warm, so that when the child goes out in the cold, it is not able to accommodate itself to the sudden change, and as a result it takes cold. This may be prevented to a large extent by a cold sponge bath every morning, bathing the whole body and rubbing very thoroughly after the bath.

Great care should be exercised as to what goes into the dinner-basket. Leave out the pie, cake, pickles, cheese, meat, and eggs; and put in rolls, zwieback, good, wholesome crackers, sandwiches spread with mashed beans, peas, or nut butter, granose and nuttose if they can be had, and plenty of fruit.

The diet of the child should always be very simple, avoiding all stimulating foods, as meat and eggs, and all condiments, cheese, and pastries. By providing a simple, nutritious diet of fruits, grains, legumes, and unfermented breads, you will prevent scrofula, headaches, and many other diseases.

Mothers, human lives are in your hands, souls for whom Christ died. With you rests the responsibility of giving to the world strong, well-developed men and women, with sound bodies and pure minds, in which the Spirit of God can dwell, and through which he can operate for the good of humanity.

## HEALTHFUL DRESS.

BY ABBIE WINEGAR, M. D.

PEOPLE make a mistake in thinking that healthful dress cannot be beautiful, and often those claiming to wear a healthful dress seem to consider it a virtue to look as untidy as possible. This is out of harmony with every principle of true dress reform. We have object lessons all about us in God's great book of nature, showing that our Creator is pleased with beauty and harmony in everything. As we look at the rocks, the trees, the grass, the flowers, all blending in perfect harmony, we can see something of God's design in his handiwork. The things of nature are harmoniously dressed and in no way conspicuous except for their perfect symmetry and simplicity. The flowers, though clothed in rich colors, are withal so quiet and modest that in looking at them our thoughts are elevated, and we come to see back of all a wonderful mind capable of combining all that is lovely in one small leaf or flower.

The Creator designed that his handiwork, of which man is the masterpiece, should be not only useful, but beautiful; for we read in Gen. 2:9: "And out of the ground made the Lord God to grow every tree that is pleasant to the sight, and good for food."

Health and beauty go hand in hand; and while superfluous trimming and ornaments in dress are to be avoided as illy befitting the followers of the meek and lowly Jesus, there is ample room for the exercise of a correct taste in selecting and preparing garments that will clothe the body in a healthful and comely manner. Our object should not be to make ourselves conspicuous in the eyes of the world, but we should study how we may best represent Christ to the world by our dress as well as by the inward adorning of a meek and quiet spirit.

The body should be so clothed as to encourage perfect freedom of every part, and best reveal the grace and beauty of this wonderful organism. The many beautiful curves and outlines of the form should be brought out rather than hidden by the dress, and the body should be developed by means of proper exercise, poise, etc., that all of the organs may be supported in a natural rather than in an artificial manner.

The dress should be made from material adapted to the needs of the wearer, and suited to the season and surroundings. The color should be modest, and suited to the appearance and age of the wearer. Thus we may say that the things to be considered in

<sup>1</sup>Quoted expressions are taken from the Testimonies.

hygienic dress are: First, health, or comfort; second, beauty; third, adaptability; fourth, harmony.

ENSNARING THE YOUTH.—The following from the *Youth's Companion* is worthy the serious attention of parents. Too much stress cannot be laid upon home training: "Business shrewdness and financial ability are unfortunately not confined to the better class of merchants. At a recent meeting of the Liquor League of Ohio, one of the officers remarked that after a man was grown, and temperance habits formed, he seldom changed; and he therefore drew the conclusion that for the success of the liquor business missionary work must be done among boys. He said, 'Nickels expended in treats to the young now will return in dollars after the appetite has been formed.' Even the habitual drinker must stand appalled before the frankness of statement of such diabolical facts."

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## OUR WORKERS.

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THE object of this department is to help our readers in their efforts to spread the health principles. It will contain articles of a practical nature, pointing out some of the best methods of doing this work; also instruction of a more technical nature on the subjects of physiology, hygiene, chemistry, etc., all of which will, if carefully studied, help the worker to gain an intelligent knowledge of the things most needful to him.

The first thing to do in entering upon this work is to seek heavenly guidance. Make a full surrender of yourself and all that you have and are to God, believe that he accepts you, and let him fit you for service. When this has been done, begin to work at once, and take the task which lies nearest. If you are a father or a mother, set your own house in order. Regulate the diet, dress, surroundings, and manner of living of yourself and children, so that they shall be in complete harmony with the light that has been given. Then your home will be a beacon of light sending its helpful rays into all the neighborhood.

But do not stop with this. Seek out somebody who needs help. Probably you will not need to go far. It may be your next-door neighbor, and the occasion may be sickness, poverty, ignorance, want of cleanliness, or, as in many cases, all of these combined, or something else. Adapt your method to the case in

hand, but seek the Lord earnestly for wisdom in all that you do. Speak only kind words, and show that you mean what you say. Usually it is best to pick out the family that is in the greatest need to begin with. Then you can interest those of your neighbors who are better off in helping you to put that family on its feet. Thus you will be brought in touch with people of all classes, and can in a quiet way weave in the principles of gospel health reform.

Our health literature will be a great help to you in getting started. While calling on your neighbor, you can incidentally mention an especially good article which you have read in the last *Good Health* for instance. Your friend will express some interest, and then you can offer to loan her the magazine. When she returns it, there is another opportunity to speak of the subject. And you will find most people not only willing, but anxious, to talk these things over, and get all the light possible.

Right living is the need of the hour. Thousands are longing to hear these truths, and God calls upon us who know them so well, to go out and give them to others. No one is excused from this work. All can, and should, have a part in one way or another. "For we are workers together with God."

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## DIVINE HELP IN EMERGENCIES.

BY H. F. RAND, M. D.

ONE of the first requisites in an emergency is a clear, calm, sound mind. In 2 Tim. 1:7 we learn the source of this: "For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind." People are apt to be filled with fear at such times; but the text says, "God hath not given us the spirit of fear."

Not knowing what may happen, it behooves every one to heed Phil. 2:5, which says, "Let this mind be in you, which was also in Christ Jesus." By the examples cited later it will be seen that Christ was always composed and calm in time of trouble.

If we consider the word or mind of Christ, he will give us understanding at such times. It is written, "Consider what I say; and the Lord give thee understanding in all things." 2 Tim. 2:7. By considering his mind our minds will become like his, for we read: "But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord." 2 Cor. 3:18. Having the mind of

Christ we are able to say with Paul: "I can do all things through Christ which strengtheneth me." Phil. 4:13.

Many examples of soundness of mind, self-control, and composure are found in the life of Christ. At a time of threatened shipwreck, when his disciples were afraid of perishing, we read of him: "And he was in the hinder part of the ship, asleep on a pillow: and they awake him, and say unto him, Master, carest thou not that we perish?" Mark 4:38. "Their hearts are grieved that he should rest so peacefully, while danger and death threaten them." — "*Spirit of Prophecy*," Vol. II, p. 308.

"And he arose, and rebuked the wind, and said unto the sea, Peace, be still. And the wind ceased, and there was a great calm." Mark 4:39. "In his divine majesty he stands in the humble vessel of the fishermen, amid the raging of the tempest, the waves breaking over the bows, and the vivid lighting playing about his calm and fearless countenance. He lifts his hand, so often employed in deeds of mercy, and says to the angry sea, 'Peace, be still.'" — Vol. II, p. 308.

As another example of our Saviour's composure in trying circumstances, consider his meeting with the fierce men from the tombs. "They were cutting and bruising themselves with sharp stones and other missiles that they could lay their hands upon. They had been dwelling among the graves, and no traveler had been safe to pass that way. When the disciples and others saw these fearful creatures rushing toward them, they fled in terror. But presently they discovered that Jesus was not with them, and they turned to see what had been his fate. They beheld him standing calmly where they had left him." — *Ibid*, p. 311.

Paul was enabled to be cool and courageous in time of shipwreck by letting the mind of Christ dwell in him. He said to the frightened sailors: "And now I exhort you to be of good cheer: for there shall be no loss of any man's life among you, but of the ship. For there stood by me this night the angel of God, whose I am, and whom I serve, saying, Fear not, Paul; thou must be brought before Cæsar: and, lo, God hath given thee all them that sail with thee. Wherefore, sirs, be of good cheer: for I believe God, that it shall be even as it was told me." Acts 27:22-25.

Other examples might be cited from the Scriptures; as Daniel's composure at the time of the king's decree to destroy all the wise men of Babylon; and that of his three companions when brought before the

king to answer for not worshiping the golden image.

Not only does God give us presence of mind to meet emergencies, but his guiding hand prevents them from happening. "A divine intelligence moves upon the human mind, and keeps the memory active." ("Extracts from Special Testimonies," p. 196.) Will not the same power assist in cases of emergency if we will let it?

## THE CHEMISTRY OF FOODS.

BY WM. A. GEORGE, M. D.

THE chemical relation between starch and sugar is quite simple. By the chemical addition of water to starch we may find either grape-sugar or cane-sugar.

### GRAPE-SUGAR.

The molecule of grape-sugar is composed of six atoms of carbon, twelve atoms of hydrogen, and six atoms of oxygen, or  $C_6H_{12}O_6$ . One molecule of starch has two atoms of hydrogen and one atom of oxygen less in the molecule than grape-sugar; so we say that one molecule of starch plus one molecule of water ( $H_2O$ ) equals one molecule of grape-sugar ( $C_6H_{10}O_5 + H_2O = C_6H_{12}O_6$ ).

Grape-sugar is the kind of sugar found in all sweet fruits, and is sometimes called glucose. This kind of sugar, when boiled with Fehling's solution (a mixture of copper sulphate, sodium hydrate, and tartrate of soda and potash), gives a red deposit of copper oxide; so by this test we can show the presence or absence of grape-sugar in any food. Now if we boil some starch with Fehling's solution, there will be no red deposit, showing that there is no grape-sugar or glucose in starch; but if some starch paste is mixed with saliva, and allowed to stand for a few minutes, and then boiled with Fehling's solution, a red deposit will be formed, showing that the starch has been changed to sugar. The sugar formed from starch is not all the same as glucose, but is mostly maltose. Maltose is further changed to glucose by the pancreatic juice in the first part of the small intestine.

As all starch must be changed to glucose before it can be absorbed, we see (1) that if we use starchy foods, they should be so thoroughly mixed with saliva by mastication that the starch will be all changed to sugar; and (2) that fruits which already contain a large per cent. of grape-sugar may well form a large proportion of the food of man. One can scarcely read the first and second chapters of Genesis without being impressed with the thought that fruit must

have formed the larger part of the original diet of man, as provided by a loving Creator. Of course fruit must be ripe in order to be wholesome; for unripe fruit is composed largely of starch.

#### CANE-SUGAR.

The molecule of cane-sugar is composed of twelve atoms of carbon, twenty-two atoms of hydrogen, and eleven atoms of oxygen, or  $C_{12}H_{22}O_{11}$ . The relation of starch to cane-sugar can be seen by adding one molecule of water to two molecules of starch ( $C_6H_{10}O_5 + C_6H_{10}O_5 + H_2O = C_{12}H_{22}O_{11}$ ). It will thus be seen that cane-sugar stands just half way between starch and grape-sugar; for two molecules of grape-sugar, minus one molecule of water, equal one molecule of cane-sugar ( $C_6H_{12}O_6 + C_6H_{12}O_6 - H_2O = C_{12}H_{22}O_{11}$ ).

Cane-sugar can be changed to glucose by adding one molecule of water to one of cane-sugar ( $C_{12}H_{22}O_{11} + H_2O = C_6H_{12}O_6 + C_6H_{12}O_6$ ), two molecules of glucose being the result. This change is brought about by boiling the cane-sugar with water and a small amount of acid of some kind; as hydrochloric or sulphuric or even the citric acid of lemon-juice. The solution will then give the test for glucose.

The gastric juice of the stomach contains hydrochloric acid, and the question is often asked, "Will not this acid change cane-sugar in the stomach to glucose?" It is possible that a very small amount of sugar may be changed in this way; but in order to change any considerable quantity of cane-sugar into glucose it must be boiled with the acid for some time. Cane-sugar is not digested in the stomach, and in fact it is so slowly digested even in the intestines that if taken in large quantities, it clogs the digestive organs and brings on disease.

The sugar made from sugar-cane, sorghum, beets, and the sap of trees is nearly all cane-sugar, but maple sugar contains a small proportion (about two or three per cent.) of grape-sugar. Honey is nearly all grape-sugar; and if carefully purified, is much more digestible than cane-sugar. Above all, however, is to be preferred the sugar as found in the juice of ripe sweet fruits.

TO EVERY ONE HIS WORK.—Let every one consider, and enter the field as a home missionary or as a missionary in some foreign land. The Lord has given to every man his work. His grace will be given to

every self-denying one, earnest to do God's service. The Lord would have all your idols abolished. Begin the work of sowing while you are continually gathering up the seed to be sown, ever educating your God-given powers that they may do better service. Sow beside all waters. Work, work, with brain, and with strength, and with heart, and God will open the way and bless every effort. Press the work, urge it forward. Let self die. Let Christ live in you in every effort made.—*Late Testimony.*

#### "HAST THOU AUGHT FOR ME TO DO?"

Hast thou, my Master, aught for me to do  
To honor thee to-day?  
Hast thou a word of love to some poor soul,  
That mine may say?  
For, see this world that thou hast made so fair,  
Within its heart is sad;  
Thousands are lonely, thousands sigh and weep,  
But few are glad.

But which among them all is mine to-day?  
O guide my willing feet  
To some poor soul that, fainting on the way,  
Needs counsel sweet;  
Or into some sick-room, where I may speak  
With tenderness of thee;  
And, showing who and what thou art, O Christ,  
Bid sorrow flee!

—*Sel.*

#### SYMPATHY IN PUBLIC TEACHING.

BY M. E. OLSEN.

WHEN Christ was upon the earth, and taught the gospel to men, he did not place himself on some tall eminence of Christian virtue, and talk down at people. He got right down among men, and talked always *with* them. There is a great difference in these two ways of teaching. Talk *at* people, and you will at once arouse their antagonism. If you make any mistakes, they will notice and severely criticize them. If your logic is unassailable and your delivery perfect, you may compel their respect, and even their admiration; but they will never love either you or your principles. Why?—Because you have not come close enough to them to reach their hearts and enlist their sympathies.

The advocate of health reform needs to keep this fact ever in mind. In imparting instruction, do it in as unassuming a way as possible. Treat people as your superiors, not as your inferiors. Isn't this in



harmony with the scripture, "In honor preferring one another"? Pay all due respect to everybody's opinions, even though they may be directly opposed to yours. Encourage people to ask questions. Show real appreciation of every timely and well-put inquiry, but pay proper regard to the irrelevant as well, and put everybody at ease.

It is well to draw people out and learn what their ideas are. Then you can link the instruction you are imparting with the knowledge they already have. This will insure its being remembered. No one will remember an isolated fact unless it is impressed upon his mind in some extraordinary way. But by skilfully connecting new truths with old and well-established ones, you will make your ideas seem so reasonable that people will continually be exclaiming, "Why have I not thought of these things before?"

Study the methods of the great master Teacher. Have his love in your heart, and let it flow forth in living streams to all you come in contact with, and you will have no difficulty in enlisting sympathy and securing respectful attention. God is able and willing to impart great persuasive powers to his devoted workers.

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### OPPORTUNITIES.

BY DAVID PAULSON, M. D.

God is giving us daily just as great opportunities as we have ability to use. If we want greater opportunities, instead of asking for them, let us ask for greater capacity. It is the Spirit of God that enlarges a person's capacity. When it is received into our hearts, it wonderfully expands them.

Sometimes we think that people get in our way. That is impossible. God is greater than all the people in this world, and he is directing our lives if we have put ourselves on the altar of service. So let us learn to say:—

"Anywhere, dear Saviour, in thy vineyard wide,  
Where thou bidst me labor, Lord, there would I abide."

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### SOME THOUGHTS ON DIET.

[Abstract of talk by D. H. Kress, M. D.]

In all reforms we must begin with the diet. People are not able to think and act rightly while the system is benumbed by bad food or excessive quantities of good food. A man's thoughts and actions are the product of what he puts into his stomach.

God is developing a people who shall be able to

pass through the seven last plagues in perfect health. One of the ways in which he is doing this is by taking from them all harmful foods, and substituting healthful foods in their place.

Some people's stomachs have been so paralyzed by the abuse to which they have been subjected that they give no warning note of pain even when the most harmful foods are indulged in. When such people reform, and the stomach comes into a normal condition, improper treatment, such as bad combinations of food causing fermentation, will give rise to immediate pain. This simply shows that the stomach has recovered its sensibility.

Fruits digest easily and quickly, but vegetables take a longer time. If eaten together, they must both remain so long in the stomach that fermentation sets up. In general, it is not a good plan to partake of many kinds of food at a meal.

No matter how good the digestion is, we should regard the laws of our being, both as regards the quantity and quality of foods, and their proper combination. Our bodies, as temples of the Holy Spirit, should be sacredly guarded. The stomach and other digestive organs deserve special regard, because if they are not in a healthy condition, the whole system will be more or less permeated with poisons. Some people treat their stomachs about as they would a cesspool.

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## QUESTION BOX.

SUGAR IN FRUIT — SORGHUM — CORN-STARCH. — A correspondent asks these questions: "1. Is sugar in sufficient amount to make fruit reasonably palatable, harmful? 2. If so, what would you recommend as a sweetening for fruit? 3. If sugar is used, is it best to put it in while the fruit is cooking? or when serving it? 4. Is sorghum healthful? 5. Is corn-starch healthful?"

*Ans.*—1. Sugar is harmful in cases in which there is a tendency to fermentation in the stomach; and when used in more than small quantities, may produce serious disease of the stomach. It is better to use sweet fruits.

2. Most fruits are better without any artificial sweetening, and can be so taken ordinarily.

3. It is better to add the sugar to fruit after cooking, as less is required then.

4. Sorghum is open to the same objections as sugar.

5. Yes, when properly prepared and combined with

other foods ; as for instance, in thickening fruit soups and sauce for fruit toasts, etc. It is not a complete food, however, and should be used only as an accessory, or in combination with other foods.

**DUMB AGUE — KIDNEY COMPLAINT.**—T. C., of Washington, asks for a remedy and advice as to treatment for dumb ague and kidney complaint.

*Ans.*—Remain in the open air as much as possible, provide pure air in the house, and take plenty of pure water ; eat fruit abundantly with properly cooked grains. Secure a thorough action of the bowels and bladder every day. Apply hot fomentations over the liver, spleen, and kidneys for half an hour every day, and to the spine two or three times a week. Take a large hot enema daily for a week, a wet-sheet pack three times a week, and a cold sponge bath every evening. If the symptoms of kidney trouble are very pronounced, a physician should be consulted, or the patient should seek help at one of our sanitariums.

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## PUBLISHERS' NOTES.

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THE Battle Creek Sanitarium is enjoying a remarkable patronage. The class of patients is rather exceptional. Many seem to come for spiritual help as much if not more than for relief from physical suffering. Divine help is implored in every undertaking, and it is received.

It is interesting to note the gratitude manifested by patients for the opportunities for learning the health principles which they enjoy at the Sanitarium. One lady of wide influence and fine culture said to her physician the other day: "Every morning, when I awake, my first thought is to thank God for bringing me here to the Sanitarium, and letting me learn about these health principles." How many of us who have had this light for years, are thanking God for it as this woman is?

WE are glad that some of our friends appreciate the mission of the GOSPEL OF HEALTH. One brother writes from California with reference to the paper: "I feel sure that all will live better lives on account of the matter found in its pages. I thank God that he has put it in the hearts of his people to publish such a paper."

OUR readers will notice that we have merged our Summer School department into a Workers' department. We trust this part of the journal will prove helpful to all who are in one way or another trying to give the light of health reform to others. Short contributions, telling of your experiences, will be gladly received.

IN our next number Dr. Mary Wild-Paulson will begin a series of articles on "The Physical Development of Girls," treating the subject in the light of the Bible and the Testimonies.

RHEUMATISM in one form or another is an almost universal complaint. This disease, its causes and cure, will be discussed by Dr. D. H. Kress in the November number of this journal.

WE are sorry to have no cooking recipes this month ; but Dr. Lauretta Kress has promised to take charge of this department, and the thrifty housekeeper will without doubt find much of interest in this line in forth-coming numbers.

A COPY of this number of the journal will be sent to many of our ministers who are not subscribers. It is earnestly hoped that such will give it a careful reading, and take into thoughtful consideration the place which this paper fills in the cause of truth.

The Lord is giving us wonderful light on the subject of health reform, and our workers who are in the field trying to preach the whole gospel and lift people up to the Bible standard, physically as well as spiritually, surely cannot forego the help and encouragement which they will find in the GOSPEL OF HEALTH.

THE friends of the GOSPEL OF HEALTH and *Good Health* will be glad to learn that we have decided to renew our offer to club the two journals together for \$1.00. This proposition is made especially in the interests of our people, who really need both these journals in order successfully to carry on medical missionary work of any kind. Hence it is limited to *Review and Herald* subscribers.

WE confidently expect a hearty response to this offer, which will probably not continue long. The price of *Good Health* alone is \$1.00, and that of GOSPEL OF HEALTH, 40 cents. This gives you both for the price of one. Of course no commission or premiums can be allowed on such subscriptions.

WE PROPOSE TO ORGANIZE  
**A SCHOOL OF HEALTH**

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- Cultivated Deformities.**
- Healthy Homes.**
- First Aid to the Injured.**
- Special Physiology and Hygiene for Men.**
- Special Physiology and Hygiene for Women.**
- Social Purity, etc.**

If the interest is sufficient to warrant the effort, we will send an organizer at once to form a club. Each club or school should consist of one hundred members. For further particulars, address,

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# Nebraska Sanitarium



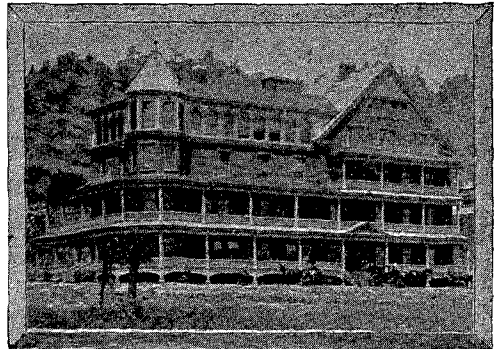
A. R. HENRY, President,  
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### MENU.

#### BREAKFAST

- Pears
- Granose Flakes with Maltol
- Whole Wheat Puffs
- Toasted Whole Wheat wafers
- Wheatose with Cream or Nut Cream
- Sliced Tomato
- Blackberry Toast

#### DINNER

- Cream of Corn Soup
- Wax Beans
- Potato Stewed with Nuttose
- Escalloped Egg Plant
- Crystal Wheat with Cream or Nut Cream
- Cocoanut Crisps
- Graham puffs
- Stewed Fruit
- Bromose Caramel
- Apple Tart
- Caramel-Cereal