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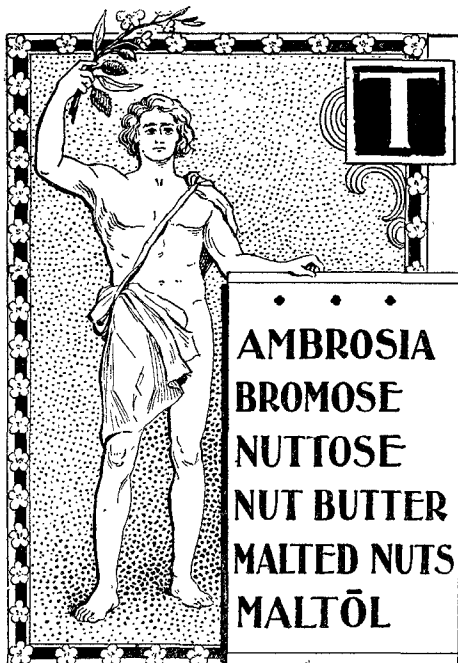


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Just a Taste.



Following are the opening words of the chapter on the Mother's Office:—

"The best result which I can wish to obtain from this discussion would be to bring to the discouraged mother, who has no heart in her work, such an understanding of the dignity of her office that she shall take on enthusiasm, as the old apple tree takes on bloom in May, and breathe out rejoicing like a sweet odor." Page 21.

Referring to ways of studying the child, the author has this to say, among other things:—

"Set him in the midst of simple things; never any costly, intricate contrivances. Intricate things teach him destructiveness, because he cannot endure ready-made combinations. If he has a bright mind, and you put these ready-made combinations into his hands, the very first thing that he must do with them will be to reduce them to simple beginnings, from which he can proceed to his own methods in combination. Give him therefore the most simple beginnings,—blocks of all sorts, the scraps from shop and factory,—and see what he will do. Does he combine or scatter? build and throw down, and then abandon? build, TAKE, or THROW down, and rebuild? In rebuilding, does he follow the first idea, or a new one? Does he build high or low, large or small? In abandoning his building, does he sulk with discouragement, or go cheerfully to something new? Playing with a pan of earth or a sand heap, does he dig holes, or make heaps? In digging holes, does he lay the refuse carefully in a heap, or does he throw it hither and yon?" Pages 153, 154.

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The Gospel of Health

VOL. II.

BATTLE CREEK, MICH., U. S. A., MAY, 1898.

No. 5.

HEALTH REFORM: WHAT IT IS, AND WHAT IT IS NOT.

BY J. H. KELLOGG, M. D.

FOR more than fifty years the subject of health reform has been agitated in this country; hence there are now few localities in which it has not been heard of, and nearly every town contains one or more who claim to be believers in the doctrines which it inculcates. But unfortunately, the opinions held with reference to this movement are more generally erroneous than otherwise; and, consequently, the judgment of its merits is often a mistaken one, being founded in error and prompted by prejudice. In order to disabuse the mind of the reader who may have been thus biased, we will briefly describe

WHAT HEALTH REFORM IS NOT.

Like every other great reform, this movement has its quacks, tyros, extremists, fanatics, and pretenders, as well as its true, consistent advocates and adherents. On this account it is always liable to misrepresentation before the public, and so receives stigma and opprobrium which may be justly due to individuals, but in no proper sense attaches to the system. By far the greater share of this reproach arises from the eccentric and fanatical freaks of narrow-minded individuals who seize upon a single idea, make it a hobby, and allow it to carry them to such ridiculous extremes that they are made the legitimate laughing-stock of all sensible people, and are subjected to the mortification of

ignominious failure. We earnestly protest against the consideration of such individuals as proper representatives of health reformers in general. Nor can they be considered as the natural result of the principles of the system, any more than gluttons are the natural result of eating, or religious enthusiasts of the principles of Christianity.

"Cold-water cure," "hunger cure," and like epithets are misnomers when applied to the system comprehended by the term "health reform." They are appropriate names for certain branches of the subject; but neither one of the terms includes the whole.

It must not be supposed that everything which lays claim to connection with health reform can support such a claim. Many who profess to advocate the system are as ignorant of its principles as are the great majority of those who most bitterly oppose it. In considering the subject let us put to the test of careful scrutiny and comparison with true principles every proposition before accepting it.

WHAT HEALTH REFORM IS.

Health is one of the chief requisites of happiness. As such, its preservation has always been an object of the greatest solicitude with all people. Still more earnest and untiring have been the efforts of mankind in their vain search for some panacea or philosopher's stone which would effectually eradicate every disease and cure every ill. Few value health as they should until disease has invaded their system, and made them physically bankrupt. Then they realize their loss, and eagerly seek to regain their treasure.

Health reform is of equal interest to both classes : to the well it offers the means of procuring immunity from sickness, and prolonging life to the utmost limit of human possibility ; to the suffering invalid it offers the only true means of successfully resisting the advances of disease, and extends a prospect of recovery to all but those whose physical natures are hopelessly depraved. The object of health reform, then, is really twofold, (1) the preservation of health and the prevention of disease ; (2) the restoration of health, or the treatment of disease.

Like every other object in the universe, man is a creature subject to law ; and being the highest of all created beings, he is the most fully amenable to law. Man's moral nature is subject to moral law ; his mental faculties are governed by the laws of mind ; and his physical nature is regulated by physical laws. These laws are not mere arbitrary enactments ; they are immutable principles, which are founded in man's nature, and exist as necessary consequences of his existence. When any of these laws are transgressed, the penalty — disease — inevitably follows.

It is a fully established fact that health is only to be preserved and disease prevented by a strict adherence to the laws upon which it is dependent. To inculcate a knowledge of these laws is one of the prime objects of health reform. That such a reformation is necessary is a fact too plain to require demonstration ; for do we not see on every hand the evidences of violation of nature's laws ? Whence come the thousand maladies of mankind except as penalties for transgression ? Health reform shows the relation between the transgression and the penalty, between wrong habits and disease. It points out the causes of disease and premature death, and teaches how to avoid them and so preserve health and prolong life.

Health reform takes from a man nothing that is really good. It deprives a person of no real pleasures. On the contrary, it enables him to appreciate pleasures and enjoyments of which he never dreamed. It corrects his bad habits, and educates him in good ones. It shows him the depravity of his artificial life, and restores him to natural, normal relations with his surroundings. In short, health reform includes and supports everything clean, healthy, wholesome, and desirable, and only repudiates that which is abnormal, unwholesome, destructive, undesirable, and unhealthful.

HARD work is the very bloom of health, but worry is a grim grave-digger's spade.— *Sel.*

SINFUL INDULGENCES.

BY MRS. E. G. WHITE.

CHRIST removed every obstruction that would hinder man from returning 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 to 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 ; but by deceiving man so that he will transgress the laws of nature in eating and drinking, which is transgression of the law of God, he can gain control of the will, and thus overcome him.

Here is where the subject of intemperance grows into importance. Here is where Satan works to confuse minds so that they cannot discern sacred things from common ; cheap things are placed on a level with sacred ; animalism is strengthened, the higher powers weakened.

The physical and mental condition of 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 future generations. Satan knows this very well, and it is through this hereditary transmission that he is perpetuating his work. Those who indulge the animal passions and gratify lust will surely stamp upon their offspring the effects of their debasing practises, and the grossness of their own physical and moral defilement. Let the husband and wife in their married life prove a help and a blessing to each other. Let them consider the cost of every indulgence in intemperance and sensualism. These indulgences do not increase love, they do not ennoble and elevate. By physical, mental, and moral culture, all may become co-workers with Christ. Very much depends upon the parents. It lies with them to decide whether they will bring into the world children who will be a blessing or a curse. The father and 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 descending toward the brute creation, rather than ascending to work in harmony with Jesus Christ to restore the moral image of God in man.

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. Benumb not, by intemperate habits, the faculties that God has given for wise improvement. Touch not, taste not, handle not, spirituous liquors in any form. But intemperance does not stop here; 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 penalty, and in thus sinning 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.

God calls for reform in our churches. Appetites are cherished that are low and debasing, and entirely unnatural. Satan is playing the game of life for every soul. He is seeking to brutify humanity, 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 slavery that destroys 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.

APPETITE AND SENSUALITY.

A WRITER has well said, "Keep yourself from opportunities, and God will keep you from sin." Parents who encourage their children in the use of flesh foods, or who do not exclude such articles from the dietary of their children, are themselves to a considerable degree responsible for the departures from purity which are so often charged to the influence of

companions, or to pure wantonness. A diet which tends to excessive excitement of brain and nerves, makes opportunities for impurity in children from which only a constant miracle can save them. This same principle applies to older persons as well as to children.

Purity of mind is a condition quite incompatible with gluttonous habits in eating. The pages of history are crowded with facts which clearly show that the successive degeneracy of each of the nations which ruled the world began with luxuriousness in diet.

In the sacred Scriptures, simplicity in habits of life and purity of character are everywhere associated. While leading the simple life of a shepherd lad, David developed those elements of character which fitted him to become the greatest among all the kings of Israel. John the Baptist found in the natural products of the wilderness a bill of fare the simplicity of which comported perfectly with the purity of his divine mission; and by his forty days' fast in the wilderness, our Lord taught us a most important lesson respecting the necessity for bringing the appetite under full subjection.

A failure to control the appetite is one of the first steps in the direction of sensuality. The appetite must be trained to be the subject, and not the master. This training must begin at a very early period of life. Unnatural appetites are much less often inherited than is generally supposed. Depraved appetites are most commonly the result of improper training in early childhood, perhaps it might more properly be said in early infancy. I have often been distressed, horrified, in fact, at the sight of a parent giving a child its first lesson in dietetic depravity, by placing in the mouth of the little one a bit of rare roast beef, a piece of bread covered with rich meat gravy, or potatoes well buttered and peppered. A young child has at first no liking for such food, and turns away in disgust. It is only by repeated persuasions that the child can be induced to soil his lips with such unnatural diet. By and by, however, a perverse appetite is developed, and with the unnatural craving comes a dislike for those natural, wholesome, bland, and simple foods which the Creator gave to man for his bill of fare, and which nature supplies so bounteously.

A child should be trained to eat and relish whatever is best for him to eat, and to refrain from eating whatever is unwholesome. The question so often heard at the dinner table, "Jamie" or "Mary, what would you like?" is a preliminary lesson in impurity. The sense of taste was given us by the Creator, not

for mere animal enjoyment, but to enable us to distinguish between wholesome and unwholesome foods, and as an aid to good digestion. When it is divorced from this, its natural and physiological purpose, it becomes a source of mischief. To eat for the mere pleasure of eating is a sin against nature, and an abuse of a God-given faculty.—*J. H. Kellogg, M. D., in "Social Purity."*

THE SECRET OF GOOD LIVING.

BY G. C. TENNEY.

THE secret of long life and of freedom from the ills of life is not hidden away in the recesses of some occult science. Our wise and beneficent Creator would not hide from the eyes and understanding of his children a subject of such vital importance, nor limit the knowledge of its principles to a few learned men. The doctor is generally supposed to "know everything;" and in common parlance one of the direst calamities into which a suffering mortal can be plunged, takes place when "doctors disagree."

The mysterious wisdom that lurks, or perhaps clusters, around the venerable calling of Esculapius has for ages been a bugbear of awe to ordinary mortals, who are ready to believe anything the doctor says simply because he says it. Certainly he must know; he's a doctor!

The awful secrets contained in those little papers, folded so deftly, and turned up at both ends, "to be taken with a teaspoonful of water once in six hours," or corked up in a mysterious bottle, "two teaspoonfuls to a dose," are sufficient warning to the poor sufferer never to dare to ask what the matter is, or what he is to take them for. Should his temerity overleap that barrier, there is another that he cannot so easily get over; it is a shake of the head, or a mysterious air of a cult that is far and away beyond the reach of the ignorant masses.

But this pretended mystery is the flimsiest mask. God has written the so-called secrets of health and happiness upon tablets so plain that the wayfaring man may not err, though he be not a physician. Here are some prescriptions given by heavenly wisdom: "What man is he that desireth life, and loveth many days, that he may see good? Keep thy tongue from evil, and thy lips from speaking guile. Depart from evil, and do good; seek peace, and pursue it." Another is: "Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou

cover him; and that thou hide not thyself from thine own flesh? Then shall thy light break forth as the morning, and thine health shall spring forth speedily." Breaking off evil habits, ceasing to do evil, and learning to do well, are the greatest "regulators" on earth. Getting one's mind off his own troubles, and caring for others who need our help, is a mighty tonic.

Here is another recipe for prostration: "Casting all your care upon Him, for he careth for you." This is a wonderful sedative. Another, a stimulant: "Pleasant words are as an honeycomb, sweet to the soul, and health to the bones." Here is a general prescription: "If thou wilt diligently hearken to the voice of the Lord thy God, and wilt do that which is right in his sight, and wilt give ear to his commandments, and keep all his statutes, I will put none of these diseases upon thee."

In olden time the presence of Jesus was a boon to sufferers. The unnumbered multitudes who received healing from his hand were but the vanguard of a countless host who have, or might have, since then received strength and comfort from the same pitying Saviour. The condition upon which he effected his cures were few and simple—a clean, pure life, and faith in God. No better code of healing was ever invented. A life that is right, and a calm, peaceful trust in God as the author and restorer of life and health, are still and forever the fundamental conditions of happiness.

Curative agencies do not lie outside of these conditions. The work of curing the sick is but a work of restoring that which was lost. This is what Jesus came to earth to do. Restoration means a retracing of our wanderings; it may include a re-climbing of our down-hill digressions; it certainly starts where all the rest of the gospel begins, at repentance and reformation.

A GOOD OLD AGE.

BROTHER JOHN G. JONES, of Unity, N. H., recently passed away at the advanced age of 102 years. On learning of the death of this brother, GOSPEL OF HEALTH wrote a letter to his daughter, Mrs. M. S. Freeto, inquiring into the habits and manner of life of her father. The following is in substance the reply received:—

"My father lived a temperate life. He never used alcoholic liquor of any kind. He used tobacco in his younger days, but gave it up in 1852, being convinced of its hurtful character. Tea was given up soon aft-

erward. Coffee he never used. Of meat he partook very sparingly.

“He embraced the doctrine of our Lord’s soon coming in 1842, and nine years later, in 1851, he began to observe the Sabbath, which he has kept faithfully ever since, together with all other points of the present truth.

“He retained his mental faculties to the very last. Only a few days before his death he was found explaining some points of Bible truth to a friend who had called to see him.”

Brother Jones’s work was carpentry and farming. No doubt this had considerable to do with the great age he was able to attain. It would be hard to choose two more healthful occupations. Abundance of physical exercise in the open air is a sure means of building up the vital forces.

The Bible tells us that the wicked shall not live out half their days. Unfortunately, the same has often been true of the righteous. It does one good to see one now and then round out a full hundred years of service for the Master.

SOMETHING FOR OYSTER EATERS.

BY E. J. WAGGONER, M. D.

RECENTLY “a large and influential deputation waited upon Mr. Chaplin at the Local Government Board Office, in order to impress upon him the need for legislation, in order to put a stop to the poisoning of the public by oysters and other shell-fish cultivated in close proximity to, or actually under, discharges of sewage.”

The movement originated in Brighton, England, and the deputation was headed by the leading citizens of that town. That which has specially stirred them up to action is the fact that the reputation of Brighton as a health resort, is suffering, and is likely to be entirely destroyed, because of the increase of disease due to the eating of contaminated oysters.

That it is no light matter is shown by the statement of Dr. Newsholme, the local medical officer, who has instituted special inquiries as to the origin of numerous cases of typhoid fever, “with the result that he found the popular consumption of sewage-contaminated oysters to be largely responsible for them.”

“Sir John Blaker, mayor of Brighton, said his corporation had received the active support of twenty-seven large towns in this matter, and the London County Council had passed a resolution approving their action. At Brighton it was felt that the number

of deaths was much larger than it should be, and the medical officer found that one death out of every three from that disease was due to contaminated oysters. That was an astounding statement, but it was absolutely true. It was not suggested that the position was peculiar to Brighton, but that town has taken the lead in this movement, on account of the local discovery.”

“Dr. Newsholme said, besides the known cases of typhoid at Brighton from oyster eating, it was believed that many visitors went home to die from the same cause. This was a matter which concerned the poor as well as the rich, because if the former were not very large consumers of oysters, they certainly were of mussels, cockles, and periwinkles in enormous quantities, and these humbler kinds of shell-fish were as capable of spreading disease and death as contaminated oysters. In London the consumption of all sorts of mollusks was very large. He might add that he had received letters from Sir William Broadbent and other eminent medical men quite confirming his own view. . . . Moreover, the danger was all the greater because oysters swarming with typhoid germs might appear quite sound to the naked eye.”

“Dr. Hope, medical officer of Liverpool, said that it was incontrovertible that much of the shell-fish sold there was impregnated with sewage.”

“Dr. Niven (Manchester) said that one tenth of the cases of typhoid in that city were traceable to such food.”

“Dr. Collingradge, the medical officer for the port of London, confirmed what had been said as to the danger to the poorer classes from the consumption of contaminated cockles, mussels, and periwinkles,” and spoke of the vast number that were consumed in London, frequently in a raw state.

The *Chronicle*, from whose report the foregoing items are taken, says editorially that the oyster “actually thrives at the mouths of sewers, provided the sewage is somewhat diluted with salt or brackish water. It is certain that hundreds of thousands, which are as deadly as a cup of sewage, are consumed unsuspectingly all over the country.”

We have quoted thus at length, because the matter is serious, and one that concerns the lives of hundreds of thousands of people in England. The names and positions of the men who made these statements are sufficient guarantee that the danger is real. If the case were not very serious, it is certain that these men would not talk so about their own towns, and ask for legislation.

What we wish especially to call attention to in this connection is the promptness with which men will call upon the government to do what they could do for themselves infinitely better than the government could. In fact, the matter can be remedied in no other way than by individual action. Goldsmith well said : —

“How small of all that human hearts endure,
That part which laws or kings can cause or cure;
Still to ourselves in every place consigned,
Our own felicity we make or find.”

And he could with equal truth, if not with equal beauty of expression, have said bodies and souls as well as hearts.

This call for legislation to prevent the danger from eating oysters and other shell-fish, is a striking example of how men will deliberately violate the law of God, and then ask the government to save them from the consequences. For any person who would refrain from eating oysters, mussels, etc., could go to Brighton or any other place with no danger whatever from typhoid fever, even though all the shell-fish were deliberately fed on sewage.

“But think what a loss it would be if people were deprived of such a rich food supply as shell-fish!” some one will say. Such a loss would be a great gain. No one would suffer from lack of food, for the Almighty has richly provided food that is wholesome, and from which there is no possible danger of contamination. “He causeth the grass to grow for the cattle, and herb for the service of man ; that he may bring forth food out of the earth.” Ps. 104 : 14. In the beginning God appointed to man his food, stating expressly that it was “every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed.” Gen. 1 : 29. And notwithstanding the curse has diminished the productiveness of the ground, and has caused many poisonous plants to grow, the earth yet brings forth far more than enough of the most delicious and wholesome food to supply the utmost wants of every creature on it.

Afterward, for the same reason that God allowed polygamy, namely, the hardness of men’s hearts, he allowed men to use flesh as food ; but out of regard for their welfare he set certain safeguards, to diminish the evil as much as possible. Of water creatures, he said, “All that have not fins and scales in the seas, and in the rivers, of all that move in the waters, and of any living thing which is in the waters, they shall be an abomination unto you.” Lev. 11 : 11. If people would heed this plain precept, they would not be

in the slightest danger, even though all the shell-fish in the world were full of typhoid germs.

The real trouble is one that cannot possibly be reached by legislation, even supposing that the government succeeded in securing the removal of all oyster beds from the immediate presence of open sewers. Why not? — For the reason that is unconsciously suggested by the *Chronicle*, in the statement that the oyster “actually thrives at the mouths of sewers.” And why so? — For the very same reason that a buzzard would thrive on the offal from a slaughter-house ; viz., because it is a scavenger.

If the oyster were removed from access to sewage, it would live on what refuse matter it could find elsewhere. Even allowing all that is claimed by the advocates of a flesh diet, the oyster is no more fit to be eaten than is the buzzard or the hyena.

We might remark on the advantage which the buzzard and the hyena have over the oyster as an article of food, in that if the former were eaten, only certain parts of the animal would be devoured, whereas the oyster is swallowed entire ; but we leave that phase of the subject for the reader’s own meditation. Enough has been said to show that if those learned physicians and influential men would turn their attention and strength to teaching the people to obey the laws of God, they would accomplish far more for their welfare than all the legislatures in Christendom can do.

God’s laws are not arbitrary, but they are for the good of mankind. There is reason in them. He gave man only the products of the ground as his diet, because that was and is altogether the best for him ; and when men persisted in eating that which was not designed for them, then God mercifully indicated what could be eaten with the least danger, and what was wholly harmful. If men would be warned by his commandments, they would find that “in keeping of them there is great reward.” Ps. 19 : 11.

Hear the words of wisdom : “My son, attend to my words ; incline thine ear unto my sayings. Let them not depart from thine eyes ; keep them in the midst of thine heart. For they are life unto those that find them, and health to all their flesh.” Prov. 14 : 20–22. — *Present Truth*.

ALWAYS treat a common cold with great respect. — *Popular Science News*.

NOTHING conduces more to health than abstinence and plain food, with due labor. — *John Wesley*.

HEALTHFUL DRESSING.

BY MARY A. STEWARD.

IN response to inquiries which have come to us in regard to dress,—how to dress healthfully, substitutes for the corset, etc.,—the following facts and suggestions are presented:—

It is coming to be recognized by the leaders of fashion, as well as the medical profession, that the corset is one of the greatest foes to the health of woman, and vigorous efforts are being made to establish a more healthful style of dress. Various clubs in our large cities, having for their object the emancipation of women from the thralldom of conventional dress, have agitated the subject through the length and breadth of the land. Rainy-day dresses, bicycle suits, riding habits, and other costumes gotten up for special purposes, have taken a firm hold of the American woman, and she is now free, so far as public sentiment is concerned, to adopt almost any style of dress which her fancy may dictate, without fear of unpleasant comment or criticism, provided she dresses neatly and becomingly.

In the chaos of ideas in regard to dress at this time, the Lord has not left his people entirely to their own devices. A recent testimony from Mrs. E. G. White, dated July 4, 1897, contains these words of instruction:—

“Let our sisters dress plainly, as many do, having the dress of good material, durable, modest, appropriate to the age.”

“The plain, simple style of dress now worn, made in the most healthful way, demands no hoops, and no long trails, and is presentable anywhere.”

“No one precise style has been given me as an exact rule to guide all in their dress. . . . Try your talent, my sisters, in this essential reform.”

Again she describes the dress as “plain, unadorned, simple, neat, proper, that does not in any way make them [the wearers] odd or singular.”

“Nothing in the line of dress is to divert the mind away from the truth. . . . All who devote their time and thought and affections to dress deny Christ. . . . Their outward apparel hangs out the sign of their service.”

The healthfulness of the dress is its essential feature, and to secure this has been the aim of the Dress Department of the Battle Creek Sanitarium. The gowns there made are in nothing visibly peculiar or odd. The human form, uncorseted, is the model,

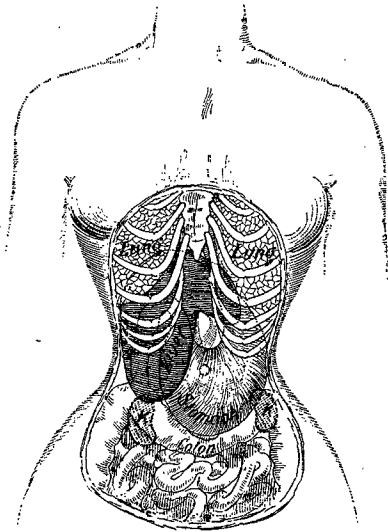
and the dresses are so fashioned as to give the freest play to every organ and muscle of the body. Not a sign of constriction is felt from neck to heels; the lungs have full play, the arms are not pinioned, and the waist muscles, which become so weak and flabby encased in the stiff corset, are full and strong, and need no assistance in holding the body erect.



THE ELIZABETH GOWN.—DESIGNED AT THE BATTLE CREEK SANITARIUM DRESS DEPARTMENT.

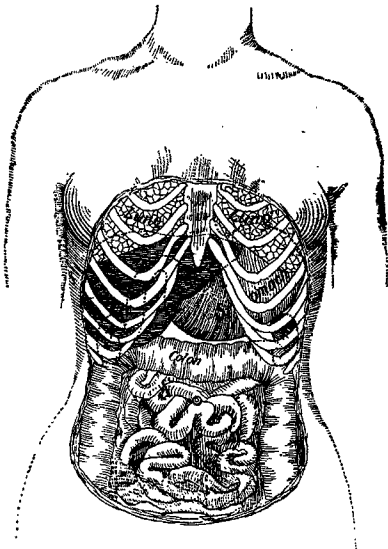
The Elizabeth gown, shown in the accompanying cut, is one of the dresses produced here a short time ago. But as the dress is only a small part of the “dressing,” one must begin with the undergarments in order to secure healthful results. In the first place, the correct poise of the body must be acquired. The following brief directions enable any one to acquire it:—

Stand with the back against some flat surface, as a door or the wall, if it has no base-board, letting the shoulders, hips, and heels touch the surface. Tip



POSITION OF THE INTERNAL ORGANS IN A CORSET-DEFORMED FIGURE.

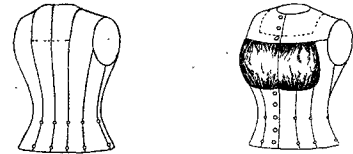
the head back till the top touches the wall, which will force the shoulders away from the support. Bring the head forward into the natural position again, being careful to retain the position assumed by the chest and shoulders.



POSITION OF THE INTERNAL ORGANS IN THE NORMAL FIGURE.

The cuts herewith presented give a vivid idea of the difference between the perfect poise of a normal figure and the position of a form distorted by tight lacing.

The first garment worn should be a union suit of material suitable to the season. These suits can be obtained of knit goods in cotton, silk, Lisle thread, or wool, and paper patterns for muslin ones can be obtained of the Dress Department of the Battle Creek Sanitarium. Over this garment is worn a waist and short skirt. The Freedom waist shown herewith is the best substitute for the corset ever offered. Pat-

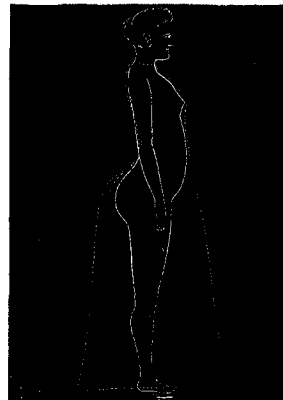


THE FREEDOM WAIST.

terns of this also can be obtained from the above address.

To the lower row of buttons on this waist is attached the short skirt with yoke, and to the upper row, a single light petticoat, which completes the outfit of undergarments.

An amusing incident occurred recently in the Dress Department parlors : —



A WOMAN WHO NEEDS NO APPENDAGES.



A MADE-UP FIGURE.

“I can not wear this waist of yours,” exclaimed a patient, as she entered the rooms with a Freedom waist. “I absolutely can not feel that I have any thing on.”

“If you had studied for a whole week, you could not have said anything to please me better. For three years I have been working to get just that effect,” answered the genial mistress of the department.

This lady had worn a corset so long and worn it so tightly that when the restrictions were at last removed, the weak, unused muscles, cramped and crippled out

of all semblance of natural vigor, cried out that they could not support the body. The sudden release was such a surprise to the hitherto artificially supported tissues that they could not at once accustom themselves to the new conditions. It would take months of training to develop the wasted muscles so that they would need no assistance in supporting the vital or-

still confine themselves to close and poorly ventilated rooms. What wonder, then, that they begin to lose appetite and break down in health? Far better would it be to neglect some of the book knowledge in order to retain health and strength.

It is a great mistake to cultivate the mind at the expense of the body. A sound body is required for a sound mind, but when we wilfully neglect the laws of health, we can have neither. Students should take regular exercise in the open air. This is a splendid season of the year to study nature. Now the buds are swelling fast, and soon will unfold into velvety green leaves, clothing the trees in vernal beauty. Now the birds sing their sweetest songs, and their merry carols can be heard from early morning until sunset. Time spent out of doors studying God through the wonderful works of nature will never be regretted. A brisk morning walk, before taking up the studies of the day, is the best medicine that can be prescribed. It will clear the mind and give health and vigor to the body, and afterward the mind will be better able to comprehend the studies of the day.

Parents should take the proper precautions to prevent overstudy on the part of the children. Better have not quite so high marks in school, and retain the rosy cheeks, bright, sparkling eyes, and strong lungs. The merit system in our public schools has ruined the health of hundreds of the most promising children.



FREEDOM WAIST AND SKIRT.

gans which had been crowded up and crowded down to give that wasp-like form so much desired by the fashionable world.

We have since learned that this same lady, after returning home, has laid aside her corset, and is giving her body a chance to recover from its deformity.

HEALTH HINTS FOR STUDENTS.

BY A. B. OLSEN, M. D.

THE spring of the year finds many students mentally worn and weary from overstudy and close confinement. At this time, too, the studies increase in number as a rule, and demand more and more time. So instead of availing themselves of the beautiful mild days to spend much time out-of-doors in the fresh air, they

THE GOSPEL IN THE KITCHEN.

EVERY room in a Christian home should be full of the blessed gospel, but none needs its sacred, hallowing influence as much as the kitchen. Here the most important work of the house is done, here the weightiest responsibilities center. If gospel principles prevail in the kitchen, causing food to be prepared which will properly nourish and build up our bodies, it is usually safe to predict that peace and harmony will reign in the other departments, and it will be a happy home.

There is joy in working in a gospel-filled kitchen. It is always sweet to work in the presence of the Master. David recognized this when he said: "In thy presence is fulness of joy: at thy right hand there are pleasures forevermore." It is the privilege of every Christian mother to realize divine help and guidance in all the little details of her work. Nothing that she does is unimportant in God's eyes. His loving care is exercised over the very smallest things;

his ear is open to every cry of need ; his power and resources are unlimited.

While preparing food to place on the table, how appropriate to let the mind dwell upon the power and goodness of God as shown in the creation of the human body. What a perfect machine the stomach is, how strong and yet how delicate ! What a marvel is the whole digestive system ! Truly we must exclaim, "Thy works, O God, are past finding out." If the mother's mind is occupied with these thoughts while attending to kitchen duties, she is not likely to do the work in a careless, slipshod manner ; neither will it any longer be wearisome drudgery, but rather a Heaven-appointed task, to be performed in the spirit and strength of the Master, and bringing to the faithful doer its own rich reward.

The gospel of cleanliness is closely akin to the gospel of grace. So if we would have Jesus with us in the kitchen, let us, first of all, keep it sweet and clean. Order and neatness are essential. Everything should have its place, and be kept there unless in use. "Let all things be done decently and in order."

The food materials selected should be of good quality. This is always the cheapest plan in the end. In preparing for the table by cooking, the needs of the stomach should be considered, not the cravings of a perverted appetite. By dint of perseverance unnatural cravings may be subdued, and then, when the appetite has been brought back to its normal state, it may be relied upon as a correct guide.

In general, the most wholesome foods are those which are most simply prepared. Thus it is one great advantage of gospel health reform that it greatly lightens the mother's work in the kitchen, giving her some leisure that may be put to other uses.

A good meal need not consist of a large variety of dishes. There are two disadvantages in elaborate fare : in the first place, the system cannot well take care of many different kinds of food at one time ; in the second place, the appetite is tempted by the large variety of viands, and more food is taken than the system requires, causing waste of valuable food material while many are suffering from want, and involving a further waste of energy in expelling the surplus from the system.

The following menus are designed to give some suggestions for simple meals which will be within the reach of every mother who reads GOSPEL OF HEALTH, and which, if properly prepared, will afford abundant nourishment to the system without deranging the digestive apparatus :—

BREAKFAST.

Oatmeal with Nut Cream or Dairy Cream
Berry Toast
Graham Rolls Fruit Crackers

DINNER.

Stewed Beans
Rice Soup, served with Zwieback
Graham Bread
Apples, fresh or stewed
or
Whole-wheat Bread
Baked Potato with Brown Sauce
Stewed Split Peas

In giving the following recipes, we would call attention to the fact that nut cream may in all cases be used in place of dairy cream, and is more healthful. It is prepared by mixing one part of peanut butter with three parts of water. For those who live in cities, nut cream has the further advantage of being less expensive.

Berry Toast.—Canned strawberries, blueberries, and blackberries may be made into an excellent dressing for toast.

Turn a can of well-kept berries into a colander over an earthen dish, to separate the juice from the berries. Place the juice in a porcelain kettle, and heat to boiling. Thicken to the consistency of cream with flour rubbed smooth in a little water ; a tablespoonful of flour to the pint of juice will be about the right proportion. Add the berries, and boil up just sufficiently to cook the flour and heat the berries ; serve hot. If cream for moistening the zwieback is not at hand, a little juice may be reserved without thickening, and heated in another dish for this purpose ; or, if preferred, the fruit may be heated and poured over the dry zwieback without being thickened, or it may be rubbed through a colander as for apricot toast.

Stewed Beans.—Soak a quart of white beans in water over night. In the morning, drain, turn hot water over them an inch deep or more, cover, and place on the range where they will only just simmer, adding boiling water if needed. When nearly tender, add salt to taste, a tablespoonful of sugar if desired, and half a cup of good sweet cream. Cook slowly an hour or more longer, but let them be full of juice when taken up, and never cooked down dry and mealy. They are also excellent prepared thus without the addition of the cream.

Plain Rice Soup.—Wash and pick over six table-spoonfuls of rice, put in an earthen dish with a quart of water, and place in a moderate oven. When the water is all absorbed, add a quart of rich milk, and salt if desired; turn into a granite kettle, and boil ten minutes, or until the rice is done. Add a half cup of sweet cream, and serve. A slice of onion or a stalk of celery may be boiled with the soup after putting into the kettle, and removed before serving, if desired only to flavor.

Fruit Crackers.—Prepare a dough with one cup of cold sweet cream and three cups of graham flour, knead well, and divide into two portions. Roll each quite thin. Spread one thickly with dates or figs seeded and chopped; place the other one on top, and press together with the rolling-pin. Cut into squares, and bake. An additional one fourth of a cup of flour will doubtless be needed for dusting the board and kneading. A dough prepared with ice-water and the yolk of an egg, may be used for these crackers, if preferred.

Brown Sauce.—Heat a pint of thin cream, and when boiling, add half a teaspoonful of salt and two table-spoonfuls of flour browned in the oven, and rubbed to a smooth paste with a little cold milk. Allow it to boil rapidly, stirring constantly until thickened; then cook more slowly, in a double boiler, for five or ten minutes. If desired, the milk may be flavored with onion before adding the flour. This makes a good dressing for potatoes.

THE FRESH-AIR CURE FOR BABIES.

AN interesting experiment, which proves the value of fresh air, even for the very young and delicate children, was tried in a well-known babies' hospital. All the sick babies that were suffering from chronic indigestion and lack of nutrition, and who would not improve in spite of good food, perfectly ventilated rooms, and careful bathing, were taken to the top ward of the hospital, where all the windows were wide open, wrapped as for the street, and put in their perambulators. They were kept in this room from two to four hours daily, and soon showed a marked improvement. Their cheeks became rosy, they gained in weight and appetite, and would often fall asleep and remain so during the whole time they were in the air. Very delicate children had bags of hot water

placed at their feet during cold weather. It is recorded in the account of this experiment that not one child took cold as a result of it.—*Farm and Fireside.*

GOD'S POWER IN SIMPLE REMEDIES.

BY DAVID PAULSON, M. D.

God has locked up tremendous power in the simplest things of nature. A few insignificant seeds, dropped between two curbstones, may, by and by, when the power within them has been unlocked, spring up into mighty trees, and force these ponderous rocks apart. The solid pavement, which a hundred men could not have lifted, is, little by little, giving way to the power in the roots of a growing oak-tree.

This mighty power is stored up in all God's agencies. There are possibilities in a fomentation of which we have little dreamed. The same is true of every one of these simple treatments. We are only permitted to see a little of it because we have not been so fully given up to God that he can trust us with all that he has locked up within them. The mingling of prayer with our treatments puts us in such a state of mind that God can give us a glimpse of what he is willing to do with these things.

A mother may attempt to lead a child across the floor; but if the child struggles and tries to dig its heels into the carpet, she will make slow progress, and yet she may succeed. So we may go on and outwardly practise right habits of living, using fomentations, massage, electricity, etc., and yet in our very hearts be so opposed to God that we are in the same attitude as that child. God compels us all to breathe a little; but suppose we take a full, deep breath, we may in this way take in five or six times as much air as we usually do. So when we take in a breath of health, by mingling prayer and the thought of glorifying God with what we are trying to do, how much more can be accomplished.

We have wondered at the marvelous success of those who have gone to distant fields and used a few of these simple remedies, and have thought that in some way God had put a special miracle into them for their benefit; but that same miracle is in every one of those treatments when applied in our homes and institutions. All that is necessary is for us to be as thoroughly submitted to God as are these consecrated workers who go single-handed and alone to distant fields; then we shall see much greater results attend all our efforts to benefit our fellow men.

“THE PRAYER OF FAITH SHALL SAVE THE SICK.”

BY D. H. KRESS, M. D.

“FOR as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: so shall my word be.”

A lesson drawn from nature is here made use of to illustrate a spiritual truth. God answers our prayers for daily bread by sending rain on the earth, and causing it to bring forth abundantly. If necessity demanded it, he could cause it to rain bread from heaven,— for in this way he provided for Israel in the wilderness,— or he could send an angel to prepare it, as in the case of Elijah.

In breaking up the soil and sowing seed, we unconsciously exercise faith in the One who gives the increase; in fact, sowing is in itself a prayer of faith, and the prayer of faith is always answered. The one who sows bountifully manifests great faith, and therefore reaps bountifully. The amount of faith we possess is proportionate to the efforts put forth. To pray and not sow is to pray without faith, therefore no answer can be expected to such prayers.

In all our petitions we must recognize nature's laws, and work in harmony with them, in order to expect results. In fact, the object of prayer is to bring us into harmony with such laws. Prayer does not change God's attitude toward man, for he is always the same, and his thoughts toward us are thoughts of good, and not of evil. “He maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.” (Matt. 5 : 45.) There is no respect of persons with him ; he has no favorites.

Prayer is the opening of the mind to God, to the influence of his Holy Spirit. The Spirit will reprove of sin, and guide into all truth; therefore the man who is taught by it will become familiar with nature's laws, which are God's laws, and will live in harmony with them. We are told that the effectual fervent prayer of the righteous availeth much; not that it moves upon God's sympathies, and changes his attitude toward us, but it changes our attitude toward him by leading us to obey his laws.

Suppose the writer should be called to pray for a sick man, and should find him in a room poorly ventilated, with high temperature, and curtains drawn to shut out all the sunlight possible ; would it not be

presumptuous to ask the Lord to heal the man under these conditions? Would not God lead the one whose mind is open to divine influences to raise the curtains and let in the sunlight, which has healing in its beams, and to open some of the windows and allow the breath of God, the life-giving air of heaven, into the room? The burden of prayer for the sick should be that God may reveal the causes which brought on the sickness, so that they may be removed, and the health be restored. Thus the effectual, fervent prayer of the righteous availeth much, for it not only results in the healing of the sick, but in the confession of faults and sins which before, perhaps, were not considered as faults or sins.

STUDIES IN GOSPEL HEALTH REFORM.

Introductory.— It is purposed in this department to print a series of health studies, treating the subject in the light of the Bible and the Spirit of prophecy, and showing the harmony of both with the principles of true science. These studies are intended especially for use in little reading circles which are being formed in the various churches throughout the land. The questions aim to be fresh, thought stimulating, and suggestive. In the very nature of the case the answers will be more or less incomplete. Hence the advantage of studying the lessons in little companies, thus enabling each member to profit by the experience of others.

We can not emphasize too strongly the importance of mingling earnest prayer and heart searching with the study of these principles. Spiritual things must be spiritually discerned. The Lord holds out to his people at this time a body of truth relating to healthful living which is beautiful in its completeness and perfect adaptation to our wants, but we must have the Holy Spirit in our hearts in order properly to comprehend the subject.

STANDING ON THE MOUNT.

BY DAVID PAULSON, M. D.

1. WHERE will the people of God finally stand?

Ans.— “I looked, and, lo, a Lamb stood on the mount Sion, and with him an hundred forty and four thousand, having his Father's name written in their foreheads.” Rev. 14 : 1.

2. From a spiritual and physical point of view, will they stand on the same mount here on the earth?

Ans.—The fortieth chapter of Isaiah records the message given by John the Baptist, which is to be repeated in these last days, when the glory of the Lord is again to be revealed. This is the message (verse 9): “O Zion, that bringest good tidings, *get thee up into the high mountain*; O Jerusalem, that bringest good tidings, lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, Behold your God!” The Lord is no respecter of persons. If the children of Israel had had the same experience as Moses, they would undoubtedly have gone up into the mountain with him; but their hearts were so full of the golden calves and the sins of Egypt that they could not see God and live. Now the remnant people are to pass through such an experience that they will be able to stand on Mount Zion, as it were, *right here on the earth*, and the message for them is to get up into that mountain, and say, “Behold your God.” They are to demonstrate to “all flesh” what the Lord can do through a people that are *wholly given up* to him.

3. Is writing the name of God in their foreheads simply a spiritual change?

Ans.—“The very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be *preserved* blameless unto the coming of our Lord Jesus Christ.” 1 Thess. 5:23. The remnant people will pass through this experience. The spirit, soul, and body all go through the same preserving process in the people who are going up on Mount Zion, here in this life. “As we give ourselves wholly to Christ, our *countenances* will reflect his image” (Special Testimonies); in other words, the very physical appearance will receive the mark of God. “If man had obeyed the laws of Jehovah in nature, the image of God would have been revealed in him” (“Healthful Living,” paragraph 71). Consequently, the image of God will be revealed in him spiritually and physically.

4. What changes will be taking place in the wicked, spiritually and physically?

Ans.—“He that soweth to his flesh shall of the flesh reap corruption.” Gal. 6:8. The wicked are to sow, and sow more persistently, to the flesh, and thus will be reaping corruption more and more abundantly at the very time that the righteous are sowing to the Spirit, and as a result are reaping life everlasting.

5. While the face of the Christian is taking on the image of God, or the mark of God, what change

will be taking place in the faces of the men who are sowing to the flesh?

Ans.—“He who abuses any organ of the body to gratify lustful appetites and debased passions, will bear testimony to the same *in his countenance*” (“Healthful Living,” paragraph 75).

“Abused nature testifies against all manner of impurity; the *countenance* witnesses to a transgression of natural laws” (Special Testimonies).

“What shall arouse those who claim to be walking in the light that is shining upon the people of God in these last days? A lethargy of unconscious sentimentalism, through indulgence of perverted appetite, a constant submitting of the soul, body, and spirit to moral defilement, is upon the people. Under the marriage vow, which our Creator has instituted, appetite has been perverted and indulged; upon their very *countenance* is *impressed* the sin of Sodom” (Special Testimonies). The same thought is stated definitely in Isa. 3:9: “The show of their *countenance* doth witness against them; and they declare their sin as Sodom, they hide it not.” In other words, in the man who pampers appetite, indulges in lust, and lives out of harmony with God’s laws both spiritual and physical, corrupting physical changes are taking place that will be outlined clearly upon his very face, and this more and more definitely as the end approaches; at the same time the righteous man who is sowing to the Spirit begins to reap, even in this world, life everlasting. He is receiving the mark of God in his countenance, and the preserving process is taking place in his body, of which immortality is the finishing touch.

The saints will be eventually translated for exactly the same reason that Enoch was translated,—because he walked with God. As the wicked man indulges in wrong, the beastly spirit which is being developed within him will work out,—be seen upon his very countenance and be recognized in his acts. In one company mortality is being swallowed up of immortality, and the seal of God is being received; while the other company is reaping corruption, ripening up for the final destruction of the last plagues, and receiving the mark of the beast both physically and spiritually.

6. What great message of truth is to make these principles clear to the people?

Ans.—The third angel’s message, which develops a people who keep all the commandments of God, spiritual and physical, and warns the world against receiving the mark of the beast.

INTEMPERATE APPETITE.

BY G. H. HEALD, M. D.

1. THROUGH what indulgence did man fall?

Ans.—Through the temptation to indulge appetite, Adam and Eve first fell from their high, holy, and happy estate, and it is through the same temptation that the race has become enfeebled. They have permitted appetite and passion to take the throne, and to bring into subjection reason and intellect.—“*Testimonies for the Church*,” Vol. III, p. 139.

Adam and Eve fell through intemperate appetite.—*Ibid.*, p. 161.

2. What effect has this indulgence had on the race?

Ans.—The inhabitants of the Noachian world were destroyed because they were corrupted through the indulgence of perverted appetite. Sodom and Gomorrah were destroyed through the gratification of unnatural appetite. . . . God ascribes the wickedness of Babylon to her gluttony and drunkenness.—*Ibid.*, p. 162.

The same sins of gluttony and drunkenness benumbed the moral sensibilities of the inhabitants of Sodom, so that crime seemed to be the delight of the men and women of that wicked city.—*Ibid.*, p. 163.

3. Is indulgence of appetite still prevalent?

Ans.—The same sins exist in our day which brought the wrath of God upon the world in the days of Noah. Men and women now carry their eating and drinking to gluttony and drunkenness.—*Ibid.*, p. 163.

4. Should appetite be the master?

Ans.—They should ever have the appetite in subjection to the moral and intellectual organs. The body should be servant to the mind, and not the mind to the body.—*Ibid.*, Vol. I, p. 487.

The animal part of our nature should never be left to govern the moral and intellectual.—*Ibid.*, Vol. II, p. 364.

5. What are the effects of overeating?

Ans.—All the food that is put into the stomach from which the system can not derive benefit is a burden to nature and her work. It hinders the living machine. The system is clogged, and cannot successfully carry on its work. The vital organs are unnecessarily taxed, and the brain and nerve power is called to the stomach to help the digestive organs carry on their work of disposing of an amount of food which does the system no good.—*Ibid.*, p. 362.

Thus the brain power is lessened by drawing so heavily upon it to help the stomach with its heavy burden. Nature has worried along with her work,

but is so thoroughly exhausted in consequence, that you have a sensation of goneness, and you think the stomach is asking for more food when in its faintness it is distinctly saying, “Give me rest.”—*Ibid.*, p. 363.

Those who place so much food in the stomach and thus load down nature, could not appreciate the truth should they hear it dwelt upon.—*Ibid.*, p. 364.

And what influence does overeating have upon the stomach? It becomes debilitated, the digestive organs are weakened, and disease, with all its train of evils, is brought on as the result. If persons were diseased before, they thus increase their difficulties, and lessen their vitality every day they live.—*Ibid.*, p. 364.

6. May disease which is commonly attributed to other causes be due to indulgence of appetite?

Ans.—Your food is made too rich. It is not prepared in a simple, natural manner, but is totally unfitted for the stomach when you have prepared it to suit your taste. Nature is burdened, and endeavors to resist your efforts to cripple her. Chills and fevers are the result of these attempts to rid herself of the burdens you lay upon her.—*Ibid.*, p. 68.

7. Can the dyspeptic properly represent the truth?

Ans.—How can a nervous dyspeptic be ready always to give an answer to every man that asketh a reason of the hope that is in him with meekness and fear? How soon would such a one become confused and agitated, and by his diseased imagination be led to view matters in altogether a wrong light, and by lack of that meekness and calmness which characterized the life of Christ, be caused to dishonor his profession while contending with unreasonable men.—*Ibid.*, Vol. I, p. 488.

9. Is there any harm in an occasional indulgence of appetite?

Ans.—Those who digress occasionally to gratify the taste in eating a fattened turkey or other flesh meats pervert their appetites, and are not the ones to judge of the benefits of the system of health reform. They are controlled by taste, not by principle.—*Ibid.*, Vol. II, p. 487.

EATING TO THE GLORY OF GOD.

“Is my diet such as will bring me into a position where I can accomplish the greatest amount of good?”—*Healthful Living*, ¶ 343.

This is the question for every Christian to ask himself. He has no right to cater to a perverted palate, and eat things simply because they “taste good.”

So the Scriptures tell us: "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." 1 Cor. 10:31.

Around this thought the whole question of reform in diet centers. Loyalty to God, reverence for our bodies, which are to be the temples of the Holy Ghost, a desire to develop our entrusted powers to their utmost capabilities,—these are the motives which actuate the true health reformer.

The following passages in "Healthful Living" will form the basis of an introductory study on diet:—

1. God's general plan for his people to-day calls for a vegetarian diet. H. L., ¶ 345.
2. Grains, fruits, and nuts afford complete nourishment for our bodies. H. L., ¶ 348.
3. The use of flesh meats is unnecessary (H. L., ¶ 435) and decidedly harmful. H. L., ¶ 454, 455, 463, 471.
4. Condiments and spices should be dispensed with. H. L., ¶ 420.
5. Proper combinations should be sought. H. L., ¶ 376, 379.
6. It is best to take but few varieties at a meal. H. L., ¶ 367, 368, 371.
7. Desserts are unnecessary. H. L., ¶ 417.
8. Food should be carefully selected, and prepared in a healthful, yet appetizing, form. H. L., ¶ 354-360.
9. Two meals are preferable to three. H. L., ¶ 383.
10. Dry foods are preferable to porridges. H. L., ¶ 351.
11. Temperance is to be observed in eating. H. L., ¶ 399-402.

GOSPEL HEALTH REFORM: ITS RELATION TO US AS A PEOPLE.

BY M. E. OLSEN.

1. WHAT is the object of gospel health reform?

Ans.— "Let it ever be kept before the mind that the great object of hygienic reform is to secure the highest possible development of mind and soul and body."—*Healthful Living*, ¶ 140.

2. Mention a scripture that has a bearing on this subject.

Ans.— "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." Rom. 12:1. The law of Moses required that the lamb or kid offered as a sacrifice

should be entirely without blemish. The consistent health reformer seeks by a life in harmony with natural law to make it possible for God to bring his body into just this condition.

3. What is the special significance of health reform to us as a people?

Ans.— "The health reform, I was shown, is a part of the third angel's message, and is just as closely connected with it as the arm and hand with the body. I saw that we as a people must make an advance move in this great work. Ministers and people must act in concert. God's people are not prepared for the loud cry of the third angel; they have a work to do for themselves which they should not leave God to do for them. It is an individual work; one can not do it for another." H. L., ¶ 132.

4. In what condition do we see the world around us?

Ans.—Sickness is rapidly increasing, as a result of the transgression of nature's laws. Ungoverned appetites and passions bring thousands to their graves in early youth, and multitudes of innocent children die the victims of their parents' ignorance. Joined to this disregard of nature's laws is a growing indifference in matters of religion. Ears are closed to the truths of God's word, a spirit of wide-spread apostasy exists, and wrong physical habits lie at the root of these evils.

5. Is there danger that the people who await their Lord's coming will be affected by these things?

Ans.—Yes, and so we have the solemn warning: "Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares." Luke 21:34.

6. How close is the relation between health and spirituality?

Ans.— "Everything that conflicts with natural law creates a diseased condition of the soul."—H. L., ¶ 161.

"Eating, drinking, and dressing, all have a direct bearing upon our spiritual advancement."—H. L., ¶ 157.

"If you pursue a wrong course, and indulge in wrong habits of eating, and thereby weaken the intellectual powers, you will not place that high estimate upon salvation and eternal life which will inspire you to conform your life to the life of Christ; you will not make those earnest, self-sacrificing efforts for entire conformity to the will of God which his word requires, and which are necessary to give you a moral

fitness for the finishing touch of immortality."—*H. L.*, ¶ 151.

7. Why is it especially important that the gospel worker should know and practise the health principles?

Ans.— Because his influence makes itself so widely felt. "The character and efficiency of the work depend largely on the physical condition of the workers. . . . Many a sermon has received a dark shadow from the minister's indigestion. Health is an inestimable blessing, and one which is more closely allied to conscience and religion than many realize." *H. L.*, ¶ 171.

8. What effect will the teachings of health reform have upon the outside world?

Ans.— "Much of the prejudice that prevents the truth of the third angel's message from reaching the hearts of the people, might be removed if more attention were given to health reform. When people become interested in this subject, the way is often prepared for the entrance of other truths."—*H. L.*, ¶ 137. (See also ¶ 128, 134.)

9. If the principles fail to meet with favor at the hands of the general public, what are we to conclude?

Ans.— That the subject was not properly presented. True health reform is a vital part of the gospel of Jesus Christ, and is lovable and attractive, even as its divine author. Candid, truth-loving people of all classes will rejoice to hear it. Let those who present these sacred principles consider well the following instruction:—

"Many have misinterpreted health reform, and have received perverted ideas of what constitutes right living."—*H. L.*, ¶ 118.

"Do not catch hold of isolated ideas, and make them a test, criticizing others whose practise may not agree with your opinion; but *study the subject broadly and deeply.*"—*H. L.*, ¶ 122.

"The greatest objection to health reform is that this people do not live it out."—*H. L.*, ¶ 126.

10. Is it a safe course to pursue to regard lightly the health principles, and neglect to practise them?

Ans.— "The light which God has given upon health reform cannot be trifled with without injury to those who attempt it: and no man can hope to succeed in the work of God while, by precept and example, he acts in opposition to the light which God has sent."—*H. L.*, ¶ 109.

Any life is endurable which may be regarded as a life of service.

OUR WORKERS.

"SON, GO WORK IN MY VINEYARD."

BY M. E. OLSEN.

GOD has a message for the sinner, and also for the saint. To the one he says, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." To the other the command is equally imperative, "Son, go work in my vineyard." We are to come to God, get the rest and joy and satisfaction embraced in a complete salvation, and then go out into the world, and give the same to our fellow men everywhere.

Working for the Lord is not the hard, disagreeable task that many seem to think. On the contrary, it is thoroughly enjoyable. If this were not so, the Master could not have truthfully said, "My yoke is easy, and my burden is light." On another occasion he said, "It is more blessed to give than to receive." This has been the experience of every one who has tried it. It is sweet to experience heart conversion, and make the acquaintance of the loving Saviour; but how much greater is the joy of close daily association with him in the work of saving souls! No one ever wearied of the Saviour's company. His character grows in beauty and attractiveness as we become more fully acquainted with it. This is in harmony with the scripture, "The path of the just is as the shining light, that shineth more and more unto the perfect day."

There is no joy that equals the joy of service. To deny one's self of it is to refuse the best and noblest gift within the reach of man. The reason why there are so many sad, discouraged, gloomy, morose, fault-finding Christians to-day is that so few are at work. The Bible tells us that "the soul of the diligent shall be made fat." There is no such promise for the idler. Our Saviour led an extremely busy life. His public duties consumed the entire working part of the twenty-four hours so that he was driven to use the night, when other men were asleep, for prayer and devotion. But he was always cheerful, sunny-hearted, contented, full of hope and courage. "Be of good cheer, it is I," "Weep not," "Be of good comfort," "Go in peace,"—how often words like these fell from his lips. And as his parting testament, "These things have I spoken unto you that my joy might remain in you, and that your joy might be full."

Not only does the Christian need to work in order to realize the highest joy of the Christian life, but the cause needs his help. The harvest, we are assured, is great, but the laborers are few. Every kind of talent is needed, and can be put to use. The smallest vessel can do good service in the hands of the Master, if only it be clean and empty and willing to be used.

So many people offer the excuse: "I am not fit to engage in the work." But the Lord will make you fit, provided you will let him. He has a place for you in his great vineyard. He is waiting patiently for you to fill it. He may not, can not, wait very much longer; for the probationary time that remains to us now is exceedingly short. "What thou doest, do quickly," may well apply to the gospel worker of to day. Again we are admonished to "work while it is day; the night cometh when no man can work."

God is calling you now. He says, Son, daughter, go work in my vineyard. What splendid opportunities for doing good offer themselves to the medical missionary, and it may as well be said that every Seventh-day Adventist who is a missionary at all, should be a medical missionary. In no other way can he follow in the footsteps of Him "who went about doing good, and *healing all that were oppressed of the devil.*" It is no narrow work that is outlined in the following charge: "And as ye go, preach, saying, The kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils; freely ye have received, freely give." That is the gospel, the everlasting gospel, the gospel which is the power of God unto salvation to every one that believeth.

And the world needs just such a gospel. Thousands, yes, millions, are suffering with diseased bodies and sin-sick souls. They are longing for something, they know not what. There is just one thing that will satisfy them, and that is the Saviour, "who forgiveth all thine iniquities, who healeth all thy diseases." He is the "desire of all nations," the one altogether lovely. He has given us the promise, "And I, if I be lifted up, will draw all men unto me." Let us lift him up in word, in thought, in action. Let it be the one desire of our heart to bring others to Christ. It may be our very next door neighbor that the Lord wants us to work for. It may be some one else. But if we will seek him for light in regard to the matter, he will make it perfectly clear to us what he would have us do. "If any man willeth to do his will, he shall know of the doctrine."

Prayer is the first essential to successful missionary work. With it the humblest disciple can work wonders. The trouble is we do not pray enough. We are entirely too easily satisfied. If we are in trouble, we pray for help to get out of it; but how many Christians pray for new conquests? How many utter understandingly that part of the Lord's prayer which says, "Thy kingdom come, thy will be done in earth as it is in heaven"? Perhaps if we prayed more for the evangelization of the world, we would begin to do something. Luther found it necessary to spend several hours daily pleading with God for strength and guidance. Our Saviour spent whole nights praying on the lonely mountain tops. But we think we are doing a good deal when we spend a few minutes at family worship morning and evening.

Even if you do not feel any burden for the work, pray that the Lord may lay the burden on you. If you feel the burden, but consider yourself unfit, pray for the fitting up that only God can give, and meanwhile use all the opportunities that are granted you for gathering light and knowledge. Empty the heart of self, to the extent that you are able; then pray that you may be filled to overflowing with the Holy Spirit. Do not be satisfied with just a little blessing; rather thank God for that and look for more, claiming the generous promise: "Prove me now, herewith, . . . and see if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." God wants his children to run over with good things of every kind, so that all who come in contact with them will be refreshed and strengthened by their influence.

On no account put off the matter of working for your Master. The situation demands immediate action. Souls are perishing all around us,—souls for whom Jesus died. Darkness covers the earth, gross darkness the people. Ignorance and crime abound. Sickness is on the increase. Premature decay, untimely deaths, are too common to attract notice. Innocent children are dying by thousands because their parents do not know how properly to care for them. Thousands are fed on a diet which will give them an appetite for strong drink as they grow up, and perhaps send them to a drunkard's grave. Our hearts should be stirred to their very depths. Our spirits should have no rest until we have done what we can. God has given us light in order that we might communicate it. If we fail to do this, the blood of lost souls will be upon our skirts.

How thankful we should be that there is still opportunity to engage in this grand, glorious work of communicating to weary, sin-sick souls the glad tidings of salvation. If we have not begun, let us do so at once.

“Hark, the voice of Jesus crying,
Who will go and work to-day?
Fields are white and harvest waiting,
Who will bear the sheaves away?”

VACATION EXPERIENCES OF THE MEDICAL STUDENTS.

WE mentioned, in our issue for April, that the second and third year medical students would spend their five weeks' vacation among the churches of Michigan and the neighboring conferences, giving some instruction in health reform and the various lines of medical missionary work. They have now returned to take up their studies again, and we take much pleasure in giving below short reports from some of them. The experiences given are but samples of those met with by all who went out.

WISCONSIN.

AFTER enjoying the many privileges and blessings afforded at the Sanitarium, it fills one's heart with joy to be able to get out in the field among our brethren and sisters, and share with them the instruction which the Lord has been pleased to give to us.

The past few weeks we spent in visiting some of the small churches and isolated Sabbath-keepers in Wisconsin. In Sparta our work consisted principally of house-to-house visiting and giving instruction in healthful cookery. The sisters were glad to learn that, taking everything into consideration, it is less laborious and no more expensive to prepare food healthfully than in the ordinary way. Some have already begun to help their neighbors along this line.

At La Crosse we spoke twice on health principles and medical missionary work, then spent a few days in family visiting, and wound up our work by giving a public demonstration lesson in healthful cookery. We felt that our efforts were highly appreciated; and as we mingled with the people at family worship and sat at their tables, we were very thankful to see how anxious they were to receive help, and how the Lord blessed their efforts to put into practise what they had learned. At Star and other places we pursued the same plan to some extent, and met with similarly encouraging results.

We were about to pass by one small town because there was no church and very few Sabbath-keepers there, but the Lord evidently had something for us to do in the place, for he hedged up every other way till we were obliged to stop a day or two with some of our brethren living out in the country. On Sabbath it was not known that we were there, but the neighbors from great distances felt im-

pressed to come to the little Sabbath-school which was usually held in one of the homes. We had the blessing of the Lord with us, and spent a profitable season together. After the meeting we learned that some of those present had not been out to Sabbath-school or meeting for one, two, and three years. At this place two splendid country homes were opened for children, and a good position offered for a man who wishes to make his own way and live a Christian life.

Several homes were opened at other places for orphans and homeless women. We rejoice that the Lord has accounted us worthy to have a small part in proclaiming the great gospel of health, and also to help our brethren and sisters to realize the blessedness of sharing their homes and rich temporal and spiritual blessings with the suffering and unfortunate. We are indebted to others to just the extent that we have opportunities, privileges, and blessings that they have not. Rom. 1:14.

EVELENE HELMAN,
JULIA WHITE.

The three weeks spent in Wisconsin have been a season filled with blessings from God such as only those can realize who feel a sense of their utter unworthiness and inability to engage in God's work, and then enter into the work trusting his word. Under such circumstances he never fails us.

During this time we visited five churches, holding from two to four meetings at a place, and visiting from house to house among the homes of the brethren and sisters. Everywhere we found the people interested to know more about the medical missionary work and the health principles. Our theme was, Every home a missionary home, every farm a missionary farm, and every man, woman, and child a missionary. The Lord moved the hearts of some in every church to dedicate a portion of their farms to the medical missionary work. The children were also anxious to do something. Some had tried the missionary gardening last year, and the Lord had so markedly blessed their efforts that they wanted to engage in it again. One little boy said that last year he planted some beans on a piece of land that his father did not consider capable of producing much, and they came up nicer and larger than any other beans on the farm. Several homes were offered for unfortunate children, also one for a man and one for a woman.

The health principles and the importance of making a practical application of them as a means of preparing God's people for the closing scenes of earth and for translation, were presented from the little book entitled, "Healthful Living," with corresponding Scripture references. In general an earnest desire was expressed to lay hold of these principles, and walk in all the light that God has so graciously given them. Our own hearts were warmed with the love of God as we saw the backslidden and discouraged return to him who has promised, "Him that cometh unto me, I will in nowise cast out."

Some whose interests had never been identified with us as a people were much interested in this work for humanity, and gave tangible evidences of the same by giving of their means.

LYDIA E. KYNETT,
A. AMELIA ZIPF.

We visited the following churches: Green Bay, Sturgeon Bay, Robinson, Flintville, Neenah, Clintonville, New London, Fond du Lac, and Oakland. Having only about two weeks and a half at our command, the stops had to be short; but the Lord opened the way for us in every place, and the people turned out to the meetings in a way to show their interest. As we studied together the great principles upon which our medical missionary work is built up, the Holy Spirit was present to impress the truth upon hearts.

What we endeavored to do in these meetings was first to set the health principles before our people in a right light, and make them so simple that they could get hold of them, and put them in practise in their every-day lives. Another thing aimed at was to bring before the brethren the needs of our city missions, and invite them to share in the work by making missions of their homes and farms, and taking in rescued men, women, and children to train for the Lord. The third object sought was to show them how they could all, both young and old, engage in work for the Master right in their own neighborhoods by taking up Christian Help work, conducting cottage meetings, scattering literature, etc.

The brethren and sisters responded most heartily. It was truly refreshing to note the eagerness with which they seized upon the truths for this time, and sought to put them in practise. Gospel of Health reading circles were started, or arrangements made for them in every church; cottage meetings were organized, mothers' circles and Christian Help bands put in operation, and every one seemed anxious to have a part in the work. Twenty-eight farms were dedicated to the Lord, and homes found for a number of rescued people. Some brethren dedicated the crop of a certain portion of their farms.

We should like to have stopped longer at all these places, there was so much to do; but we are sure that as the brethren and sisters take up this work, and get an actual experience for themselves in saving lost souls, they will derive continually the richest blessings, and be every day the recipients of new light and power from above.

A. B. OLSEN, M. D.,
M. E. OLSEN.

OHIO.

At the first place visited I found a small company of Sabbath-keepers who had not enjoyed a visit from a minister for two years. Still I found them true and loyal, and living out health reform in a most creditable manner. Here I found it very refreshing to my own soul to meet with isolated brethren who, by the aid of our literature only, contrived to walk so perfectly in what light they had. It was an easy matter to build upon this foundation. There was nothing to tear down.

At my next stop, Dr. Butterbaugh and I held an interesting missionary meeting and talked personally with some of the families. Here we found they needed some instruction as to how to care for their children. God blessed our visit together, and the brethren followed us to the train, and there reluctantly said good-by.

At Springfield I was well received, and many who are not yet of our number came out to listen as I spoke on

Sunday afternoon. Brother Kennedy, president of the Ohio Conference, and Elder Guilford assisted me in the meeting, and much interest in the work in Chicago was aroused. One young lady gave me five dollars which she had put away for some cherished purpose.

At New Carlisle, Laura, and Hengerlawn my time seemed all too short. Everywhere I left the brethren refreshed, and carried away more blessings than I gave. At Washington Court House, my last stopping place, I found our brethren eager for instruction on health-reform lines.

As the brethren learned of our work and saw what we were willing to do, they had no objections to raise against our advanced health principles, and old prejudices vanished like dew before the morning sun. Some found they had received wrong impressions of our work. Many desired to have a part in it. This they can do, as some have done, by setting aside certain portions of their cultivated soil for missionary purposes. Some save the eggs laid by the hens on Sabbath. Others have missionary chickens. One such brood was hatched out last February. There were a dozen chickens hatched out, and there are a dozen to-day, healthy and strong.

The Bible says God loves a cheerful giver, and I find that cheerful giving makes us love God more. Try it.

J. S. REEKIE.

MICHIGAN.

The day following our arrival at Leslie, the Christian Help band held their regular meeting, and we were invited to talk to them while they sewed. The time was spent in speaking of the different phases of the work which might with profit be engaged in at that place, also in answering questions in regard to the work.

One brother and his son spent most of the day going to the various homes in the country to inform them that there would be a meeting at their church that evening, which resulted in a good attendance at the meeting. We related our own experience and that of others in the work at Chicago, making a special plea for the homeless and distressed.

Returning to Jackson, we conducted a study with that church Sabbath morning, taking up Christian Help work from the Bible and Testimonies, and were invited to continue the study the next day, which we did.

Sunday evening we talked on the health principles.

From Jackson we went to Eaton Rapids, and spent the day calling on the few families living there. We next visited Charlotte, but having a little time before our appointment, we concluded to go to Olivet. We called on each family, encouraging them to press onward in the work. Returning to Charlotte, we filled our appointments, holding two meetings; nearly all the members were present, and a good interest was manifested. The young people decided to organize a society and take up Christian Help work. The older members were encouraged to do whatever they could.

We called on all the Seventh-day Adventist families living in town, including some who have lately made a start in the Christian life.

At Potterville we held three meetings. A deep interest was manifested, and a desire to organize a Christian Help

band was expressed. Homes were opened for four of God's little ones.

We feel that the Lord truly watered our own souls while we were trying to help and encourage others.

MAUD BULL,
CLARA BECKNER.

When the faculty of the Medical College decided to close school for five weeks and send out a company of volunteers for missionary work, we felt the call was from God, and the burden for souls rolled upon us as never before. We prayed earnestly that the Lord would help us to consecrate our all anew to him, that he might freely use our every faculty. We also prayed for a burden for the particular field to which the Lord would have us go. Our prayer was graciously answered, and we were assured that God would accompany us in our work and use us as instruments to communicate to others the light which he had given us. Our daily prayer was that the Lord would go before us, and prepare the hearts of the people. This prayer also was answered. Upon reaching the churches, we found that they were praying that workers might be sent to them. So the Lord in his providence uses humanity to answer the prayers of humanity.

We found the churches hungering and thirsting for truth upon health principles. In a few of the churches there were members who seemed to oppose the work, but after presenting these truths in their beauty and simplicity, many of these persons acknowledged that they were in the wrong, and had had false impressions of health reform, but were now ready to live up to the light presented. They thanked the Lord that he had spoken to them in unmistakable terms.

The first family we visited opened their home to two men. Outsiders, hearing of the Chicago mission work, became interested, and invited us to speak in the town hall, where we had a most interesting audience, and the Lord by his Holy Spirit touched the hearts of hardened men who had lived long lives of sin, and who were then hearing for the first time that Jesus gives his special attention to the most unpromising, and is willing so save the vilest.

Between our regular appointments we visited from house to house, calling on every Sabbath-keeping family in the community, on the poor, the sick, the sorrowing, and the distressed. We found Christian Help work to be done in every community. In one home where we learned there was illness, we found a poor, worn wife patiently watching over her husband, who was very ill. She was in despair of his life. We suggested treatments that we knew would help the patient, but the wife said, "He is so opposed to Sanitarium methods I shall not dare tell him who suggested it." When she began her treatments, the husband wished to know who suggested such treatments. She was compelled to say that it was two medical students from Battle Creek. The patient said, "This treatment is grand, and I am a good subject to practise on." The wife returned to her mother's, where we were visiting, and with tears rolling down her cheeks, and a tremble in her voice, said, "My husband wants to see you." As we entered, he gave our hands a hearty shake, saying, "The Lord surely sent you to my home."

During our consecration meetings, some consecrated their lives, others themselves and their homes, and others their homes, farms, and all they had to the Lord. One old brother, who has served the Lord for many years; said he had long ago consecrated all, and wanted to know what he must now do. It brought to my mind an experience of our Saviour's, where he said, "Sell all thou hast, and give to the poor." I mentioned this experience, and he at once said there was a plot of one hundred acres, a beautiful site on a large body of water, that he would give to the Lord for his worn-out workers. The nine churches which we visited consecrated four hundred acres, and opened their homes for forty-eight men, two girls, and two babies.

We found some who were ready to take up mission work in Chicago; others to take a course of training at the Sanitarium. The Lord is surely calling his chosen people to do a special work for him. The honest in heart are quickly, gladly responding, that the work may be cut short in righteousness. Almost every church is pleading for workers. Many of them have good church buildings and a small company, but no leader. Again and again they plead with us to remember their cause before the large church at Battle Creek, that some substantial family might be sent to them, with some one who would make a leader. "There is no case of need for which some one is not responsible." We have been fed, as it were, with manna from heaven, for which our brethren are hungering. Dear reader, are we responsible for these unfed souls?

JEANNE A. VERNIER,
ALICE CONWAY.

ILLINOIS.

"God's blessing will rest upon every effort to awaken an interest in health reform; for it is needed everywhere." The above not only embodies a precious promise, but indicates that an awakening on the subject is needed among those who have long advocated it. We started out with some sense of this need, and asked God daily to use us in feeding his sheep; it is evident now, as we review the month, that God has been at work.

Our brethren and sisters are beginning to experience the compelling power of love. As we see how slowly the work has gone by pushing doctrines first,—that strong meat has been given to the young, yes, hearty foods to babes in Christ,—and as we contemplate the pledges of God to lead his people into all truth, the conviction rests upon us that we have been trying to build without the foundation of love. How the brethren rejoiced to read that if we cease oppression and engage in works of mercy, our "light shall rise in obscurity"! See Isaiah 58.

We praise God for the readiness of our people not only to approve of this, but to engage at once in visiting the sick and those in prison, and in holding cottage meetings. This message of salvation is to go with power, not so much by ministerial effort as by personal effort. If the thief on the cross could talk about Jesus to his comrade, surely there is work for us to do in our own vicinities.

As these things were presented, God's Spirit witnessed to the truth, causing deep conviction, and many, as a result, rejoiced to become wholly the Lord's and do his er-

rands of mercy. Sinners were reclaimed. Relatives of our people were deeply moved, and expressed themselves in a way to show that God is ready to bring many into his fold just as soon as his people are ready to nourish them.

One merchant not of our faith said he did not approve of our getting our young people to forsake money-making and all their other ambitions except to get Christ into the heart, and then to save drunkards and wrecks of humanity: but the relation in detail of two incidents that transpired recently so impressed him that he asked repeatedly to have such a work started in his own city, and offered to help support it.

Multitudes are in the valley of decision. May love so brighten our lamps that our good works may direct others to "the Lamb of God, which taketh away the sin of the world."

J. E. FROOM,

T. J. OTIS.

We enjoyed a pleasant vacation of four weeks working among the churches at Sheridan, Ottawa, Streator, Peoria, Galesburg, and Aledo, in Illinois.

As we presented the close relation which exists between the healthy human body and a living Christianity, and learned from God's word the great importance of the human mechanism, we, with them, enjoyed God's blessing, and were led to see a greater depth and meaning in the principles of health reform.

When we look at the fiery trials just ahead,—sickness, distress, and misery of every description,—we can see that God must in this way prepare his people for endurance; so we count these grand truths as precious blessings, and not as stern self-denials.

Our hearts were made glad as we saw the eagerness with which our people grasped the light and showed an earnest desire to learn the Lord's will in these matters more perfectly.

MAYME BLICKENDERFER,
ANNA BENNETT.

The following are extracts from the correspondence of others:—

T. S. Whitelock and A. Shryock, Sauk Center, Minn.: We have been holding meetings with the young people. Many have decided to engage in work for the Master. At our meeting last night seven dedicated themselves to God for the first time. After the meeting, through personal conversation, a young man gave himself to the Lord. Three others requested prayers. There are quite a number of farmers in this vicinity; they are busy with their spring work, but are glad to stop to hear the truths we have for them. As we study these things to present to the people, they appear more clear and precious to us than ever before. We do not appreciate them until we give them to others.

S. S. Edwards, Hartford, Conn.: Tuesday I spent nearly all day treating a man who was very ill. He had been used to taking morphine and being sick from a week to a month when he had a similar attack; but this time I treated him with hot water only, and the Lord blessed the treatment, so that he was entirely relieved, and the next day he was out at work, sounding the praises of Sanitarium methods. This gave me a splendid opportunity to present

the health principles to his family, and they accepted them eagerly. The people here would be very glad to have some one come and give them instruction in healthful cookery. They are willing to pay moderate wages.

O. M. Hayward, Clyde, O.: This forenoon I walked out into the country, and spent several hours at the home of an aged couple who have been Sabbath-keepers for forty years. It did me good to hear them tell of the early workers and the sacrifices they made, and how God worked for his truth; and it seemed to do them good to know that that same spirit of devotion, self-sacrifice, and consecration is moving God's people again. In the afternoon I went through the village, and had some interesting experiences in talking with men on the street corners, which I used to good advantage in my talk to-night. The Lord gave us a message with power: it was a message of complete consecration, and all were deeply affected. At the next meeting we organized a good Christian Help band.

Miss Jeanne Vernier, Petoskey, Mich.: We reached here at 10 A. M., and the pastor of the church gave us a very hearty welcome. He said it was just the work that the church needed, and he had been praying for such help. As the coming Sabbath is quarterly meeting, he has written several letters to neighboring churches, inviting them to meet with this church. We were invited to stop with a family who live on a farm, and found that the Lord's direct hand was in this; for this farm has been dedicated as a missionary farm, and the brother wishes six rescued men to begin lumbering. He had felt impressed that some such work was duty, and was praying that the way might open up. It is indeed a blessed thing to be used by the Lord to answer prayer. There is a large camp of thirty men just two miles from this place. They have asked for meetings to be held with them, but our people saw no way of opening the work. We shall take hold and help them start something, then leave the work to be continued by members of this church.

Dr. W. A. George, who visited a number of churches in Kansas, speaks most encouragingly of the work in that State. The brethren and sisters are not only putting the health principles in practise in their own homes, but are also making earnest efforts to spread a knowledge of the subject among their friends and neighbors by circulating *Good Health* and other health literature. Brother Paul Elwanger and Brother and Sister Gardner visited some of the churches in Indiana, and had interesting experiences.

Let us hope and pray that this effort will be the beginning of a general forward movement in the health and philanthropic work among the churches visited, and that our brethren in other conferences will likewise come to the front, and join the grand army of those who, having enlisted under the blood-stained banner of Prince Emmanuel, are daily submitting themselves to a course of training which will call out and develop their best faculties of mind and body, and fit them for the most effective service.

QUESTION BOX.

ANSWERS BY

J. H. KELLOGG, M. D.

NEURALGIA.—Mrs. P. H. W. writes for a remedy for neuralgia in the head, with which she has been troubled for two or three years.

Ans.—The patient is probably suffering from some disorder of the stomach, which gives rise to irritation of the sympathetic nerves. The stomach may be dilated or prolapsed, or there may be a condition of hyperpepsia. The adoption of proper means, and especially a proper dietary, will doubtless effect a cure. A diet of fruits, grains, and nuts will generally effect a cure in cases of this sort, if perseveringly employed.

HAIR — BOW-LEGS.—Mrs. F. W. L. asks: “1. What dressing would you recommend for hair that is coarse, gray, and brash? I have little time to spend brushing it. 2. Is vaseline good for the hair? 3. Do you consider it necessary from a Bible standpoint to comb the hair straight back from the face when the hair is not wavy? 4. How can a child of ten years be cured of bow-legs and toeing in?”

Ans.—1. Rub the scalp every morning with the tips of the fingers dipped in cold water, so as to increase the secretion of oil.

2. In some cases, a very little fine vaseline may be advantageously applied to the hair without injury. Vaseline is better than ordinary oils, for the reason that it does not become rancid.

3. No; the Bible does not prescribe exactly how the hair should be worn. It is important simply to bear in mind that it is the inward rather than the outward adorning by which the true character is discerned.

4. This case has been so long neglected that a surgical operation may be necessary. It is probably too late to effect a cure by less radical means.

BLOATING.—F. B., Kansas, is very seriously troubled over a bloating which has appeared in the lower abdomen since she stopped eating meat, about two years ago. She thinks the discarding of meat, to which she had been accustomed since childhood, is accountable for the bloating. She now eats two meals a day, one of which consists of granose biscuit and nut foods, and the other of ordinary fare, but no milk, butter, cheese, vinegar, pepper, tea, coffee, meat, or vegetables except potatoes, which she uses twice a week. What is the probable cause of the bloating?

Ans.—The patient may be suffering from fermentation of starchy food in the alimentary canal. It is possible there may be an accumulation of fluid. The matter should be investigated by a careful physician. Fomentations to the abdomen at night, followed by the moist abdominal bandage to be worn during the night, would probably be the best of all means for affording relief.

JAMAICA GINGER — GELATIN — BROMO-SELTZER.—W. E. G., Maine, asks the following questions: “1. Do you find any use for Jamaica ginger? 2. Is gelatin wholesome? 3. What is the composition of bromo-seltzer? 4. Is it good for headache?”

Ans.—1. No.

2. Gelatin is not a food. It seems to be capable of affording some nutrition when taken with other foods, but is not itself capable of sustaining life.

3. We are not aware that the formula has been published, but we are assured by those who have investigated the matter that its composition does not differ very greatly from that of ordinary seltzer.

4. Headache is sometimes relieved by taking a small dose of seltzer of any sort, or even soda, which is the chief ingredient.

WORMS — HIVES.—H. B. M., of Missouri, wishes a remedy (1) for worms in a child; and (2) for an aggravated case of hives in an adult. The diet of both is as hygienic as possible, without meat.

Ans.—1. It is not possible to make a prescription for worms without knowing from what kind of worms the child is suffering, as there are a number of parasitic worms which take up their abode in the alimentary canal of children, sometimes even those which are quite small.

2. Sponging the affected parts with a hot solution of ordinary washing soda, or an application of menthol liniment, will generally afford temporary relief. The affection is due in most cases to a disordered condition of the stomach, and for permanent relief the digestive disorder must be cured. A diet of fruits, grains, and nuts is to be recommended in cases of this sort. In some cases an exclusive diet of fruit for a few days is found beneficial.

CLEANLINESS is the most powerful disinfectant.

PARENTS are too prone to measure the conduct of their children by the degree of trouble or annoyance it may cause them.

PUBLISHERS' NOTES.

GOSPEL OF HEALTH comes to its readers this month with twenty-four pages instead of sixteen, owing to the fact that we had on hand so much important matter that ought to be in the hands of our people without delay. Read the journal prayerfully, and ask the direction of the Holy Spirit in carrying out the instruction it contains.

GOSPEL OF HEALTH is thankful to its friends for the efforts they are making to increase its subscription list. One sister recently sent us six new subscriptions. Are there not others who could send at least one?

Now is a good time to subscribe, and get the first of the series of studies on health topics. We shall aim to have four of these studies in each number; and while they will be well adapted for use in the home, we hope that in each church a little reading circle will be formed, the members of which will meet once a week to take up the subject together, and get mutual benefit and encouragement. How to preserve our own health and that of our loved ones is certainly a subject of sufficient importance to engage our serious attention. It is also a subject which is coming to the front more and more as a vital part of the message for to-day.

WE are informed by the Good Health Publishing Co. that the new edition of "Healthful Living" will soon be off the press. One new chapter has been added, and a supplement containing a collection of Scripture references on subjects pertaining to health. A little pamphlet containing the new chapter with the supplement will be furnished for five cents to all who have the first edition of the book, if these persons will send their names and addresses to the publishers.

THE recipes in our department headed "Gospel in the Kitchen" are this month taken from the book "Every-Day Dishes," by Mrs. E. E. Kellogg. This valuable work should be in every home. It tells the housewife just what she wants to know. By its aid she can begin at once to set a hygienic table. The book contains several hundred most valuable recipes, also model bills of fare, and other general information relating to cooking, that is most helpful. Price, bound in boards, \$1, post-paid.

It has been suggested that it would be a good plan to furnish some studies especially for the children occasionally. Some of the fathers and mothers who are leaving off unhygienic dishes, such as rich pies, cakes, and cookies, and are adopting a simpler diet, eating only twice a day, etc., seem desirous to have some help in telling their children why they take this course. What would our readers generally think of the idea of having something along the line of "Talks with the Children"? Let us hear from you.

THE department, "Notes from Our Sanitariums," was crowded out this month by other important matter. It will appear again in our next number.

LETTERS come in frequently from old patients who regained their health at the Sanitarium, and who are still following a hygienic diet, and trying in every way to live in harmony with nature's laws. We give herewith an extract from one of these letters:—

"You will, no doubt be gratified to learn that I have continued steadily to improve since my return home, about the first of September. Meat, sweets, fried dishes, and condiments are entirely eliminated from my diet, which is simple to abstemiousness; and in consequence I am rid of nearly all the digestive troubles that tormented me before my visit to Battle Creek. I regret that I did not know of the Battle Creek Sanitarium twelve or fifteen years ago. A visit then would have saved me a long term of semi-invalidism, during which I have been only half alive. I sound its praises on all occasions, in hope that other invalids may be induced to go there and receive the benefit of its admirable methods of treatment."

WE NEED YOUR HELP.

It is the earnest desire of the publishers to place a copy of GOSPEL OF HEALTH in every Seventh-day Adventist home. We need the help of all true-hearted believers in health reform in bringing this about. So we appeal to you in the Saviour's words: "Freely ye have received, freely give." If health reform has been a blessing to you, don't rest satisfied until everybody within the range of your influence is reading and studying this subject. Be patient with them; do not expect too much at once; but keep the subject before them.

AGAIN and again we have been told that the health reform is a vital part of the third angel's message;

yet comparatively few of our people understand the subject. Many misrepresent it both in word and in deed. This they do unintentionally, because they have not had time and opportunity to study it carefully. Many of our little ones rest in their graves on account of their parents' ignorance of health principles. Fathers will invest in journals that tell them how to care for their stock and prevent the cholera from attacking their hogs; they will be at considerable pains to know what is the best kind of feed for horses and cows and calves; but when they are urged to take a paper which will tell them how to care for the bodies of their children, and keep sickness from the home, they say that they can not afford it. Some who acknowledge that they are well able to spare the money, urge as an excuse that they have no time to read the paper.

How are we to account for this alarming indifference in matters of such vital consequence? These parents love their children, and wish them well; but their eyes are not open to the importance of health reform. Merely temporary and worldly affairs engross their minds to such an extent that spiritual realities are largely lost sight of. The need of so training our own and our children's appetites that they may be wholly subordinated to the reasoning faculties, and of building up strong, vigorous bodies that will retain perfect health while diseases of every kind ravage the earth, is not realized by most parents.

Surely it is high time that those who do sense these things were wide awake and actively at work with their friends and neighbors, their brethren and sisters. Character is rapidly forming, either for good or for evil. We cannot remain where we are; we must either advance or recede. Then let us be up and doing; the Master needs our help in his great moral vineyard.

GOSPEL OF HEALTH would like to have an active, earnest health missionary in every church, some one who will take the lead of the work in the church, start a reading circle to study the principles, and then strive to give the light also to those who are out of the church.

Let us hear from you soon. The work is urgent. Every one can do something to spread these glorious principles. Address all communications to GOSPEL OF HEALTH, Battle Creek, Mich.

A NEW BOOK.

WE are glad to announce that the subscription edition of Mrs. S. M. I. Henry's book, "Studies in Home and Child Life," is off the press, and will be ready for delivery in a few days. This work has met with a very gratifying reception, and has received the warmest encomiums from those best qualified to judge of its merits. In its new dress the book will no doubt have a still larger sale.

Here is an opportunity for mothers to do a good work. Thousands of homes in this country need just such a book, and the parents would be glad to buy it if their attention were called to the matter.

There is no more important work than aiding parents in training their children. The principles taught in this book will bring peace, happiness, and love into every home where they are practised. The discussion of methods of dealing with children is so simple and clear that no mother will have difficulty in understanding the author. The book is eminently practical, adapted to the wants of the common people.

The following extracts are taken from the chapter on "Home Work:"—

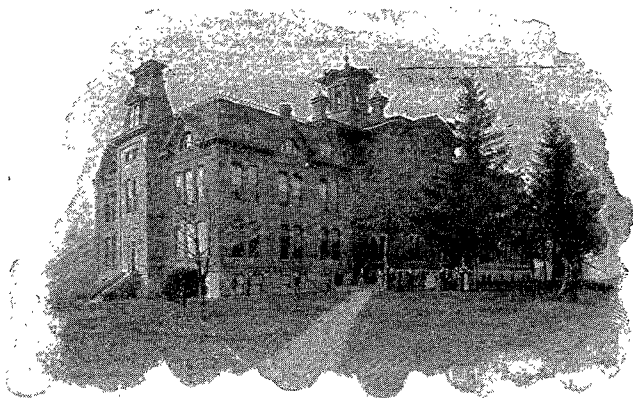
The people of God must come to an intelligent understanding of what the home is, and of its importance in the plan of salvation, or suffer from this ignorance as from no other; for this is a point where ignorance means death. The work of the home once done, well or ill, must remain forever. It can not be pulled down like a wall, and rebuilt; or raveled and stitched again like a seam; or painted over like a picture. It can not be patched like a rent, or cemented like broken china, so that it will be as "good as new." The work of the home is a writing on wax, which becomes adamant, and retains the mark of every lightest touch forever. Housework is for to-day; home work is for eternity; and every father and mother must make the choice as to which shall receive the most careful attention.

Quite a number of our friends have already signified their desire to help circulate this book. Perhaps some are growing a little impatient because of the delay in getting out the new edition. This has been occasioned by our desire to make some improvements on the original plan, including the addition of some cuts which will add to the attractiveness of the book.

We would like to hear at once from those who wish to take up the work, so that we may send you our canvass and instructions to agents. Address Good Health Publishing Co., Battle Creek, Mich.

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The Commercial Course will prepare you for almost any line of business.

Course of Study. Penmanship, Bookkeeping, Business Practise, Business Correspondence, Commercial Law, Moral Ethics, Shorthand, Typewriting.

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to all who carry out the instruction it contains. This is literally true.

The following facsimile page is a part of the chapter entitled "Relation of Health Reform to Spirituality."

HEALTH REFORM.

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his work, and upon those with whom he labors. If his principles are wrong, he can and will misrepresent the truth to others; if he accepts the truth which appeals to reason rather than to perverted appetite, his influence for the right will be decided.—*S. T.*, No. 7, p. 41.

146. One reason why we do not enjoy more of the blessing of the Lord is, we do not heed the light which he has been pleased to give us in regard to the laws of life and health.—*R. and H.*, 1883, No. 19.

147. The lack of stability in regard to the principles of health reform is a true index of their character and their spiritual strength.—*T.*, V. II, p. 487.

148. It is not possible for us to glorify God while living in violation of the laws of life.—*H. R.*

149. All who profess to be followers of Jesus should feel that a duty rests upon them to preserve their bodies in the best condition of health, that their minds may be clear to comprehend heavenly things.—*T.*, V. II, p. 522.

150. If our physical habits are not right, our mental and moral powers cannot be strong; for great sympathy exists between the physical and the moral. . . . Habits which lower the standard of physical health, enfeeble the mental and moral strength.—*T.*, V. III, pp. 50, 51.

151. If you pursue a wrong course, and indulge in wrong habits of eating, and thereby weaken the intellectual powers, you will not place that high estimate upon salvation and eternal life which will inspire you to conform your life to the life of Christ; you will not make those earnest, self-sacrificing

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