

# The Gospel of Health

VOL. I.

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NO. 2.

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**BATTLE CREEK SANITARIUM HEALTH FOOD CO.,**

**BATTLE CREEK, MICH.**

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## COLLECTION FOR THE HASKELL ORPHANS' HOME, SABBATH, APRIL 3, 1897.

THERE are one hundred children in the home who need our care and support. There are many more who are begging for admittance. There is no enterprise more worthy of generous consideration. Will church elders, ministers, Sabbath-school superintendents, and others call special attention to this matter on Sabbath, March 27, with appropriate remarks, and see that the collection is taken up the following Sabbath, April 3? Send the funds as soon as received to the Haskell Home, Battle Creek, Mich.

“God is all and in all.” The energy which animates all living things, and which controls all the operations of nature, is but a manifestation of the intelligent, ever-acting will of God. The so-called laws of God are simply the expression of God’s method,— we can scarcely say habit, for habit implies control by a superior force. God’s method is uniform simply because it is perfect. God does the best thing possible the first time; hence has no necessity for a change, and can make no change, for there is no opportunity for improvement upon perfection. Is it not then evident that in the bill of fare which the Creator arranged for Adam, he gave him that food which was best suited to his need, and that any departure therefrom is in the direction of deterioration rather than advancement and reform? God did not have to find out by a few hundred years of experience that the flesh of animals was a better diet for man than the pure fruits and grains created for his use. The permission granted to man to make use of the flesh of the lower animals for food was part of the plan to lessen the length of man’s wicked life.

A beautiful thought on this point is expressed by Tertullian, the earliest of the Latin fathers, who, in the second century, wrote a treatise against the use of flesh food: “To this we reply that it was not proper that man should be burdened with an express command to abstain, who had not been able in fact to support even so slight a prohibition as that of not to eat one single species of fruit; and, therefore, he was released from that stringency that, by the very enjoyment of freedom, he might learn to acquire strength of mind; and after the flood, in

the reformation of the human species, the simple command to abstain from blood sufficed, and the use of other things was freely left to his choice. Inasmuch as God had displayed his judgment through the flood, and had threatened, moreover, exquision of blood, whether at the hand of man or of beast, giving evident proof beforehand of the justice of his sentence, he left them liberty of choice and responsibility, supplying the material for discipline by the freedom of will, intending to enjoin abstinence by the very indulgence granted, in order, as we have said, that the primordial offense might be the better expiated by greater abstinence under the opportunity of greater license."

It is certainly reasonable to suppose that the permission to eat flesh, as Tertullian argues, was intended as a test of man's willingness to render exact obedience to the highest expression of God's will concerning man's condition and the order of his life.

ADAM fell through appetite, hence Christ, in order that he might be a perfect saviour to redeem man from the slavery of appetite and to restore the image of God to its first estate, endured the severe ordeal of forty days' fasting in the wilderness without once yielding to the tempter's power. Christ's mission to restore man in all the respects in which he had fallen, is presented in the paragraphs from a recent communication from Mrs. E. G. White:—

"In assuming human nature, that he might reach to the very depths of human woe and misery, and lift man up, Christ has shown what estimate he places upon the human race. In this work everything was at stake. Satan claimed to be the lawful owner of the fallen race, and with what persistent effort did he seek to overthrow Christ through his subtilty! It was only by most desperate conflict with the powers of Satan that Christ could accomplish his purpose of restoring the almost obliterated image of God in man, and place his own signature upon his forehead. It was a desperate battle; for Satan had so long worked in league with human intelligences as almost completely to intercept every ray of light shining from the throne of God upon the human mind. The cross of Calvary alone could destroy the works of the devil. In that wondrous sacrifice all eyes were called to 'behold the Lamb of God that taketh away the sin of the world.' The love of Christ kindles in the hearts of all who continue to behold him.

"Satan's ear caught the words spoken by John the Baptist, 'Behold the Lamb of God, that taketh away the sin of the world,' and he determined to

unite all the power of his army and of human beings with himself to accomplish the ruin of the race. He would commence with the appetite. He would bring his temptations to bear upon this point, and by a perverted appetite destroy the mental and physical force, and make man appear a revolting, polluted being before his Maker. And Satan has carried out his purpose."

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

It is an interesting fact that the lawfulness of flesh-eating was very earnestly discussed among the Christians in the first and second centuries. In the second century after Christ, Tertullian set himself to expose the weakness of the argument of those Christians who claimed they found in the example of Christ and his apostles authority for the use of flesh food. He shows very clearly that the passage in 1 Tim. 4:3 refers not to the use of flesh, but to the use of food of any kind, which is the proper signification of the original Greek word, "bromaton" which is, in our version, translated *meat*. Tertullian stoutly defends the Edenic diet, and denounces in most vigorous terms the gluttonous meat-eating habits of many of his contemporaneous Christians. He thus arraigns them in regard to their practises in this respect:—"Your belly is your God, your liver is your temple, your paunch is your altar, the cook is your priest, and the fat steam is your Holy Spirit; the seasonings and the sauces are your chrisms, and your eructations are your prophesying. I ever recognize Esau the hunter as a man of taste (*sapere*); and as his were, so are your whole skill and interest given to hunting and trapping—like him you come in 'from the field' of your licentious chase. Were I to offer you 'a mess of pottage,' you would, doubtless, straightway sell all your 'birthright.' It is in the cooking pots that your love is inflamed; it is in the kitchen that your faith grows fervid; it is in the flesh dishes that all your hope lies hid. . . . Who is held in so much esteem with you as the frequent giver of dinners, as the sumptuous entertainer, as the practised toaster of healths?"

RISE AND PROGRESS OF HEALTH RE-  
FORM AMONG SEVENTH-DAY  
ADVENTISTS.

BY J. H. KELLOGG, M. D.

It is certainly worth while to trace, so far as may be, the development of a movement which has resulted in the emancipation of more than forty thousand people from the thralldom of intemperance, the slavery of tobacco, and the fascination of tea and coffee, and which in its fullest development is capable of accomplishing most marvelous physical regeneration for those placing themselves in harmony with it. While a number of those who participated in the early development of this movement are still living, it is probable that by far the larger portion of those into whose hands this journal will fall, have no means of acquainting themselves with the early history of the health reform movement among Seventh-day Adventists, and will consequently appreciate the simple narration of facts which we shall undertake to present. To trace the early beginnings of the movement it will be necessary to present something of the personal history and experience of those who were its pioneers and leading promoters. Of these it may be proper to consider, as coming first in point of time, Elder Joseph Bates.

Joseph Bates was born July 8, 1792. His father was a soldier in the Revolutionary War, and a member of the staff of General Lafayette. At the age of seventeen he entered upon a seafaring life, following the sea for twenty-one years, and rising from cabin-boy to be master of his own vessel. He was twice a prisoner of war, being first captured by a Danish vessel acting under the orders of Napoleon the Great. He was taken prisoner the second time in the War of 1812. Returning home in 1815, he expressed himself to his father as so disgusted with the intemperate habits of sailors, as to be thoroughly resolved that he would never become addicted to strong drink. Nevertheless, he records in his biography that six years later, after abstaining for several years, he had allowed himself to fall into the habit of using ardent spirits. Captain Bates was not at this time a Christian man, but his firmness of character and uprightness of purpose are well shown in the following account of his abandonment of drink, which we quote from his autobiography:—

“I had practised entire abstinence because I had become disgusted with its debasing and demoralizing effects, and was well satisfied that drinking men

were daily ruining themselves, and moving with rapid strides to drunkards' graves. Although I had taken measures to secure myself from the drunkard's path by not allowing myself in any case whatever to drink but one glass of ardent spirits per day, which I most strictly adhered to, yet the strong desire for that one glass, when coming to the dinner-hour, the usual time for it, was stronger than my appetite for food, and I became alarmed for myself. While reflecting about this matter, I solemnly resolved that I would never drink another glass of ardent spirits while I lived. It is now about forty-six years since that important era in the history of



CAPTAIN JOSEPH BATES.

my life, and I have no knowledge of violating that vow, only in using it for medicinal purposes. This circumstance gave a new spring to my whole being, and made me feel like a free man.”

He still, however, drank wine when in company; but in the year following, while on a voyage from Buenos Ayres to Lima, he became convinced that wine was closely akin to ardent spirits, and consequently resolved to abandon its use also, although in this he found himself wholly alone, and subjected to much ridicule from jeering companions with whom he declined to drink.

While in Peru he became convinced that the use of tobacco was likewise a form of intemperance, and consequently he resolved that he would never smoke another cigar or use tobacco in any other

way. This victory doubtless cost him more effort than the abandonment of alcoholic liquors, for, to use his own words, he had learned to idolize the pipe and the cigar, which were almost universally used among sailors at that time. He says of these victories:—

“I was now free from all distilled spirits, wine, and tobacco. Step by step I had gained this victory. Nature never required either; I should never have used the articles, except to keep company with my associates. How many millions have been ruined by such debasing and ruinous habits! How much more like a human being I felt when I had gained the mastery in these things and overcome them all.”

Two years later, while on another voyage to South America, Captain Bates was providentially converted. The interesting circumstances with reference to this experience he relates as follows:—

“I had provided myself with a number of what I called interesting books, to read in my leisure hours. My wife thought there were more novels and romances than were necessary; and in packing my trunk of books she placed a pocket New Testament, unknown to me, on the top of them. On opening this trunk to find some books to interest me, I took up the New Testament, and found in the opening pages the following lines of poetry, by Mrs. Hemans, placed there to arrest my attention:—

“Leaves have their time to fall,  
And flowers to wither at the north wind's breath,  
And stars to set — but all,  
Thou hast *all* seasons for thine own, O Death!

“Day is for mortal care,  
Eve, for glad meetings round the joyous hearth,  
Night, for the dreams of sleep, the voice of prayer,  
But all for thee, thou mightiest of the earth.

“Thou art where billows foam;  
Thou art where music melts upon the air;  
Thou art around us in our peaceful home;  
And the world calls us forth — and thou art there.”

“These lines did arrest my attention. I read them again and again. My interest for reading novels and romances ceased from that hour. Among the many books, I selected ‘Doddridge's Rise and Progress of Religion in the Soul.’ This and the Bible now interested me more than all other books.”

Captain Bates returned to his home a Christian in heart, and was soon baptized and took up one by one the duties of a Christian life. As is the case with every truly converted man or woman, Captain Bates was greatly interested in the welfare of others. Realizing how much benefit he had received by

abandoning alcoholic liquors and tobacco, and having observed the great mischief done by them, especially among sailors, he decided to undertake the organization of a temperance society. The result of his thinking and of his efforts along this line was the organization of the first total abstinence society in the world. So-called temperance societies existed at that time, but they were what might be more properly termed moderation societies, since they did not actually prohibit the use of liquor, but placed their members under obligations to refrain from getting drunk except on such occasions as raisings, weddings, and funerals, at which times a moderate degree of intoxication was supposed to be entirely in harmony with the circumstances. Captain Bates thus describes his interesting experience in the organization of temperance societies:—

“The same day, while we were changing our clothes, I solicited Elder M——, who had baptized me, to assist me in raising a temperance society. As my mind was now free with respect to this last duty, I was forcibly impressed with the importance of uniting my energies with others, to check, if possible, the increasing ravages of intemperance. Since I had ceased to use intoxicating drinks, I was constrained to look upon it as one of the most important steps that I had ever taken. Hence I ardently desired the same blessing for those around me. Elder M—— was the first person whom I asked to aid me in this enterprise; failing with him, I moved out alone, and presented my paper for subscribers. Elder G——, the Congregationalist minister, his two deacons, and a few of the principal men of the place, cheerfully and readily subscribed their names, twelve or thirteen in number, and forthwith a meeting was called, and the ‘Fairhaven Temperance Society’ was organized.

“The majority of our little number had been sea-captains, and having seen much of the debasing influence exerted by ardent spirits among its users at home and abroad, were the more ready, to give their names and influence to check this monster vice. Elder G—— exclaimed, ‘Why, Captain Bates, this is just what I have been waiting to see!’ The meeting was organized by choosing Captain Stephen Merihew president, and Mr. Charles Drew secretary. Pending the discussion in adopting the constitution, it was voted that we pledge ourselves to abstain from the use of ardent spirits as a beverage. Having no precedent before us, it was voted that rum, gin, brandy, and whisky were ardent spirits. Wine, beer, and cider were so freely used as beverages that the majority of our members were then unwilling to

include them in the list. Some doubts arose with the minority as to whether we should be able to sustain the spirit of our constitution without abstaining from all intoxicating beverages. One of our members, who had always been noted for doing much for his visiting friends, said, 'Mr. President, what shall I do when my friends come to visit me from Boston?' 'Do as I do, Captain S——,' said another: 'I have not offered my friends any liquor to drink in my house these ten years.' 'O, you are mistaken,' said the president, 'it is twenty years!' This doubtless was said because the man had ceased to follow the fashion of treating his friends with liquor before others were ready to join him.

"Inquiry was made as to whether there were any temperance societies then known. A statement was made that certain individuals in Boston had recently agreed together that instead of purchasing their liquor in small quantities at the stores, they would get it by the keg, and drink it in their own houses. This association was called the 'Keg Society.' If any temperance societies had ever been organized previous to the one at Fairhaven, we were unacquainted with the fact. A short time after our organization, one of our number was reported to have violated his pledge. This he denied. 'But you were intoxicated,' said we. He declared that he had not drunk anything but cider, and that was allowed. We were told that his wife said she would a great deal rather he would drink brandy, for when he got drunk on cider he was as ugly again. During the trial of this member, he continued to declare that he had not violated the letter of the constitution. But it was evident to the society that he had violated the intent and spirit of it, which he was unwilling to admit, but would not promise to reform. He was therefore expelled.

"The society here saw the necessity of amending the constitution by striking out the words, 'ardent spirits,' and inserting in their place, 'all intoxicating drinks,' or something else that would sustain and aid the cause. From this a reform was introduced, which finally resulted in the disuse of all intoxicating drinks, except for medicinal purposes. This reform gave us the name of 'Teetotalers.'

"Before this, our temperance society had become exceedingly popular. Our meeting-houses in their turn were crowded with all classes to hear lectures on the subject; and converts, both male and female, by scores cheerfully pledged themselves to the temperance constitution. Many of the citizens of New Bedford who came to hear, also united with us. A society was finally organized in their town, and

other ones also. Arrangements were soon made by which a Bristol County Temperance Society was organized, and the Massachusetts State Temperance Society soon followed. Temperance papers, tracts, and lecturers multiplied throughout the land, and opposition began to rage like the rolling sea, causing the tide of temperance to ebb awhile. Then came the 'Cold-Water Army,' consisting of little children from four years and upward, commingling their simple little songs in praise of 'water, pure cold water; no beverage like unmingled cold water.' Their simple, stirring appeals, especially when assembled in their society meetings, seemed to give a new impetus to the cause, and to re-arouse their parents to the work of total abstinence from all intoxicating drinks. As I examined my papers the other day, I saw the book containing the names of nearly three hundred children who had belonged to our Cold-Water Army at Fairhaven."

Two years later Captain Bates retired from the sea, having acquired a handsome competency. He labored ardently during the remaining years of his life with both voice and pen, traveling and lecturing in nearly all of the Northern and Southern States.

(To be continued.)

## THE PHYSICAL DEGENERACY OF THE RACE AND ITS CAUSES.

BY D. H. KRESS, M. D.

"THE fear of the Lord prolongeth days: but the years of the wicked shall be shortened." Prov. 10:27. The Lord is not here pronouncing a sentence, but simply presenting the fact that wickedness, or transgression, shortens life. In the beginning God endowed man with endurance, or a stock of vitality, which enabled him to live to the age of one thousand years; as the wickedness of man increased with each succeeding generation, he inherited less vitality to begin life with, and as a result, had fewer years to live. The capital which the children should have inherited was squandered by their fathers, and as a result, life was shortened, the iniquities of the fathers being visited upon the children.

When Jacob was brought before Pharaoh, he felt he had but a few more years to live, and in answer to the question, "How old art thou?" he replied: "The days of the years of my pilgrimage are an hundred and thirty years: few and evil have the days of the years of my life been, and have not attained unto the days of the years of the life of my fathers."

In the time of David the average age of man was threescore and ten, instead of one thousand.

At present about one third of the earth's population die before the age of seventeen; and according to the most careful computations, only one person in one hundred thousand attains the age of one hundred years, and only six or seven in one hundred reach the age of sixty. The average length of life is estimated to be about thirty-eight years. If this degeneracy should continue at the same ratio, in a short time the race would become extinct and the world depopulated.

Now this shortening of life is due to the increase of wickedness and the violation of the laws of life and health. In Eccl. 7:17 we read: "Be not overmuch wicked, neither be thou foolish: why shouldst thou die before thy time?" Again, in Eze. 33:10, 11, "O thou son of man, speak unto the house of Israel: . . . As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye from your evil ways; for why will ye die, O house of Israel?"

While it is impossible for man in these days to attain to the age of Adam or even Jacob, owing to the small capital of vitality inherited, still it is possible for every one to live out the full measure of his days. It is not God's design that man should die prematurely.

The human body may be compared to an intricate machine, guaranteed by its maker to run a certain length of time, provided all the various parts receive proper care, and are not overworked. Familiarity with the laws of health, and a knowledge of how to care for the human body and the various organs composing it, therefore, constitute most important themes for study. "My son, forget not my law; but let thine heart keep my commandments: for length of days, and long life, and peace shall they add to thee." Prov. 3:1, 2. "They are life unto those that find them, and health to all their flesh." Prov. 4:22.

### SICK OR WICKED: WHICH?

THE man whose brain is so beclouded, and his nerves so benumbed by indulgence in gross diet, that he cannot think clearly, and would be quite appalled if confronted with a problem in compound interest, is in no condition to weigh carefully problems involving moral considerations. How large a proportion of men and women are in just this state of mind! Their heads are never clear for the reason

that their tongues are never clean, and their breath is never sweet. To be a chronic victim to biliousness is to be likewise afflicted with chronic mental obliquity; and nothing short of a special interposition of divine Providence can preserve such a person from moral obliquity as well. Thousands of men and women now living in a state of mental and moral depression,—in which they know nothing of the joys of existence, life being a burden, and every day's experience simply a renewal of the gloom and anguish of the day before,—would be at once delivered from their despair and melancholy by a thorough cleansing of the system, followed up by a rational diet.

"Doctor," said a patient to the writer one day in the consulting office, "there is one thing more that I must tell you about my case: I am cross; I scold my husband; I scold my children; I scold my hired help; I scold in season and out of season; I scold from morning until night. I didn't always scold; I was once considered a very amiable woman; I have resolved again and again to be cheerful and good-natured, but without result; in spite of my good resolutions I scold as much as ever. Do tell me, doctor, am I sick? or am I wicked?"

The speaker was a refined and cultivated woman, the mother of several children; her face bore lines of anxious care, and her earnest manner showed that she sought, not self-justification, but relief for her burdened heart. It was delightful to see how her face brightened up at my reply: "Your case is evidently not one of total depravity, but of total indigestion," a diagnosis of which the thickly coated tongue and sallow skin, pinched features and hollow eyes, afforded sufficient evidence.

The starved nerves were crying out for nutriment, and the poisoned brain was in such an irritable state that the will had lost control of the mind. A few weeks of rational diet and simple hygienic treatment sufficed to restore this woman to herself,—to a state of mental and moral sanity. She was a praying Christian mother; but in spite of her earnest petitions for divine grace, she did not succeed in acquiring that calm sweetness of disposition for which she longed and prayed, until her brain and nerves were, by obedience to the laws of health, restored to a normal condition.

The human brain and nerves constitute a harp of a thousand strings upon which the divine influences play, and from which flow out the melodies of human thought and act that go to make up the character. When this harp is well attuned by compliance with the divine order in relation to all the habits of



life, the melodies may be sweet and harmonious; but if some of its strings are broken or out of tune in consequence of neglect to comply with natural laws, its strains become strange and discordant. How obvious is the duty of preserving this marvelous instrument, this most wonderful of all created things, the human brain, with its mysterious functions, in a condition fit for the reception of the divine influences by which God communicates with his creatures, whom he has made in his own image.

An old German proverb crystallizes a physiological fact of great consequence and tremendous moral weight when it says, "As a man eateth, so is he." The food we eat actually enters into the composition of our bodies; our brains and muscles are composed of what we eat. The food we eat at the dinner-table contributes to our mental and moral strength or weakness, through its relation to the brain, as well as to the physical strength or weakness, through its relations to the structure of the bones and muscles. The food that makes pure blood and a sound, clear brain must contribute to the sharpness of the mental vision and to the clearness of the moral insight. Thus this ancient proverb recognizes a great moral truth, which has perhaps never been fully appreciated until since we have learned in recent times to understand that every atom of the body is definitely related in character to every other atom composing the same body.

Another truth formulated by a philosopher of the olden time in the saying, "As a man thinketh, so is he," expresses in a most forcible manner the intimacy of the relation between mind and matter. Incorporating these two terse proverbs, we have another which must be equally true, since it is a deduction from both, "As a man eateth, so he thinketh." This thought must have been in the mind of the apostle Paul when he wrote the exhortation, "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." 1 Cor. 10:31. This text furnishes abundant food for reflection. How many Christians are prepared to bear the test of measurement by this standard? Let each one of us ask himself the question, "Do I eat and drink to the glory of God, or to gratify a perverted taste?" The man who eats or drinks to glorify his Creator will certainly consider, first of all, not the demands of his palate, but the design and purpose of his Creator.

"The way of the transgressor is hard;" but it is not the design of the Creator to make the way of the transgressor rugged and difficult. His trials and hardships are wholly the result of his own wrong-

doing. The man who violates the laws of good digestion is certain, sooner or later, to suffer from indigestion; his capital of vitality may postpone the evil day for many years, but sooner or later he will be compelled to realize in his own experience that "the way of the transgressor is hard." The violation of any natural law must necessarily bring with it a retribution,—not as an arbitrary punishment, but as a natural consequence of a disregard of those conditions which are, in the very nature of things, essential to man's well-being. Health is the reward of obedience to the laws which the Creator has established for the governing of our bodily functions, just as disease and death are the natural results or consequences of the violation of these laws.

J. H. K.

### PHYSICAL HEALTH ONE OF GOD'S REASONABLE REQUIREMENTS.

BY DAVID PAULSON, M. D.

"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 idea is conveyed in this passage that to present our bodies in a living, active condition is a requirement made of us by God. We may understand the meaning that Paul attaches to the text here quoted by looking back to the sacrificial system. A sickly, miserable offering could not be accepted to typify a perfect Christ, but a time came when the people so far lost the sense of this that the prophet says: "And ye brought that which was torn, and the lame, and the sick; thus ye brought an offering: should I accept this of your hand? saith the Lord." "Will a man rob God?" Mal. 1:13; 3:8. The sensibilities of the people had become so blunted as to God's requirements that they seemed to have an idea that these sickly and degenerate offerings would be as acceptable to God as perfect ones. So in our day, although God demands of us a living sacrifice, and terms it a reasonable service, yet there are many who think they can glorify God just as well with their bodies in a sickly and miserable condition, and that God will accept this service equally as well as that done in perfect health.

But we are told that the "health should be as sacredly guarded as the character." ("Christian Temperance," p. 83.) When we grasp the truth in 1 Cor. 6:20, "Ye are bought with a price: therefore glorify God in your body," we shall see that we are in duty bound to glorify God physically the same

as spiritually, and we shall appreciate the force of the statement that "health should be guarded the same as character." There are few that would argue that a sickly religious experience is as acceptable in God's sight as a healthy and active one, and the same is *equally true* of the condition of our bodies.

What a responsibility this lays upon us to guard our physical organism! It is not merely an inconvenience to be sick, but it becomes a religious duty to be well; and therefore the Spirit of God has told us that "knowledge must be gained how to eat, drink, and dress so as to *preserve* health." ("Testimonies for the Church," Vol. III, p. 564.) But there are many who make no special effort to gain this knowledge, and who look to God to keep them in health, when he has laid the responsibility upon them by asking them to fulfil certain conditions, so that he can consistently grant them the blessings of health and strength. "God is greatly dishonored by the way man treats his organs, and he will not work a miracle to counteract a perverse violation of the laws of health and life." (Special Testimony.)

This same thought is also conveyed in Prov. 28:9: "He that turneth away his ear from hearing the law, even his prayer shall be abomination." This is just as true of physical law as of spiritual, and the person who knowingly violates the laws of his being, and still asks God to bless him with physical health, can be assured that such a prayer "is abomination," and that God will not work a miracle to counteract a violation of his own law.

This is perhaps brought out still more definitely in the following quotation: "Many have expected that God would keep them from sickness merely because they have asked him to do so. But God did not regard their prayers, because their faith was not made perfect by works. God will not work a miracle to keep those from sickness who have no care for themselves, but are continually violating the laws of health, and make no efforts to prevent disease. When we do all we can on our part to have health, then may we expect that the blessed results will follow, and we can ask God in faith to bless our efforts for the preservation of health. He will then answer our prayer, if his name can be glorified thereby. But let all understand that they themselves have a work to do. God will not work in a miraculous manner to preserve the health of persons who are taking a sure course to make themselves sick, by their careless inattention to the laws of health." "Those who thus shorten their lives by disregarding nature's laws are guilty of robbery toward God." (*Review and Herald*, Dec. 1, 1896.)

Thus it must be evident to all that sickness and premature death are robbing God of the service which is due him; and that when we lay the foundation for this by neglecting to inform ourselves as to how to care for the body God has given us, we are sowing the seed for this sin. "Will a man rob God? yet ye have robbed me."

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### HOUSE HEREDITY.

NEARLY twenty years ago the writer was consulted by an elderly gentleman from Canada, who, in explaining his case, remarked: "Doctor, I do not know what your opinion is respecting my case, but my opinion is that I have inherited consumption from my wife. My wife died ten years ago from consumption, and I have not been well since." Fortunately the poor man was not suffering from consumption, although he had a pulmonary disorder which gave occasion to a chronic and very troublesome cough. The fact that he was suffering from a disease of the lungs, which, to his unscientific observation, closely resembled the disease from which his wife had died, led him to think there must be some connection between his malady and that of his wife,— and there might have been, although the relation would be more scientifically expressed by the term "contagion" than that of heredity; yet considering the ordinary use of the term "inherit," the application was not such a bad one after all.

In a similar sense, houses may be said to "inherit" various disorders from their occupants. In this way houses become infected with tuberculosis. A case was once reported in a French journal, in which several children died, one after another, of a tubercular disease, without any apparent cause. An investigation showed that the house into which the family had recently moved had previously been occupied by a family, one member of which had died of consumption. The house had not been disinfected; and as the children spent most of their time in the room occupied by the invalid, there was every opportunity for contagion.

Another case illustrates the same principle. A man living in a boarding-house of the lower class in Paris, died after a lingering illness of consumption. The bed which he occupied was taken by another man, who after a few weeks also became affected by the same disease, and subsequently died. Investigation showed that the bed was infested with bedbugs, which had, by subsisting upon the dried sputum of the first patient, become infected with the disease, and by biting the second had inoculated

him with the specific microbe of consumption, thus leading to the development of the disease in a general and acute form leading to a speedy death.

Many similar instances might be cited. Sometimes the morbid condition which exists in a house may be due, not immediately to the previous occupant, but to local conditions, the existence of which may not be easily recognized, but would at once become apparent if one should take the trouble to investigate the pedigree or heredity of the house in this respect.

A remarkable instance illustrating this occurred in the writer's experience a few years ago. A gentleman, upon moving into a fine brick residence, found written in large letters upon the walls of nearly every room, the words, "This is the malaria house," "Look out for malaria," and similar expressions. Within five months the gentleman himself was stricken with malarial fever, in a pernicious form, and died within a few days. As soon as the writer, who was the gentleman's physician, learned of the circumstance of the writing on the wall, he insisted at once upon moving the patient to another and more salubrious locality; but it was too late, as the mischievous work of the disease had already proceeded so far as to produce irreparable damage to the brain.

In this case, the house, a large, roomy one, was situated upon a hill in a very sightly place, but unfortunately, within forty rods of a mill-pond, the water of which at certain seasons of the year became low and stagnant, exposing many acres of slime-covered soil, a most effective breeding-place for malaria. Under ordinary circumstances this condition gave rise to no inconvenience, as the pond was situated southeast of the house, while the prevailing wind was from the southwest. At the time when the fatal illness occurred, however, a southeast wind had been blowing steadily for two or three weeks, and the water in the pond was at the time very low.

The germs of typhoid fever not infrequently cling to a residence for many years, so that deaths occur in one family after another which successively occupy the house, each succeeding family often being in ignorance of the previous fatalities. When a well once becomes infected with typhoid fever germs through the seepage from an adjacent privy vault, cleaning out the well amounts to nothing, as it would generally be necessary to clean out a space bounded at the surface by a circle with a diameter three times the depth of the well, and extending down into the earth to the bottom of the well, or at least below the water level. Such a mode of clean-

ing a well is of course impracticable. The only thing to be done with a well which has become infected with typhoid fever germs is to close it up. It is impossible to have a well upon such premises, or near by even, which will not be in danger of similar infection.

A very forcible illustration of the necessity of inquiring into the previous history of a house before taking possession of it was recently furnished by a Philadelphia physician. In making a careful study of the causes of death in the older and principal wards of the city, he found that the deaths from consumption were largely confined to a certain number of houses. These houses were for the most part arranged in groups showing that the disease had extended from one house to the adjacent houses.

Apropos of this subject, the writer many years ago suggested that the health officer of every town should keep a record in which should be registered every house in the town or city, with a complete sanitary history of the building, which should show every case of sickness that had occurred in it, from whatever cause, whether chronic or acute, and all cases of death. Thus a person desirous of purchasing or renting a dwelling could, by consulting this register, learn the exact history of any house which might be under consideration, and might thereby obtain information the value of which in the saving of sickness and life could scarcely be estimated.

J. H. K.

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#### LITTLE THINGS IN THE SICK-ROOM.

THE nurse who is absent-minded and forgetful is always annoying to the patient, as is also the one who lacks method, who mislays things and has to take many extra steps, who forgets things and keeps her patient in constant suspense, thus making the sick one feel that she must have the care of her own case. When such a nurse takes off a fomentation, she forgets to cover up her patient, leaving her exposed when perspiring, while she goes into another room for water to bathe her off. When the patient gets up, the nurse forgets her slippers, and the feet are chilled by stepping on the cold floor. When a sponge bath is to be given, she uncovers her patient, then remembers that there is no soap or towel at hand; she then has to run to the linen-room, or somewhere else, to get the towels or soap. She gets her patient up to change the bed. The patient may be very weak, unable to sit in a chair but a few minutes without injuring her, yet this thoughtless nurse gets her up without having first provided the

clean bed-linen; and the soiled sheets either have to be used again, or the patient grows tired and exhausted while waiting for sheets to be gotten and aired.

Such a nurse is always in a hurry, and tires herself needlessly as well as making the patient tired. When she leaves the room for a few moments, she never stops to think whether things are left so as to be comfortable and convenient for the patient or not. Sometimes she leaves doors and windows open, and the patient becomes chilled and is made worse by a cold. Often she forgets to turn off the extra heat and open the windows, which have been closed because of the patient's sitting up or the giving of treatment, and the poor, helpless one cannot rest by reason of the bad air and heat, and the quiet sleep she expected so much from is lost to her. Such nurses commonly forget to set the water-pitcher and glass where they can be easily reached, and the patient must suffer with a parched mouth or throat until some one comes to relieve her.

It is the same about serving the meals; the forgetful, unmethodical nurse forgets to make her patient's toilet before she gets the tray ready, and an appetizing meal is left to get cold and spoil while the patient is being prepared for it. She forgets the spoons, the salt, and many other things. No patient can ever be quiet and restful with such a nurse. She is always expecting something to be delayed or forgotten, unless there is constant, continual prompting on her part. Such nurses are often good-natured, but they are very annoying to the nervous, helpless invalid, who is left completely to the tender mercies of their thoughtlessness.

All persons caring for the sick, especially at night, should wear felt or cork-soled or other soft slippers. Doors and locks should be kept well oiled, and every one about the house should try to cultivate the art of shutting doors as noiselessly as possible. At night especially the nurse should discard starched garments, and wear some soft material which will not creak or rustle when she is moving about. In every movement she should avoid making a noise.

The invalid who is shut within four walls needs change. The eye and brain become weary and worried, and the nervous system is injured by gazing at the same figures on the wall-paper, a crack in the plaster, spots in the dingy ceiling, or a nail-head in the molding. These oft-looked-at objects often take on fantastic and sometimes hideous forms of imp or demon, which craze the weak, distracted brain of the sick. A change may be made in the location of the bed, so that without effort the patient can look

out of the window at the blue sky, trees, or hilltops, a piece of grass, or a bright flower. In winter the snow-covered landscape, dazzling in the sunlight, or even the commotion of a stormy sky, are all more healthful and restful to the mind than monotony. A change of the pictures on the wall, fresh-cut flowers or a bright potted plant, in winter an evergreen branch or a bunch of holly, bright with red berries, — all are useful helps in leading the sick one through her weary days of illness and convalescence back to health.

The nurse should never allow herself to appear indifferent and preoccupied in her manner or speech in the sick-room. Her patient is ill and suffering, but anxious to get well. Her sickness is to her the most important thing on earth. Her nurse and her doctor are her principal reliance for recovery. A half-hearted, indifferent, heedless answer to some question which may seem of grave importance to the patient, may blot out her hope for health, and be the cause of a relapse, or even of a fatal ending of the disease.— *Kate Lindsay, M. D., in Good Health.*

#### EVIL EFFECTS RESULTING FROM THE USE OF SUGAR.

BY J. H. KELLOGG, M. D.

(Concluded.)

(2) *Sugar-making and Regulating Function.*—One of the most curious functions of the liver is its sugar-making and regulating function. All the sugar and starch taken as food are, after digestion and absorption, carried to the liver by the portal vein. Only a very small portion is allowed to pass through the organ, the greater part being stored up in the liver cells by conversion into a form of starch known as glycogen. This glycogen is subsequently, in the intervals between meals, slowly digested by means of a ferment derived from the blood-corpuscles, and thus converted into sugar again. By this arrangement the sugar is passed out of the body regularly and in small amounts, instead of being thrown into the blood in great quantities as rapidly as it is digested. This regulation of the supply of sugar is of great importance, for the reason that sugar is chiefly used in the body for the production of force and heat, the demand for which is more or less regular, as in the case of the furnace or locomotive. This function of the liver may be compared to the automatic stoking, or fuel-feeding arrangement, sometimes connected with large boilers.

When sugar is used in large quantities, as is likely to be the case when it is taken in its free form, so

great a quantity is sometimes carried to the liver that it is unable to retain as large a portion as is necessary, and more than the usual amount escapes into the blood. The blood normally contains only two or three parts of sugar to one thousand parts of blood. When the sugar rises above three parts in one thousand, the kidneys, which are always on the alert to regulate the condition of the blood, take alarm, and, seizing upon the excess of sugar, throw it out of the body in the urine, so as to protect the blood-corpuses and other delicate tissues of the body from the injurious effects certain to follow an excess of sugar in the blood. When sugar is thus present in the urine, the case is said to be one of diabetes. It is a well-recognized fact that this disease is more frequently produced by an excessive use of sugar, or saccharine substances, than by any other cause. The liver apparently becomes exhausted in its effort to retain the excessive amount of sugar taken in, and lets a portion slip through; and as the disease advances, a larger and larger quantity of the sugar eaten passes through in this manner; and thus the amount of sugar in the urine increases from a few grains per diem at the outset to several ounces, or, as the writer has sometimes seen, nearly a pound.

(3) *The destruction of ptomaines and poisons of animal or vegetable origin, the conversion of tissue poisons into less dangerous forms, the retention of mineral poisons,*—in other words, the protection of the body against poisoning. These are very important and interesting functions of the liver. When a man takes alcohol, a part of it goes to the liver, which destroys what it can of the poisonous substance, allowing only a portion to escape into the body. The same is true of nicotin, strychnia, and other poisons. Poisons which are constantly produced in the alimentary canal, the healthy liver is able to destroy, wholly or in part, thus protecting the body against their injurious effects. Poisons produced by the tissues as the result of tissue activity, are, by the action of the liver, converted into less poisonous substances, and prepared for elimination through the kidneys. When the liver becomes disabled as the result of excessive consumption of sugar, so that it is no longer able to perform these important and delicate functions efficiently, systemic poisoning appears as the result of the accumulations of the tissue poisons and the absorption of those formed in the alimentary canal by decomposition of the food under the action of germs. This poison is increased when the liver is in a state of disease, for the reason that the bile is an antiseptic. When it becomes viti-

ated or diminished in quantity, its antiseptic power is lacking, and the intestinal contents, especially those of the colon, undergo decomposition to an unusual extent, throwing into the blood great quantities of intensely poisonous substances. It is the presence of these poisons which gives to the fecal discharges of persons suffering from a diseased liver their intensely loathsome odor.

Persons whose livers have been disabled by the excessive use of sugar, or otherwise, are much more subject to injury from alcohol, tobacco, and other poisons which may be taken into the body, than are those who are in a normal state. For this reason, cheese, oysters, meat, and other foods especially likely to contain poisonous substances, or to encourage their development within the body, may be injurious in such cases. Meat was formerly recommended as the principal article of diet for patients suffering from diabetes, but the more critical observations made of this disease in recent times have shown that systematic poisoning and death are very likely to result from a diet largely composed of meat in the cases of those suffering from this disorder. This is doubtless due to the disabled condition of the liver.

(4) *Blood Functions of the Liver.*—Before birth, the liver is active in the production of blood-corpuses; after birth it is supposed to be a grave for the blood-corpuses, being one of the organs in which corpuses are destroyed when they become old and incapable of further usefulness. This delicate function, like others in which the liver is concerned, must be seriously interfered with by the excessive use of sugar or other foods which impair the integrity of this important organ.

(5) *Excessive Fat Production.*—All the sugar used as food must be utilized in the body in one of three ways,—for heat production, for force production, or for the production of fat. When a larger amount of sugar is taken than can be utilized in connection with the other elements of food in heat or force production, if not eliminated by the kidneys as sugar, it may be deposited as fat; thus the use of sugar tends to obesity. An excessive accumulation of fat gives rise to many inconveniences. Its accumulation in the chest and abdomen causes shortness of breath by diminishing the capacity of the chest. It sometimes accumulates about the heart, overburdening this organ so that it cannot perform its functions properly. Its general accumulation throughout the body imposes a burden upon the muscles which may be so exhausting as to seriously interfere with a person's usefulness. The condition of a man obliged to carry

another man of half his own weight or of equal weight upon his shoulders continually, wherever he went, would be indeed pitiable; but it is not an uncommon thing to find very fleshy persons weighing fifty per cent. more than they should, or even twice their natural weight. There is no substance more capable of producing a rapid accumulation of fat than is sugar.

Accumulation of fat in the body also induces a tendency to fatty degeneration,—a diseased condition in which the normal tissues are replaced by fat. This is particularly liable to take place in the muscles, which thus lose their strength, and in the walls of the blood-vessels, which may become so weakened as to rupture, causing apoplexy of the brain or of some other part of the body, with resulting paralysis or other form of disablement.

In conclusion, it should be noted that the sugar of commerce is doubtless in some way physiologically different from the saccharine element as it naturally exists in sweet fruits. The writer has been convinced of this by observing the fact that persons who are unable to eat sour fruits sweetened with sugar without suffering from acid dyspepsia, arising from fermentation of the sugar, are able to eat such fruits as sweet apples, figs, etc., with impunity. We have, in the use of sugar, an excellent illustration of a principle which is very wide in its application; namely, that in departing from the simple ways of nature we always incur a risk of injury.

The only apology for the use of sugar in its ordinary state is the gratification of an abnormal or exaggerated taste. We can well dispense with this element altogether. The acidity of acid fruits may be modified by a suitable admixture of sweet fruits. Certainly, the addition of sugar to starchy foods, as cakes and other sweet pastries, and to grains, is not only wholly unnecessary, but physiologically inexcusable, since starch itself is by the process of digestion converted into sugar; so that, in adding sugar to starch or starchy foods, we are practically adding sugar to sugar, the sugar constituting not only a redundancy, but interfering with the digestion of the starchy foods, as previously pointed out. The less sugar taken in its free state, the better for digestion.

### THE TRAINING OF THE APPETITE.

BY MRS. E. E. KELLOGG.

THE appetite, like all natural instincts, is susceptible of education both in a right and a wrong direction. Many mothers fail to realize this fact, and the

child's appetite is left to chance development, which, far more frequently than otherwise, leaves him subject to it rather than ruler of it. Depraved appetites are often inherited, but are as frequently created, through lack of proper care and training. The education of the appetite begins at the very outset of life. Picture, if you will, the first epoch of the life of the average child. Eating is about the first, and, for some time, the chief activity of his babyhood. During this period of helplessness he is fed in season and out of season, without thought or regulation. Expressions of pain and discomfort are habitually met with proffers of food, until the gustatory sense, habitually gratified to appease the demands of the senses, becomes the *regnant* propensity. The immediate result of this treatment is the inauguration at the very outset of life of a disordered digestion and a morbid condition of the stomach, which creates a constant craving for the pleasurable sensation produced by eating and drinking. The ultimate outcome of such management is that it teaches the child to crave animal sensations and to establish a dominance of appetite,—a love of gratifying the senses for the sake of the sensation, which, indulged in one direction, will be hard to restrain in others and will be apt to cast its influence over his entire life.

The abnormal appetite created by deranged digestive functions opens a door through which, if unguarded, a whole train of evils—gluttony, intemperance, and impurity—may enter later on in life. Purity of heart is a condition quite incompatible with sensual pleasuring of the appetite. How hardly then, shall the soul that has, through years of wrong education in childhood, been brought into bondage to the appetite and other morbid propensities, arise and shake off its shackles and bring the body under when the years of youth and maturity are reached? Wrong tendencies as well as right ones are continuously strengthened by exercise. The desire to gratify inclination and satisfy taste does not lessen with the increase of years. As has been aptly said, "Impressions, inclinations, appetites, which a child may have derived from his food, the turn it may have given to his senses, and even to his life as a whole, can only with difficulty be set aside when the age of self-independence has been reached. They are one with his whole physical life, and therefore intimately connected with his spiritual life."

Dr. Horace Bushnell says upon this point: "The child is taken, when his training begins, in a state of naturalness as respects all the bodily tastes and tempers; and the endeavor should be to keep him

in that key, to let no stimulation of excess or delicacy of taste disturb the simplicity of nature, or sensual pleasure in the name of food become a want or expectation of his appetite. Any artificial appetite begun is the beginning of distemper, disease, and a general disturbance of natural proportion. Intemperance! how dismal the story when it is told! how dreadful the picture when we look upon it! From what do the father and mother recoil with a greater horror of feeling than the possibility that their child shall be a drunkard? Little do they realize that he can be, even before he has so much as tasted the cup, or that they themselves can make him so virtually, without meaning to, even before he has gotten his language. Nine tenths of the intemperate drinking begins not in grief and destitution, as we so often hear, but in vicious feeding. Here the scale and order of simplicity is first broken; and then what shall a distempered or distemperate life run to more certainly than to that which is intemperate? False feeding engenders false appetite; and when the being is burning all through with the fires of false appetite, what is that but a universal uneasiness, and what will this uneasiness more likely do than lead to indulgence in the pleasures and excitement of drink?"

Another writer says: "Many mothers who deplore the intemperance that exists everywhere do not look deep enough to see the cause. Too often it may be traced to the home table. Whoever eats too much of a food that is not healthful is weakening his power to resist the clamor of appetites and passions. Many parents, to avoid the task of patiently educating their children to habits of self-denial, indulge them in eating and drinking at all times. Such children, as they grow up, are slaves to appetite. When they take their place in society, and begin life for themselves, they are powerless to resist temptation."

In how strong a light do these facts place the responsibility of motherhood! At the same time they emphasize the mother's wonderful power to intercept temptation and build up bulwarks against vice by the real needs of life. Froebel offers these suggestions to the mother: "Always let the food be simply for nourishment, never more, never less. Never should the food be taken for its own sake, but for the sake of promoting bodily and mental activity. Still less should the peculiarities of food, its taste as a delicacy, ever become an object in itself, but only a means to make it good, pure, wholesome nourishment. Otherwise the food destroys health. Let the food of the little child be as simple as possible, and let it be given in proportion to his bodily and men-

tal activity." The frequency of meals, the amount as well as the character of the food used, are matters of the greatest importance, particularly in the early years of childhood.

(To be continued.)

### ANTIDOTES FOR POISONS.

IN cases of poisoning it is important to know, if possible, what particular substance has been swallowed, as chemical antidotes can sometimes be administered which will at once destroy the poisonous properties of the substance swallowed. As a rule, however, it is safe to administer, immediately, large quantities of warm water or milk, to which salt or mustard has been added, in the proportion of a tablespoonful to a half pint of water. The liquid should be swallowed as rapidly as possible, and the throat tickled with the finger or a feather to produce gagging and vomiting at the earliest possible moment. A few minutes' delay may be sufficient to cause a fatal result in a case which might have been saved.

In case of poisoning by opium or other narcotics, hot and cold applications to the spine are of the greatest service. The following table gives some useful information concerning the special methods to be used in cases of poisoning:—

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| <p>For Bedbug Poison,<br/>Corrosive Sublimate,<br/>Blue Vitriol,<br/>Lead Water,<br/>Saltpeter,<br/>Sugar of Lead,<br/>Sulphate of Zinc,<br/>Red Precipitate,<br/>Vermilion,</p> | } | <p>Give milk or white of eggs, in large quantities.</p>  |
| <p>For Fowler's Solution.<br/>White Precipitate,<br/>Arsenic.</p>  | } | <p>Give prompt emetic of mustard and salt, tablespoonful of each; follow with sweet-oil, butter, or milk.</p>          |
| <p>For Antimonial Wine.<br/>Tartar Emetic,</p>   | } | <p>Give plenty of warm water to encourage vomiting. If vomiting does not stop, give a grain of opium in the water.</p> |
| <p>For Oil Vitriol,<br/>Aquafortis,<br/>Bi-carbonate Potassa,<br/>Muriatic Acid,<br/>Oxalic Acid,</p>  | } | <p>Magnesia or soap dissolved in water, every two minutes.</p>   |
| <p>For Caustic Soda,<br/>Caustic Potash,<br/>Volatile Alkali,</p>  | } | <p>Give freely of water with vinegar or lemon-juice in it.</p>   |
| <p>For Carbolic Acid.</p>  | } | <p>Give flour and water or glutinous drinks.</p>   |
| <p>For Chloral Hydrate,<br/>Chloroform,</p>  | } | <p>Pour cold water over the head and face, with artificial respiration.</p>  |

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|--|---|--|
| For Carbonate of Soda,<br>Copperas,<br>Cobalt, | } | Prompt emetic; soap or mucilaginous drinks.  |
| For Laudanum,<br>Morphine,<br>Opium,           |   | Strong coffee followed by ground mustard or salt in warm water, to produce vomiting. Keep the patient in motion. |
| For Nitrate of Silver,                         | } | Give common salt and water.  |
| For Strychnin,<br>Tinct. Nux Vomica.           |   | Emetic of mustard or salt, aided by warm water.  |

### ABDOMINAL BREATHING.

THE term "abdominal breathing" was, until recently, employed to designate the natural type of breathing in which there is expansion of the whole trunk, particularly in the region of the waist. A more careful study of the movements of breathing has led, however, within the last few years, to a different use of the term "abdominal breathing." It is not now applied to natural or full respiration, but to a form of respiration in which the diaphragm alone is used, and which is characterized by a forward movement of the abdomen without movement of the ribs either at the sides or at the upper part of the chest. Only two methods of breathing were formerly described,—the upper chest breathing, and natural breathing, which, as we have stated, was termed abdominal breathing. At the present time, however, three different modes of breathing are recognized:—

1. Costal, or upper chest breathing, in which the respiratory movement is confined almost entirely to the upper part of the chest.

2. Abdominal breathing, in which the movement is confined to the lower part of the trunk.

3. Natural, or full breathing, in which the whole trunk expands, the principal movement being at the waist, which swells out both at the sides and in front. That this is the normal type of respiration may be easily determined by watching the breathing of a young infant as it lies quietly on its back. The same style of breathing may also be noticed in dogs and other animals.

The term "abdominal breathing" as used ten years ago referred to what is here described as natural breathing, but its use at the present time is restricted, as above stated, to a style of breathing in which the diaphragm alone is used. This style of breathing is to be very strongly condemned, for the reason that when practised, only the lower portion of the lungs are expanded. In listening to the chest of a person breathing in this manner, we are unable to discover the slightest evidence of the en-

trance of air into the upper or middle portions of the lungs,—not the faintest sound of the movement of air in or out can be distinguished by the most minute examination with a stethoscope. Such breathing, if habitually practised, is likely to cause disease. Indeed, it is quite impossible for a person to breathe in this manner except when absolutely at rest, without making a constant and very decided effort to restrain the natural breathing movements, in which nearly all the muscles attached to the ribs take part.

J. H. K.

THE DISCOMFORT OF WEARING FLANNEL NEXT THE SKIN.—The use of flannel underwear has become almost universal for children. It has superseded the cold, clammy linen of a generation ago, and no doubt has saved many a delicate child a fatal croup or bronchitis; but, like most good things, it may be abused; and many sensitive children, with delicate skins, have suffered martyrdom from being compelled to endure the maddening irritation of woolen flannel worn for their innermost garments. In some it always causes a nettle-rash, or urticaria; in others, a crop of small pustules; while in others, the restlessness is due to nerve irritation. The writer, when called to prescribe some anodyne for these various disorders which were ruining baby's health and temper, has so often succeeded in giving complete relief by interposing a soft, thin muslin or cheese-cloth shirt between the skin and the flannel, that she feels like calling the attention of all mothers, and others who have the care of fretful babies, to the possibility of the flannel friction's being at the bottom of baby's irritability. Do not discard the flannel; only keep it from direct contact with the skin, and you will often be surprised to find a crying baby becoming good-natured, and hives and pimples disappearing as if by magic.—*Dr. Kate Lindsay, in Good Health.*

### QUESTION BOX.

ANSWERS BY J. H. KELLOGG, M. D.

HOME PRESCRIPTIONS — BANANAS — BEST TIME TO EAT FRUIT, ETC.—The following questions have been asked: "1. Do you furnish home prescriptions to patients at a distance who cannot come to the Sanitarium? 2. Are ripe bananas a healthful fruit? 3. What meal is the best time to eat fruit? 4. Does a bitter taste in the morning indicate a diseased liver or indigestion, or both? 5. I am troubled at times with burning in the stomach after meals, and fruit seems to aggravate it; but if I take part of



a cup of weak coffee and boiled milk, it always prevents the burning. Would you advise me to continue the use of the coffee and milk? 6. Does bakers' bread usually contain alum? 7. Is it injurious to the health in such small quantities? Is there any method by which to detect it?"

*Ans.*—1. Yes.

2. Yes.

3. At each meal.

4. The bitter taste in the mouth indicates indigestion. Indigestion is usually accompanied by more or less disturbance of the liver.

5. No.

6. No.

7. Alum is injurious to the health in all quantities.

8. A weak solution of logwood is a test for alum.

**TO TOUGHEN THE SKIN.**—"My son is learning to play the violin, and complains at times of his fingers' being so tender and sore that he must rest from practise for days together. I will be grateful if you will suggest some remedy which would have a tendency to toughen the skin."

*Ans.*—Printers sometimes toughen the ends of their fingers by rubbing upon them the creosote, or oil of smoke, obtained by burning a piece of paper upon a piece of cold steel.

**PURIFICATION OF THE BLOOD—TREATMENT FOR PIMPLES, ETC.**—M. R. is troubled with pimples and boils breaking out continually upon the face, although she is careful of her diet, and takes regular exercise. She asks: "1. Might not the taking of Hood's Sarsaparilla, clover tea, charcoal tablets, or senna and dandelion, help to purify the blood? 2. Should I bathe my face in hot or cold water? 3. Is there any soap or wash that you can recommend? 4. What particular diet is best for me?"

*Ans.*—1. The blood will not be purified by putting things into it, but by getting something out of it. The only way to purify the blood is by the use of pure food, abundant water-drinking, exercise, and baths.

2. As a rule, it is best to bathe the face in cold water.

3. Good Castile soap is the best kind of soap with which we are acquainted.

4. A diet of fruits, grains, and milk is the best for producing pure blood.

**MENTHOL AS A REMEDY FOR NASAL CATARRH.**—Would you recommend the use of menthol for the relief of nasal catarrh?

*Ans.*—Yes. Catarrh is a germ disease, and menthol being an antiseptic, its vapor in passing into the nose destroys the poisons and lessens the activity and number of the germs which cause catarrh.

All the essential oils are good germicides. A certain manufacturer of these oils told me he had noticed that his employees were exempt from nasal catarrh, and that even persons who had taken hard colds and had catarrh in the acute form were cured by the inhalation of the vapors of the oils. The vapor of any essential oil is to some extent useful in the destruction of germs. While menthol is excellent for this purpose, cinnamon-oil is still better.

**TOASTED BREAD.**—Is toasted bread more healthful than plain bread?

*Ans.*—Yes, if it is thoroughly toasted, for in this way the germs are destroyed. But the entire slice of bread must be toasted sufficiently to dry it all the way through. If the outside only is toasted, the inside is by this process made new bread; hence it is better not to toast the bread at all than to toast it only on the outside.

**DANIEL'S BAND.**—Among the most notable of Bible personages we must certainly place Daniel and his companions. With the exception of our divine Master, there is perhaps no character portrayed in the Scripture records which presents so perfect a model for imitation as that of Daniel. No argument could convince this noble man of the superior fitness of flesh food to nourish and strengthen his body; instead, he chose a bill of fare of the simplest vegetable foods, and the result proved the wisdom of his choice.

A few years ago there was organized at the Sanitarium a society of young men and women known as "Daniel's Band." These young persons banded themselves together with the thought of emulating the example of the noble Hebrew youth in abjuring flesh food, the cultivation of simple habits in diet, and a strict obedience to all the laws of health. A majority of the original members of this society are now missionary physicians; and, so far as we know, all have proved faithful to their purpose.

The Daniel's Band, which began with scarcely a dozen members, now numbers several hundred, and holds its meetings monthly in the large gymnasium of the Sanitarium at Battle Creek. These meetings are always intensely interesting, and the enthusiasm grows from month to month. We shall frequently find room in our columns for the publication of re-

ports of these meetings, and for many of the interesting papers which are contributed as a part of each evening's program. We hope by this means to stimulate many others to do likewise, feeling sure that the time is fully come when the grand principles for which the prophet Daniel stood so nobly, more than two thousand years ago, should be promulgated with greater vigor and enthusiasm.

TO THE ORPHAN'S FRIENDS: It may not be known to many of the readers of the GOSPEL OF HEALTH, that the large, commodious, and beautiful building at Battle Creek, Mich., the gift of the generous Mrs. C. E. Haskell, which is now sheltering and educating nearly one hundred orphan children, has no endowment for its maintenance, but that it is dependent entirely upon the voluntary donations from friends at large. Collections are taken twice each year — the first Sabbaths in April and in October — among the various churches and Sabbath-schools of the Seventh-day Adventists throughout the United States, under the direction of the General Conference Committee. It is earnestly hoped that this worthy enterprise will be generously remembered by all the friends of the unfortunate on the collection day now near at hand.

“Is not this the fast that I have chosen? . . . 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: and thy righteousness shall go before thee; the glory of the Lord shall be thy reward.”

The Saviour says: “I was an hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: naked, and ye clothed me.” We learn from this that when we remember the poor and needy, we are ministering to the Saviour himself. How gladly would we have entertained the Master when he was upon earth. Now we have a chance to show our willingness to do so by contributing toward the maintenance of the orphans.

All contributions should be sent to the treasurer, L. McCoy, Battle Creek, Mich.

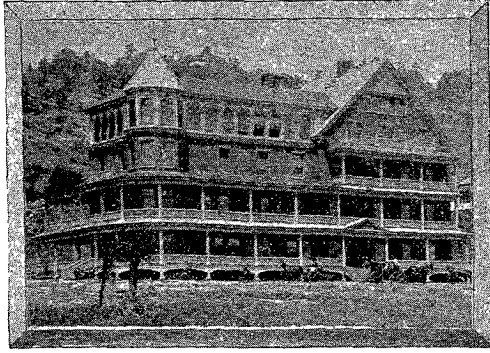
THOSE who have for years been interested in the extension of health principles find abundant reason for encouragement in the great interest taken in this phase of the gospel at the recent General Conference at College View, Neb. While the pressure of other

urgent business left opportunity for only two short meetings of the Medical Missionary and Benevolent Association, there was evidently a deeper interest than ever in the principles upon which the work of this association and this journal are based. Much of the Bible instruction presented by Elders Jones, Waggoner, Prescott, and others had a direct and immediate bearing in support of these principles, as was frequently recognized and pointed out by both speakers and hearers. We predict a greatly increased interest in health principles, Christian Help work, and in all the various lines of truth and Christian activity connected with the work of the Medical Missionary and Benevolent Association.

The General Conference was recognized by all present as on the whole the most interesting, important, and thoroughly successful gathering of this body which has ever occurred. New principles were introduced which, if carried out, will prove a radical remedy for numerous difficulties which have heretofore existed, and which will place every branch of the work upon a more substantial basis than ever before, and, most important of all, will serve to unify all the various lines of work conducted under the general supervision of the Seventh-day Adventist body.

It is to be regretted that some, overlooking the grand truths and the great reformatory movement developed at College View, should busy themselves in circulating false reports respecting events supposed to have transpired there, but which never happened except in the imagination of gossips and busybodies. The best answer for these baseless fabrications, which the devil is ingeniously propagating to counteract the good influence of the meetings, is perhaps to ignore them. The Lord rules and reigns, and is opening the way for more rapid development and progress in every line of the work than ever before.

THE cordial manner in which the GOSPEL OF HEALTH has been received is most gratifying to those upon whom has rested the principal burden of the enterprise, for the reason that it promises success for the new journal from the very outset. There is evidently an important field for a journal devoted to the subjects which it is the purpose of these columns to consider; and it is believed that by the co-operation of those interested in these principles, a grand work for God and humanity may be accomplished through its agency. We earnestly solicit the assistance of the friends everywhere in the extension of the circulation of the GOSPEL OF HEALTH.



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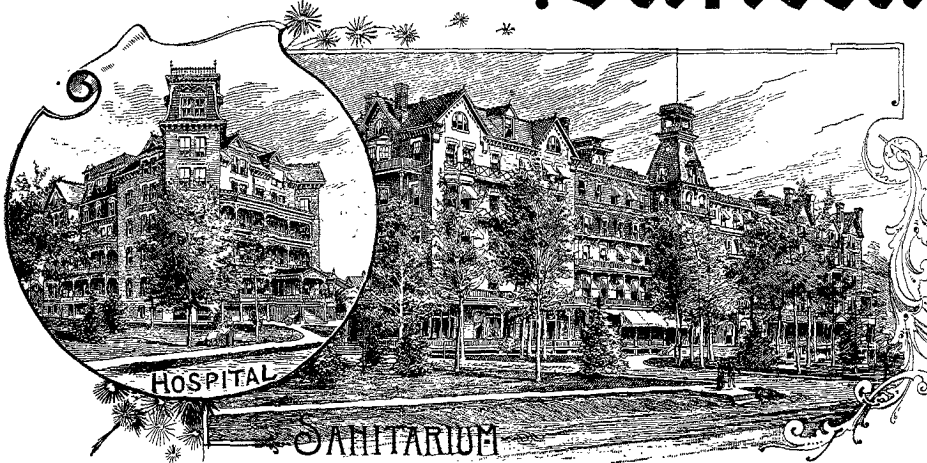
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