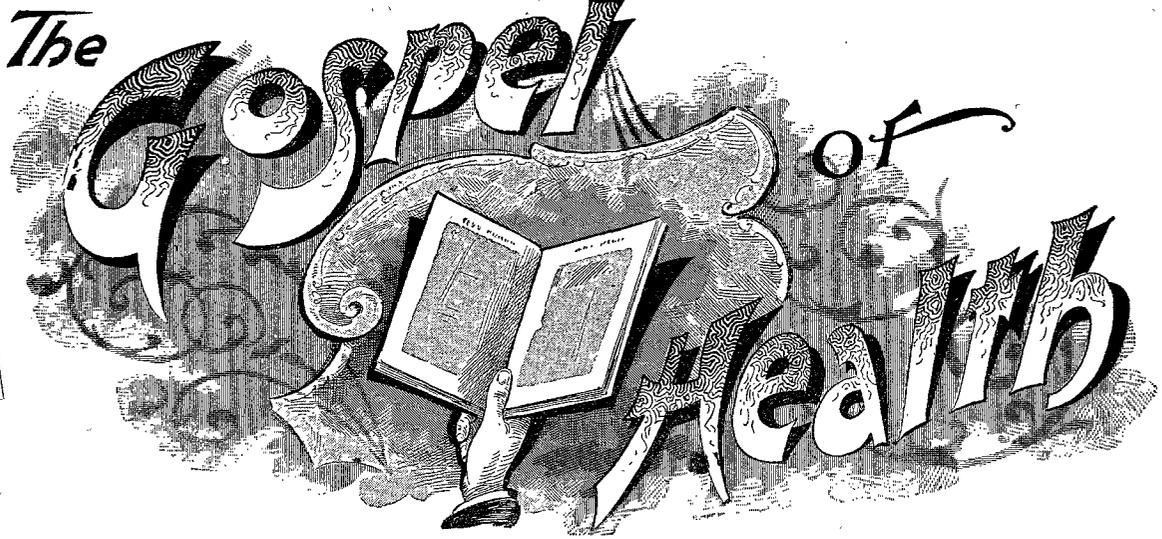


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ETHEL HOOPER
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VOL. 2.

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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., FEBRUARY, 1898.

NO. 2.

HYGIENE OF THE THROAT AND NOSE.

II.

BY J. H. KELLOGG, M. D.

As already stated, it is absolutely impossible to be well without a healthy skin. The skin, like every other portion of the body, must have exercise, that all its functions may be in constant and vigorous action. The circulation of the skin may be rendered inactive and feeble for lack of proper stimulus. The blood-vessels may be exercised in various ways; for instance, if I raise my hand and let it fall repeatedly, it will furnish gymnastics for the blood-vessels, as they contract every time the hand is raised and relax every time it is lowered. But one of the most important and efficient ways in which the blood-vessels of the skin may be exercised and all its functions quickened, is by the exposure of the skin to different temperatures.

This involves one of the most interesting principles in physiology; viz., what is called reaction. When cold is applied to the surface, there is a contraction of the blood-vessels; but when the cold is removed, the blood-vessels relax, and become extremely active, and at the same time the activity of all the parts of the skin is increased,—the perspiratory glands, the fat glands, and all the cells,—so that the skin acquires a ruddy glow. A man plunges into a bath of cold water, and comes out with his skin as white as ivory, and his teeth chattering; but perhaps in half a minute, if there is a vigorous rubbing of the skin, and particularly if he has been well trained in this sort of vaso-

motor gymnastics by daily bathing, the skin will be in a glow of warmth, there will be ease and comfort of breathing, and a sense of exhilaration and quickening throughout the entire body. This is the reaction resulting from the application of cold for a moment. And it is not alone the skin that reacts, but every cell and fiber of the entire body. The brain reacts; the liver reacts; the heart reacts; the stomach reacts—in fact every function in the whole body is thoroughly stirred and invigorated by the application of cold to the skin.

VALUE OF COLD BATHS.

Cold water is the most powerful physiological stimulant we can possibly use, provided it is not used too frequently and in too extreme a manner. If, for instance, the application be prolonged for over two or three minutes, the blood-vessels are likely to lose their power to relax and there will not be a good reaction. Some persons, however, have such a store of energy, and acquire such an ability for reaction, that it is possible for them to endure very heroic applications of this sort. A gentleman in New York goes out on the river in the morning before daylight and takes his bath in a hole cut in the ice, and lets the wind dry him; and he declares that he never shivers, and does not suffer the slightest inconvenience. But as a general rule, the application of cold water should not last more than two or three seconds; but the colder the water the better the reaction, provided the application is not too long.

A daily cold morning bath is very exhilarating,

especially after one has had a poor night's rest, although of course it does not compensate for the loss of sleep. It is, besides, one of the most effective measures for preserving a healthy skin, which indicates a like condition in the mucous membranes throughout the entire body, as the same nerve-centers control both, and any action upon the skin means the same effect upon the mucous membrane. When there is an application of cold to any portion of the skin, the blood-vessels contract, and at the same time the blood-vessels of some corresponding area of the mucous membrane in the interior of the body also contract; if, for example, there is a cold application to the back of the neck between the shoulders or the upper part of the back, there will be a contraction of the blood-vessels of the mucous membrane lining the nose and throat at the same time.

PRECAUTIONS.

One or two precautions should perhaps be given in reference to taking cold baths: One may take a cold bath when he is perspiring, provided he is not exhausted or feeble from disease; but if there has been a shock, or long fasting, or if from any other cause the body is reduced, a cold bath should be avoided until a hot bath can be first administered. The hot bath should be followed by a short dash of cold, and then there is no danger of taking cold. If a person has a headache when he comes out of the cold bath, it was too long, so that there was not a good reaction; or he was not in a proper condition for it. If he feels weak after the bath, there was not a good reaction. If the bath is followed by a chill or cold hands and feet, it is because there was something wrong about the bath—the rubbing was not vigorous enough, or the bath was not cold enough, or it was too much prolonged.

A sponge or hand bath followed by a brisk rubbing with a rough towel and the hand is certainly within the reach of almost every one. Any one who has never tried this will be surprised at the protective power it will give against taking cold. In addition to the daily cold bath, a warm bath should be taken two or three times a week for thorough cleanliness. It is better to take the latter just before retiring, and to follow it with a short application of cold.

The reason that men and women in civilized lands are almost universally suffering from disease of the nose and throat and other maladies of the mucous membrane is because the skin does not have the

opportunity to exercise its natural functions. The savage in the forest does not have to take particular care of his skin, because it takes care of itself, the same as does the skin of other animals. He is exposed to the changes of temperature; he is exposed to warm winds and to cold winds; he is exposed to dry weather and to rainy weather; and yet suffers no inconvenience to his health from it. When he puts on clothing, he puts on an artificial skin, which is incapable of reaction. This artificial skin cannot be regulated, as is the case with the natural skin. When heat is applied to the natural skin, the blood-vessels relax, and the superfluous heat passes off by means of perspiration and evaporation; when cold is applied, they contract, the perspiration and the evaporation cease, the skin becomes firm and smooth; and thus the body is protected against the loss of heat. But the artificial covering remains the same under all circumstances, it being incapable of elimination and evaporation. In case of a rise of the temperature, if the artificial covering were not present, the skin would adapt itself to the change; it would keep itself cool by increasing the amount of moisture evaporated, and thus protect itself against the high temperature. When the temperature is lowered, this artificial covering still remains the same, and the skin having before become relaxed and weakened by perspiration induced by the high temperature and the clothing, the body is chilled.

REGULATION OF THE CLOTHING.

There is no denying the fact—we are dying because we wear clothes; and we must wear clothes. So the only thing to do is by careful attention to make our skins so strong and healthy that they can endure clothes. We must, as it were, do works of supererogation for the skin, to compensate for the disease-producing conditions imposed upon us by civilization.

The careful regulation of the clothing is of the greatest importance. The clothing should be adjusted to every particular day, for exposure to either excessive heat or cold is likely to produce a severe cold, with intense inflammation of the mucous membranes. The majority of people put on certain clothing at certain times—thicker underclothing at a certain day of a certain month. In the spring, when the first day of April or the middle of May arrives, they say, "Now is the time for putting on summer underclothing." So the winter underclothing is put off, and the spring underclothing is put on—and

so with the other garments. Fashion also dictates the change of garments—the fashion magazines tell when the fashions must be changed; that on a certain day in spring people must come out in spring dress, at a certain time in the fall they must come out in fall dress, and at a certain time in the summer they must wear summer dress, irrespective of temperature. Now the fact is, every day and every hour of the day should be considered by itself. If the temperature falls twenty degrees, that makes necessary a change of garments, unless the skin has been so well exercised that it is able to take care of itself under adverse circumstances.

LOCAL APPLICATIONS.

Germs, of course, have something to do with catarrh of the throat and nose. At least it is probable that in many cases the difficulty would not become chronic were it not for the presence of germs, which take advantage of the weakened condition of the mucous membrane caused by an acute cold and catarrh, and take possession, getting into the glands and hiding away in the ducts and crypts of the mucous membrane, where they create a permanent irritation. The mucus of the nose is somewhat antiseptic; but when the germs become so numerous that the mucus cannot destroy them, its aseptic condition must be increased by the use of artificial means in the form of antiseptic vapors. All essential oils, without exception, are antiseptics, or germicides, and these volatile remedies seem to be especially adapted to the treatment of disorders of the throat and nose. Various means have been devised for introducing them, but the most successful thus far is a little instrument known as the Pocket Vaporizer.

Applications of heat and cold to the back of the neck and the face is another measure of much value in the treatment of nasal catarrh, the mucous membrane of the throat and nose being affected through the vasomotor action of these areas of the skin, every part of the surface of the body being thus connected with some mucous area in the interior of the body.

Another thing of wonderful advantage in catarrhal affections is a vegetarian diet. I have in mind a gentleman whom I have known for thirty years. When I was a boy, his voice was so husky that it was very difficult for him to be understood, and most distressing to listen to him. A few years after this time he adopted a vegetarian diet, and in a few years the huskiness had entirely disappeared from his voice. Another man of my acquaintance was suffering from

nasal and pulmonary catarrh to such an extent as to make him offensive to both himself and his friends, and his life a burden. He became a vegetarian, entirely discontinuing the use of meat, and in three years he had entirely recovered.

Meat, butter, milk, and all stimulating articles should be scrupulously avoided in these cases, also sugar and sweet foods. Fruits, nuts, and grains constitute the best diet. The subjects of nasal catarrh are almost always persons whose nutritive organs are deficient in activity; hence every article of food which may add to the burden of the excretory organs should be excluded from the diet, or at least partaken of very sparingly.

Impure air and overheated rooms should also be mentioned as causes largely conducive to catarrhal disease. I would say to the subjects of this disorder: Do not upon the approach of cold weather shut yourselves up in heated rooms, but go out of doors a portion of each day. Go out in all kinds of weather, taking care, of course, to protect yourselves with proper clothing and to keep the skin hardened by daily cold bathing, as previously pointed out in this article. You will thus keep yourselves accustomed to outdoor air, and acquire the ability to withstand exposure to cold without injury. The fresh air and exercise combined constitute a most important measure in the cure of this disease.

THE ORIGINAL DIET OF MAN.¹

(Concluded.)

WE have been considering this subject from the physical side; now let us look at it from the spiritual. When God made man in his own image, he put in him three lives, three intelligences, and two wills. What are the three lives? First, the individual life; if you cut the throat of an ox, the animal dies at once, that is, it loses its individual life. But the muscles will twitch when the skin is being taken off some moments later. This shows that the nerves are not dead. Second, there is a life in each individual cell in the body, and some of these cells live on for a length of time after the body as a whole is dead. This we may call the cell life, and to it is due the fact that we can transplant a piece of skin from one person to another. The third life is the life of God, the divine life, the life that unifies the whole body and makes it one,—the life that makes the heart

¹ Abstract of a talk by Dr. J. H. Kellogg at the Chicago Medical Missionary Convention.

beat and keeps every cell at work ; this is the life that God breathed into man's nostrils, and this same life is in every animal.

There are three intelligences. The first is the intelligence of the individual himself, by which he is conscious, learns, and studies. The second intelligence is that which dwells in each individual cell. For instance, the stomach cells make gastric juice and do it intelligently; the cells of the brain think, the muscle cells work. The third is the divine intelligence. What proof have we that we have a divine intelligence? It is seen in the symmetry of our bodies,—that which makes the thumb grow just so long and no longer; it is the power which makes us awake in the morning, as we read in the Psalms: "He waketh me morning by morning."

There are two wills, the divine and the human. A tree has no will of its own, but there is a divine will even in the tree. The tree does not set itself up in opposition to that divine will, so the divine purpose is worked out in the tree, and in all plant life. The same is true of the lower animals. But in man there is a divine will and a human will. When these wills work together, there is unison; but when the human will works independently or in opposition to the divine will, there is discord. Hence if we would live harmonious lives, we must submit ourselves perfectly to God. In order to attain to this condition, our bodies must be in perfect working order; every key must respond promptly, every note must ring out clear and true; the whole instrument must be in perfect tune. The human will may interfere in two ways with God's will; first, by sounding wrong notes on a well-tuned instrument; second, by getting the instrument out of repair. The first of these is a purely moral sin, and the second, is a physical sin.

INCONSISTENCY OF FLESH-EATING.

Now I want you to see the inconsistency of flesh-eating. Animals are energy-consuming machines. Plants, on the other hand, store up energy. The sun is the agent which God uses in bringing this about. We get all our energy from the sun. Of course, it is simply God's power manifesting itself in that way, and the glory of the sun is really the glory of God. What a beautiful picture the sunlight is of the power of God; it falls on the tiny seeds and makes them sprout, and they become little plants; presently they grow larger, gathering their material from the earth, and they produce corn, wheat, fruit, and nuts, and store up energy in this form. Now when we want

energy to run a locomotive, we put in wood or coal. Where does that come from?—From the vegetable kingdom. And how was it able to grow?—By the warmth and light afforded by the sun.

The living body is a furnace; when we take food into our bodies, it undergoes certain changes in the digestive organs, and is then taken into the system. While the body is nourished by the food which is thus taken in, a process of destruction—a tearing down of old tissue—is constantly going on, and in this process deadly poisons are formed in the body and carried off by means of the various eliminating organs. A large part of these poisons escape through the lungs, and that is the reason why our rooms should be thoroughly ventilated. Deadly poisons are also formed by the kidneys and by the liver. A quarter of an ounce of bile will kill a rabbit. Thus it will be seen that the human body is a factory of poisons.

Now, since animals are energy-consuming and poison-producing agencies, and plants are energy-storing agencies, it appears quite clear that animals were intended to be nourished by plants and not by one another. Do you feed a furnace with a small furnace or several stoves when you wish to procure heat? Why cannot we act as sensibly in supplying our own bodies with energy-producing material? If we wish to get work out of them, let us provide them with pure food directly instead of with food that has already been appropriated by another energy-consuming agency, and which is not therefore pure, but mingled with waste matter and poisons. Such a plan is certainly neither economical nor consistent.

Let us consider the subject of nutrition a little more in detail. What are the conditions under which an animal dies? While there is life, the various organs of the body are continually eliminating the poisons which are constantly being manufactured in the body; but when life ends, the elimination ceases. What would become of the fire if the chimney should be stopped up?—It would be choked with the smoke, would it not? That is just the way with animals. And yet, just as the fire would live a little while after the chimney had been stopped up, so the individual cells in the living body live on for a time after the animal is dead, and continue the process of making poisons; but the blood has ceased to flow, and the various means of carrying these poisons out of the system have ceased to work; so the body is literally saturated with the poisonous products formed by the various cells; and it is these poisons that produce what is called the flavor of the meat. Beef extract is

largely composed of these poisonous products. We can readily see what an effect the eating of food saturated with poison has upon the human system, how it must tax the powers of the eliminative organs, such as the kidneys and liver, and have a tendency to clog the system with poisons, producing diseased conditions generally.

IT LOWERS VITALITY.

It is a generally recognized fact that the flame of life burns lower in the bodies of meat-eaters than in vegetarians. Everybody knows that butchers' wounds are hard to heal. There are two kinds of men that physicians do not like to perform operations on; one is the butcher, and the other is the beer-drinker.

In England, where a great deal of meat is consumed, hundreds of people die every year under the effects of chloroform; while in India, where the people are vegetarians, such a case is very rare. A well-known physician who has investigated the subject, says the reason of this is that the Hindus are vegetarians. The effect of the chloroform is to paralyze the kidneys so that they cannot carry off the poisons constantly being formed. In the case of meat-eaters the system is so saturated with poisonous products that life is extinguished before the kidneys can recover themselves; whereas, in the case of the vegetarian the system is in such a pure, healthy condition that the temporary suspension of the action of the kidneys brings no serious consequences.

Now we have been discussing the poisonous character of the meat of perfectly healthy animals; and we find that to nourish the human body with such food may properly be compared to feeding a furnace by throwing in stoves or fragments of another furnace, which would clog the fire with incombustible matter, as ashes, smoke, and iron, and ultimately put it out; but when we further consider that perfectly healthy animals are very rare, and that probably nine tenths of those slaughtered for the market are more or less diseased, and hence liable to communicate disease to the eater, it certainly is time that people gave up the use of such a dangerous article of diet.

It is important that we relish the food we eat. If we cannot do this, but eat mechanically, we fail to be nourished and built up as we would if we could enjoy the food taken into the stomach. We are composed of what we eat. In order to make a good quality of blood, we must have the right kind of food, prepared in a right manner.— *Mrs. E. G. White.*

VENTILATION IN WINTER.

BY DAVID PAULSON, M. D.

DURING the winter months the ventilation of dwelling-houses becomes a matter of supreme importance. In summer the windows and doors are more or less open, and the occupants are much in the open air, especially during the daytime; but during the coldest part of the year many practically live indoors, much to their own detriment, however. Thousands do not at all appreciate the danger in breathing air that has been rendered impure by exhalations from the lungs. A child's face becomes blue and assumes a ghastly appearance when something has lodged in its throat. What is the cause? — Simply this, that the poisons which are normally thrown out in the breath by the action of the lungs are temporarily retained in the system. The child is in great danger, not so much from lack of pure air, as from the inability to throw out the impure. It must be clear to all that this impure air, which is so dangerous when retained two or three minutes, will also do harm when taken into the lungs of another child.

Yet this is precisely what goes on in many homes night after night during the winter months. Every window is closed, keyholes are stopped with cotton, the few cracks which allowed a little of heaven's pure air to enter last winter, have been discovered and stopped up this winter. The result is that the infants and younger children, who have less power than adults to resist these poisons, breathe them in day after day, and finally die. Then there is a funeral procession, some foolish talk about a "dispensation of Providence," and children that God created to live are laid away—murdered by ignorance.

No sleeping-room is fit to be occupied unless it has a current of pure air passing through it constantly. This does not necessarily mean a cold draft upon the face of the sleeper, but the windows should be open, the draft being warded off by screens in such a way that there will be no danger of taking cold. One of the best ways of preventing colds is to become accustomed to sleeping in a cool room.

Properly to ventilate rooms which are occupied during the day, it is necessary to have an inlet for the pure air and an outlet for the foul air. The outlet can be best secured in connection with the chimney. All that is necessary is to fit a T-pipe to the stovepipe just before it enters the chimney proper, and let this extend almost to the floor. This will collect the foul air and draw it up through the chim-

ney with the smoke. The great difficulty with ordinary window ventilation is that if the windows are lowered from the top, the air falls at once immediately to the floor, instead of drifting to the upper part of the room, where it is needed. To obviate this, lower the upper sash and fit a board into the space; then cut a hole in the board the size of the stovepipe and fit in a piece of ordinary stovepipe, allowing it to extend almost to the center of the room. Insert an elbow on the end to direct the current of air upward toward the ceiling. In this way the cool, fresh air will distribute itself evenly through the upper part of the room and gradually settle, and be drawn off as impure air through the foul-air outlet in connection with the stovepipe.

A neater contrivance than a stovepipe can be made by the tinner for a small sum, and answers the same purpose. In using this plan it is best to paste up the opening which is created between the two window-sashes so as to allow all the pure air to come in through the pipe in the upper part of the room. By means of this simple contrivance the air can be kept comparatively warm around the feet, while the fresh, cool air is circulating around the head, which is just the opposite to the conditions which we ordinarily find. An opening of the size which has been mentioned will scarcely be sufficient for a family of the average number; but during the daytime, with the frequent opening and shutting of the doors, it will answer very well. At night the windows should be open, in addition.

When it is remembered that each time we breathe we throw out enough poison to render unfit for use half a barrel of air, it can readily be seen how soon the air in the average occupied room is rendered totally unfit to be breathed by human beings; and those who persist in so doing are surely laying the foundation for chronic disease and poisoned brains, which in the end means discouragement, backsliding from God, and later on spiritual or physical death. If we ignore these simple things, it is of no avail for us to ask God to restore us to physical or spiritual health. The prayer of him who turneth away his ear from hearing the law is an abomination. This is just as true of physical law as of spiritual law.

INVALIDS too often deprive themselves of sunlight. This is one of nature's healing agents. The precious sunlight may fade your carpets, but it will give a healthy color to the cheeks of your children. — *Mrs. E. G. White.*

RUIN THROUGH APPETITE.

BY MRS. E. G. WHITE.

THE malarious, poisonous atmosphere which surrounds the souls of those who are dead in trespasses and sins is causing them to become like the inhabitants of the Noachian world, who, because they chose to follow the imaginations of their own corrupt minds, and dishonor God by their wicked inventions, became corrupt in body and soul, and hated the God who made them. God sent them a message that they should not live, but should be destroyed, because of their wicked works. And whole families to-day are in need of being terribly alarmed. They have been, and still are, corrupting their way before God. They are so steeped in licentiousness that they do not discern the difference between the pure affection given them of God, the attributes of human nature, and the destructive lusts which by indulgence and wicked inventions make them as sinful as were the people before the flood, and the inhabitants of Sodom.

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 subtlety! 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, which taketh away the sin of the world." The love of Christ kindles in the heart of all who continue to behold him.

Satan's ear caught the words spoken by John the Baptist, "Behold the Lamb of God, which 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

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

All nature makes manifest the works of God. Man is fearfully and wonderfully made; and if he had obeyed the will of Jehovah in his natural laws, the image of God would have been revealed in him. But by sinning against his own body, by indulging his unnatural appetite, and disturbing the action of the human machinery; by the use of alcoholic drinks, narcotics, and the flesh of diseased animals, man has distorted and crippled the Lord's divine arrangements. Nature does her best to expel the poisons from the system, but frequently she is overborne, and gives up her struggle to expel the intruder, and the life is sacrificed in the conflict.

Every pernicious drug placed in the stomach, whether by the prescription of a physician or by the patient, does violence to the human organism, injures the whole machinery. Every intemperate indulgence of lustful appetite is at war with natural instinct, and with the healthful condition of every nerve, muscle, and organ of the wonderful human machinery, which, through the Creator's power, possesses organic life.

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

In Luke 4:16-19 Christ announces his mission to the world. "And he came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the Sabbath day, and stood up for to read. And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written, The

Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted; to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord." Jesus himself became man's ransom, his liberator from the oppressive power of Satan. "Ye are not your own," he says, "for ye are bought with a price." We are bought from a power whose slaves we were. And the price our ransom cost was the only begotten Son of God. His blood alone could ransom guilty man. "For God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life."

THE OUTCOME OF A BARBECUE.

BY G. C. TENNEY.

FOR three months previous to the date, a grand barbecue in honor of the Stock Growers' Convention had been advertised in Denver. The date set was January 27. The delegates to the convention were the guests of the city, and they numbered twelve hundred, while preparations were made for ten times that number. It was intended to be a grand carnival, the last of the kind at which the almost extinct buffalo was to figure as the principal viand. Besides buffaloes, antelope, deer, sheep, cattle, hogs, and perhaps other animals were to be slaughtered and roasted in the capacious pits. Before the appointed hour it was evident that the vast preparations were altogether inadequate to meet the craving of the immense crowd that were ready to demand their pound of flesh.

The feast was located four miles out of the city. Trains were choked and street-cars crowded with the hungry throngs. The guests were with difficulty transported to the place, and when there, it was found that an unruly mob had full possession of the tables, which were surrounded by a surging crowd, so that it was impossible to get the guests within fifty feet of them. Police with clubs, and militia with bayonets, strove in vain to keep back the crush. Soon one of the tables went down with a crash, and this was the signal for the destruction of the entire outfit. Not only were tables demolished, but a raid was made on the tardy roasting-pits. The waiters and cooks fled, and in less than fifteen minutes not a vestige of the famous fleshly feast remained. Men and women clutched for bread, and snatched bones, joints, and shreds of roasted flesh. Quarters and sides were torn

with bare fingers or cut with jack-knives, and people rushed hither and thither with long strips of dripping flesh or greasy bones in their hands, chewing in a ravenous way, that would strongly remind an observer of a grand canine raid on a meat shop. Thus that which was designed to be an honor to guests and a great credit to a leading city became a scene of such a character as would disgrace a crowd of cannibals.

Involuntarily the mind associates the practise of flesh gormandizing and such exhibitions of brutal rudeness together. The habit of killing and devouring other animals undoubtedly renders men insensible, at least to some extent, to the rights and privileges of others. Under such habits and associations men become exceedingly selfish, and gratification of the appetite leads them to be "incontinent, fierce, despisers of those that are good." Disgusting and disgraceful as was this scene, we cannot say but it was in keeping with the genius of the occasion.

THE POWER THAT SAVES.

BY E. J. WAGGONER.

"AND behold, there came a man named Jairus, and he was a ruler of the synagogue: and he fell down at Jesus' feet, and besought him to come into his house; for he had an only daughter, about twelve years of age, and she lay a dying. But as he went, the multitudes thronged him.

"And a woman having an issue of blood twelve years, which had spent all her living upon physicians, and could not be healed of any, came behind him, and touched the border of his garment: and immediately the issue of her blood stanch'd. And Jesus said, Who is it that touched me? And when all denied, Peter said, and they that were with him, Master, the multitudes press thee and crush thee. But Jesus said, Some one did touch me: for I perceived that power had gone forth from me. And when the woman saw that she was not hid, she came trembling, and falling down before him declared in the presence of all the people for what cause she touched him, and how she was healed immediately. And he said unto her, Daughter, thy faith hath made thee whole; go in peace." Luke 8:41-48, R. V.

Here we have another of the miracles of Jesus, which are written that we might know that Jesus is the Christ, the Son of God; and that believing, we might have life through his name. Most strikingly is this miracle adapted to the purpose for which it is designed; for nothing could more clearly illustrate

the truth that we receive life and salvation from Christ through faith in him.

Consider the facts in the case. For twelve years the woman had been suffering, and steadily growing worse. Physicians could do her no good, and she had no more money to spend on them, even if they could. She was dying in misery, without help or hope of help.

She was indeed dying, for loss of blood means loss of life. "The blood is the life." Deut. 12:23. This is a well-known and universally recognized fact. To shed blood means everywhere to take life. Therefore, when we read that the woman had been losing blood for twelve years, and that the loss was increasing, we know that her life was gradually and surely vanishing away.

But the great Physician came her way, and she had confidence in him; "for she said within herself, If I may but touch his garment, I shall be whole." Matt. 9:21. She touched him, and immediately she was *made whole*; that is, all her lack was supplied; her loss was made good. What did she lack? What was she losing?—Blood, life. Therefore in that she was made whole, it is evident that what she received was life—new blood. This is the simple fact. As surely as the miracle was performed, so surely did the woman in that instant receive life; yes, she actually received fresh blood; for she was made *whole*, and her lack was blood.

How was it done?—Jesus tells us all that we can know about it, saying, "I perceived that power had gone forth from me." From this we see that when Jesus supplied new life to the suffering, it came directly from himself. In Luke 6:19 we read that "all the multitude sought to touch him: for power came forth from him, and healed them all." In this verse, as in chapter 8:46, the Authorized Version has "virtue," where the Revised Version gives us the word "power." "Power" is the better word, for the Greek word is the same word that we have Anglicized as *dynamite*. The power that works in all things, and that upholds all things, is the life of God; so the power that went forth from Jesus and healed the woman, as well as the multitudes, was life; and this we have already seen from the fact that Jesus supplied what she lacked; namely, life. Jesus went about doing good because God was with him (Acts 10:38), and with God is "the fountain of life." Ps. 36:9. The characteristic of a fountain is that although you continually draw from it, it always has just as much to give; so although Jesus

was continually bestowing life,—it was flowing from him to others,—the supply did not diminish, because he had the fountain in him. He is “the Author of life.” Acts 3:15, margin.

THE TOUCH OF FAITH.

Jesus said to the woman, “Thy faith hath made thee whole; go in peace.” In the margin of the Revised Version we have “saved,” in the place of “made whole;” and this is the better rendering. The words in the Greek are identical with those spoken to the sinful woman, who also touched Jesus, and who received forgiveness of sins. Luke 7:37-50. Jesus said to her, “Thy faith hath saved thee; go in peace.” Here, therefore, we have a practical illustration of the statement that, “the just shall live by faith” (Rom. 1:17), together with the statement concerning Jesus, that “we shall be saved by his life.” Rom. 5:10. The woman was saved by the life of Christ, which she received through her faith in him; by faith she received life from him, so that she could truly say in the most literal sense, “The life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.” Gal. 2:20.

From the case before us, we see that these expressions are not mere forms of speech, but the statement of actual fact. We really receive life from the Lord. Whether we believe it and acknowledge it or not, it is true that our life comes from the Lord; for it was to the heathen that the apostle Paul spoke the words, “In him we live, and move, and have our being.” Acts 17:28. But there is a difference in the manner of our contact with the Lord. The multitudes pressed upon the Lord as he was on the way to the house of Jairus, but only one touched him in faith, and thus received new life. So all the multitudes of earth are in personal contact with Christ, whether they will or not, for only in him can they have life; but when our touch is the touch of faith,—when we acknowledge him in all our ways (Prov. 3:6),—then we experience his life as the power that saves.

There was no imagination in the case of the poor woman who was healed by the touch of faith. There are imaginary diseases; but when the life-blood is surely ebbing away, the weakness that results is not a fancied one. No imagination is powerful enough to give strength to one who is in such a condition. But the woman was made perfectly well and strong, and this new strength was no more imaginary than was her previous weakness. That which was done for her was

as real as though a physician had performed the operation of transfusion of blood from a healthy person. Life is indeed real; and when Jesus tells us that he gives us his life, we may be sure that the gift is not an empty name.

How real and how precious this miracle makes the words over which so many are offended; namely, “without shedding of blood is no remission.” Heb. 9:22. The blood is the life; the shedding of blood is the giving of life; we have no life in ourselves, but are “dead in trespasses and sins” (Eph. 2:1), because sin carries death with it (Rom. 5:12; James 1:15); the taking away of sin is therefore simply salvation from death; but those who are dead cannot live unless they receive new life, which must come from outside of themselves; and this life Jesus in his love freely supplies.

A DIFFERENT LIFE.

Everybody is familiar with the expressed resolve to “live a different life,” the different life to be of course a better one. But how few realize that that better life must indeed be “a different life.” The life that they have been living is a life of sin. The life itself is sin. With that life they can do nothing else than sin, for it must be evident to every one who stops to think, that a person can live no life except that which he has, and that if he lives a different life, he must receive another life. This new life is just what we get by faith in Jesus, and the miracle which we are considering was done and recorded in order that we might see the reality of the transaction. It is something on which to build faith. Shall we not then, like the poor woman, “feel after” the Lord? If we reach out the hand in faith, we shall certainly find him, for “he is not far from every one of us.” “The word is nigh thee, even in thy mouth, and in thy heart: that is, the word of faith, which we preach; that if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.” Rom. 10:8-10.

“THOSE who will not eat and drink from principle, will not be governed by principle in other things.”

“Those who are changing from three to two meals a day, will at first be troubled more or less with faintness, especially about the time they have been in the habit of eating the third meal.”—*Mrs. E. G. White.*

THE EAR.

BY F. MAGEE ROSSITER, M. D.

THE members of the body that are most delicate in construction and easily influenced by external causes have been especially protected by a wise Creator. Thus we see what a wonderful provision nature has made for the protection of the eye from injury. It is surrounded on all sides by bony projections, and an attack can be made only in front. The organ of hearing is in many respects more sensitive than the eye, and hence the most wonderful part of this special sense is surrounded on all sides by a firm wall of bone, and so placed that it is not easily reached by any blow.

How far down in the animal creation the sense of hearing extends we are not able to say, but it is known that some insects hear. In the lobster the ear is of the simplest construction, consisting of a small bag at the upper part of the second pair of feelers, filled with a watery fluid and covered by a strong membrane. On the inside a nerve is spread out all over this membrane, and this carries the motions of the fluid as impressions. In the cod this little bag contains little ear-stones, and these make the vibrations of the fluid more powerful.

In the higher animals and man the ear is a most marvelously constructed organ, and exceedingly delicate. It is considered the most complicated organ of the special senses.

Anatomically the ear is divided into three parts:—

1. *The External Ear.*—This in turn is made up of two parts, the auricle, or the part commonly designated as the ear; and the auditory canal, the channel through which the sound travels, at the inner end of which is the drumhead, or the partition that separates the external ear from the middle ear. The outer ear in man no doubt serves more to help give symmetry and expression to the face than to collect sounds; but in many of the animals the outer ear serves as a hearing-trumpet, as in the horse, the cow, the dog, and many other animals that have a very acute sense of hearing; and in those animals the ear can be turned in different directions. In man the body of the ear stands out from the head and projects forward, thus harmonizing with the general contour of the face and skull. Any departure from these outlines is quickly noticed. It has been said that in the famous statue of the Faun, by Praxiteles, the pointed ears give to the whole a weird and inhuman expression.

2. *The Middle Ear.*—As the name implies, this is located between the external and the internal ear. It is an irregular-shaped chamber, hollowed out of the bone, and contains the three smallest bones of the body. Leading from this chamber to the throat is a little tube about one inch long called the Eustachian tube. Every time we swallow, this tube is slightly opened, and the air enters it, thus equalizing the air pressure on both sides of the ear-drum. The air within the tube is quickly absorbed, and the increased pressure from without presses the drumhead in, locking the little bones, and preventing their moving freely; and so if the little tube leading into the throat is permanently closed, and air prevented from entering, deafness results. This is one of the most common causes of deafness. Catarrh of the throat causes about ninety-five per cent. of all the cases of deafness. The mucous membrane about the end of the Eustachian tube, as well as the lining of the tube itself, becomes thickened, and this closes it, preventing the entrance of air. Normally this tube is not always open, but only during the act of swallowing, which is due to the action of a little muscle which is attached to it just as it enters the throat. This can be distinctly felt by closing the nose and swallowing. The sensation felt in the ears is due to the air being drawn out of the tube in the first act of swallowing, and it continues until the air is restored. In a severe cold, when the nose is blown, there is a sensation of fullness in the ears, which is only relieved by swallowing, it sometimes being necessary to swallow several times before the air is drawn out. So there is a good reason why this little tube is not always open. If it was, all sounds of the voice would pass directly to the drum of the ear. We would hear each respiration as the air rushed in and out through the throat, producing a constant bewilderment of sounds in the internal ear. Then the one important purpose of the Eustachian tube is to allow a free interchange of air between the middle ear and the throat.

3. *The Internal Ear.*—This is the most wonderful division of the organ of hearing. The most complicated portion is called, as its name implies, the labyrinth, and is made up of a series of communicating canals and spiral tubes, the latter forming what is called the concha, a shell-like structure making just two turns and a half, culminating in a small point. Starting from this point, the canals become larger and larger, thus making room for an increased series of vibrating cords or fibers, which gradually increase in size as do the wires in a piano. In the

two turns and a half which are made in this shell, there are thousands of these little fibers given off, each one responding to a certain tone or pitch of sound, those in the point giving a high pitch, while those near the base have a low pitch.

In this way nature has made abundant provision for the hearing of an immense variety of notes and tones, and the various modulations heard all about us. There is no doubt but that we would hear music made by the flowers, the roses, the lilies, the grass, and every living thing, if our hearing were only acute enough. By means of the semicircular canals we hear noises, such as the rumbling of a train, or the squeak of a shoe, while with the fibers in the "shell" we are able to appreciate musical sounds and recognize the voices of our friends.

Every nerve fiber is tuned to a certain pitch, thus enabling us to distinguish different tones, and this accounts for the fact that some can hear higher notes than others. Some hear certain sounds well enough, but they cannot hear the shrill note of the cricket. Others, in ascending the scale, do not hear certain notes; again, a person may fail to hear an entire octave in the very high pitched notes, and then recognize notes above this again. Some people hear an ordinary conversation, but could not hear the whistle of a locomotive; while others can hear the tick of a watch, but can scarcely hear musical tones or the voice.

I quote these beautiful words from one writer: "How is it that the motion of the air, the vibration of the membrane, the trembling of the fluid, should impress us with the feeling of a sound; should hold us rapt as music does, or thrill us with ecstasy in the tones of a voice we love? That is the great mystery of all the senses. We cannot penetrate it yet; but we feel—all ought to feel—how wonderful it makes the world. That which seems mere motion in the ear and in the nerve, turns into joy or sorrow in the soul; it is the source and instrument of aspiration, the vehicle of prayer. If it is all this to us, what must it be to God, who made it and knows it perfectly?"

SIMPLE RECIPES.

BY LAURETTA KRESS, M. D.

A QUESTION has been asked me by letter which I will answer in these columns: "How is it best to blanch peanuts?"

There are several ways of removing the hulls from peanuts. A good way is to place the shelled nuts in hot water, allow them to stand for one half hour, then drain and add cold water; the skins can then be slipped from them quite easily.

If they are to be used baked or roasted, place them in the oven when shelled, and brown as much as is needed. This done, remove them from the oven and put into a coarse sieve, rub with the hand, and the hulls will drop off, leaving the nut hulled in the sieve.

Peanuts roasted and prepared in this way are a very wholesome food if well masticated, but are not good for children or persons who do not masticate the food thoroughly, as they will lie in the stomach undigested for hours and even days, frequently giving rise to serious illness. Much of the trouble that is reported from the use of peanuts comes from eating them to excess, and failing to masticate thoroughly, or eating them between meals.

Peanuts, and in fact all nuts, should be thoroughly ground up before swallowing, therefore the nut butter and nut meals are very valuable. Cow's butter and cream may be wholly done away with if one will substitute the nuts in their place. For gems, nut meal and water may be used instead of cream, in the proportion of one-fourth cup of nut meal to one cup of water, according to the recipe given in the November number of GOSPEL OF HEALTH.

Nut Crisps.—Mix together thoroughly one and one-half cups of coarse graham flour and one-half cup hickory-nut meal made by pressing chopped hickory-nut meats through a fine colander or grinding them in a mortar. Make into a rather stiff dough with ice-cold water, knead well, roll into a sheet as thin as brown paper, cut with a knife into squares, and bake on perforated tins until lightly browned on both sides.

Savory Peas.—Soak a pint of Scotch peas over night in cold water. In the morning, drain and put to cook in warm water. Cook slowly until perfectly tender; allow them to simmer very gently toward the last, until they become as dry as possible. Put through a colander to render them homogeneous and to remove the skins. Many of the skins will be loosened and rise to the top during cooking, and it is well to remove these with a spoon so as to make the process of rubbing through the colander less laborious. Season with salt, add enough grated dry bread crumbs to make the mixture thick, also a little pulverized sage to flavor it, and bake in the oven; serve hot. This is equally good made with split peas, white or brown beans, or with lentils, cooked in the same way.

Peanuts and Hominy.—Take one cup of coarse hominy to five parts of hot water, and place in a stew kettle or double boiler. Add one cup of blanched raw peanuts and cook four or five hours. If stewed in a kettle upon the stove, more water will have to be added from time to time, as is necessary. Season with salt, and serve.

“FOR OUR GOOD ALWAYS.”

BY C. C. NICOLA, M. D.

IN no way has the Lord shown more clearly his love and tender care for his people at this time than by giving them specific directions and timely warnings with reference to the maintenance of bodily health. Too often these warnings have been looked upon as arbitrary exactions, calculated to take away from our enjoyment of life by requiring care as to diet and manner of living. But this is not the case. Every “thou shalt not” contains or implies a promise of a blessing to be gained by obedience. God only sends us the warning because he sees the danger ahead. He forbids only that which would be detrimental to us.

For instance, we were told more than thirty years ago that “there are but few animals that are free from disease. . . . Many poor animals are left to breathe the poisons of filth which is left in barns and stables. Their lungs will not long remain healthy while inhaling such impurities. The entire system of the animal is diseased. They are killed and prepared for the market, and people eat freely of this poisonous animal food. . . . Many die of diseases caused wholly by meat-eating; yet the world does not seem to be the wiser.”—“*Facts of Faith*,” p. 146.

Again, we are told that “meat-eating is doing its work, for the meat is diseased. We may not long be able to use even milk.”

A short time ago, while in the city of Indianapolis conducting some studies on the health principles, I picked up a newspaper in which I noticed under bold headlines, an announcement of the startling revelations which the city board of health had just made in reference to the prevalence of disease among cattle, warning the people that it was dangerous to use either milk or meat which had not been carefully inspected by an expert. I quote the following extract:—

President Morrison, of the board of health, and the city sanitarian estimate that ten per cent. of the dairy cattle in and about Indianapolis, or four hundred cattle

from which milk is being sold daily, are afflicted with tuberculosis. The spread of tuberculosis among the people of the city is traceable in part to this cause. There were more cases of tuberculosis last year than the year before, and a constant increase from year to year is noticed. The sanitarian recommends that, until the board has an opportunity to examine all dairies and kill all cattle afflicted with tuberculosis, all milk be brought to the boiling-point before being used.

The following appeared in the same paper a few days later:—

To satisfy himself that there should be some regulation to prevent the sale of milk from tuberculous cows, one has only to be present at one of the post-mortems on the bovine herd that the board of health has inaugurated. The first of these was held at the stock-yards the day before yesterday, and it was productive of startling revelations. Seven cows were killed, and autopsies held with results that were astounding. The lungs of the cows were literally eaten up. The lymphatic glands were diseased, and in two cases the tuberculosis germs were eating the udders. In each of these udders tuberculosis nodules were found as big as one's fist. City sanitarian Clark says that the milk from cows so affected cannot but spread tuberculosis.

So the boards of health are now saying precisely what the Lord said thirty years ago. Can any one feel that the board of health has not the best interests of the people at heart in giving this warning, even at this late day? Can any one then fail to see the love and mercy shown in the warning which came thirty years ago, before this state of corruption had fairly eaten its way to the surface? The Lord designed to save the lives of thousands who have died during the past thirty years from this very cause. Let us then accept all the principles of health which he has given us, knowing that they are given for our good, in order that we may “present our bodies, holy and acceptable unto Him.” “The Lord commanded us to do all these statutes, to fear the Lord our God *for our good always*, that he might preserve us alive, as it is at this day.” Deut. 6:24.

SNEEZING may be averted by pressing the upper lip, which deadens the impression made on one of the branches of the fifth nerve, sneezing being a reflex action excited by a slight impression on that nerve. Sneezing does not take place when the fifth nerve is paralyzed, even though the sense of smell is retained.

IN an Irish daily there recently appeared this advertisement: “Wanted.—A gentleman to undertake the sale of a patent medicine; the advertiser guarantees it will be profitable to the undertaker.”

LABOR A BLESSING.

BY MARY WILD-PAULSON, M. D.

In the previous article I attempted to make plain to our readers nature's methods for protecting girls from physical decay. Labor is one of God's great blessings to the human race. That man should work is a divinely appointed agency instituted in the garden of Eden. But as with many of God's blessings, man has so abused it that a wrong estimate has come to be put upon it.

Mothers should consider it a part of their God-given responsibility to teach their girls to work. Too often the hired girl is allowed to rob the daughters of that which belongs to them. In order to bring about the desired result, there should be combined with work a simple diet, proper clothing, and regular hours of sleep.

Examinations of large numbers of schoolgirls of ages averaging from sixteen to twenty have revealed the fact that the great majority of these girls already show evidences of a breaking down of nature's fine machinery. Curvatures of the spine, displaced stomachs and other abdominal viscera are frequently discovered. These girls complain of headache and backache, their minds are dull, they feel languid when they should be full of activity.

Possibly these symptoms are only slight, but however that may be, it is nature crying out to be spared the abuse she is receiving, and warning against danger ahead. Mothers do not realize the importance of these danger signals, and pass the matter by, or perhaps they call in the doctor and fix things up for the time being, saying, "It has to be." But this is not true. Sickness comes as a result of the transgression of nature's laws. When a muscle is not used, it becomes flabby and small and incapable of work. Circulation is at a low ebb in such a muscle. This is especially true of the muscles of the trunk, as these are neglected and even restricted by tight clothing more than any other group of muscles. The muscles of the abdomen need to be especially strong because they form the great support for the abdominal organs,—the stomach, intestines, liver, etc. The muscles of the back should hold our bodies erect; but if allowed to become weak, curvatures of the spine and displacement of the abdominal viscera result.

The young girl when she reaches the age of fifteen or sixteen is no longer allowed the free use of all her muscles, plenty of sunshine and fresh air, and suf-

ficient rest, because custom says she must become her slave, her waist must be compressed, and her freedom curtailed in many ways. Hysteria, nervous prostration, and many forms of nervous derangement, so common among girls and women, are the sure result of this wrong education.

The question now arises, What shall be done with the girls who are the product of this wrong training? They must first be relieved of all encumbrances which hold them down, and by patient training must be brought back to nature's ways. The weak muscles must be strengthened by systematic exercise. Before beginning the exercise, however, it is extremely important that a correct poise should be acquired. If the muscles of the back are exercised when the body is already in an incorrect position, it will readily be seen that the muscles are strengthened in this position, and the deformity only exaggerated. To get a correct standing position, one very good rule is the following: Stand against the wall so that the heels, hips, shoulders, and back of the head touch the wall, then bend the head backward so that the top of the head touches the wall, which will bring the shoulders and chest well forward; then raise the head erect, keeping the shoulders still. If the body can be raised on the toes without swaying forward, the position is quite correct.

In the next number some simple exercises will be given which can be taken at home to develop weak muscles.

FASTING.

BY M. E. OLSEN.

MEN are by nature both selfish and egotistical, and this tendency is manifested in matters of religion as well as in temporal affairs, all the various religious exercises being, in too many cases, made to center about the individual's personal salvation, with little or no reference to the welfare of his fellow men. For instance: Brother A, with Bible and hymn book under his arm, will march sturdily to church Sabbath after Sabbath, passing right by Brother B, who would like to go, but cannot, because he has no clothes which are fit to wear. Neither will Brother A think of that invalid sister over in the little cottage close by, who can never get out to meeting, and who would be exceedingly thankful if her brethren and sisters in the church would drop in for a kind word and prayer. It never occurs to him that Mrs. A, who stays at home to take care of the baby and the other children

would appreciate it if he would change off with her occasionally. He is performing what he considers the duties of a Christian, and thinks he is but leaving others to do theirs.

But true religion does not consist in going to meeting only; it means a life devoted to the welfare and happiness of one's fellow men; hence, the words of the Saviour: "If ye love me, keep my commandments," and, "This is my commandment, that ye love one another as I have loved you." So Paul tells us in Galatians, the fifth chapter: "All the law is fulfilled in one word, even in this; thou shalt love thy neighbor as thyself." Christianity—the indwelling of Christ in the heart of the believer—reveals itself not so much in acts of pure worship as in acts of kindness to God's children. Mere outward worship of God is to love him "in tongue;" while showing love and kindness to his creatures is to love him "in deed and in truth."

This same principle applies in fasting, which is, perhaps, oftener engaged in selfishly than any other religious exercise. When a man refrains wholly or in part from taking food on certain days, and devotes more time than usual to studying the Scriptures, meditation, and prayer, people consider that as fasting. No doubt the Lord does accept such worship when it is rendered out of a sincere heart; but it is not the kind of a fast that he has especially chosen, and honored with his approbation. Let us read the description that the Bible gives of an ideal fast:—

"Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke?"

"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?"

"And if thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noonday."

Such a fast will be a public benefit. Its influence for good will extend through the whole community. How much more fruitful in results than the fasts usually observed, where a person refrains from food solely with a view to his own spiritual advancement and growth in grace. Now, let us suppose that a man is observing such a fast as this one described in the fifty-eighth chapter of Isaiah. How will he spend the

time? In the first place, he will not look gloomy and sad, as if he were dissatisfied, and anxious to quit the service of his Master, but his face will be lighted up with joy; and he will have reason for being happy, for he will be busying himself in making others so. If there is a poor widow in the neighborhood, she will have a call from him, and will receive tangible help in the way of potatoes, flour, fruit, etc. Thus he will make the widow's heart to sing for joy. Moreover, he will open the doors of his house and take in "the poor that are cast out," will clothe the naked, and make plenteous feasts for the hungry. All of these things will be done in the name of the Master, and to as great an extent as his means will permit.

And while he is working among the poor people in his neighborhood, he will take into consideration some that are farther away, studying the reports that come from our missionaries in India, Mexico, and other needy countries, and contributing something toward their support. And he will find such enjoyment in these various exercises of Christian charity that it will more than compensate for his act of self-denial in refraining temporarily from gratifying his own appetite.

Would it not be a good thing if there were more of this kind of fasting among God's people? Surely, there is call for it. During the cold winter weather, thousands of poor people in our large cities are suffering for the bare necessities of life. Huddled together in crowded tenement-houses, with scarcely any fuel to keep them warm, clothed in rags, and living on the poorest food, they are trying somehow to eke out an existence, which is at best a miserable one. Relief agencies are at work, but they are not adequate to the demands made upon them. At our Training-School, 1926 Wabash Ave., Chicago, and at the Workingmen's Home, hundreds of people are being helped daily with lodging, food, clothes, etc., but this good work is limited for lack of means.

Not only is there great need in this country. Calls come from our medical missions in India, Mexico, and the islands of the sea. In all these places a great work has been undertaken, and there is need of funds properly to carry it forward. Surely it would be pleasing to the Lord, under such circumstances, if we were to engage occasionally in such a fast as he has commended. It need not involve wholly abstaining from food. We could do as Daniel did on one occasion, and deny ourselves of everything not really necessary to health, in order to contribute something to the Lord's work; and the joy arising from such an effort would amply repay the self-denial involved.

OUR WORK AND WORKERS.

THE command, "Go ye into all the world and preach the gospel to every creature," is impressing itself strongly upon the members of the Sanitarium Training-School. Some who have only been attending the class a short time have gone to Chicago, there to continue their studies and at the same time work for the poor and unfortunate. Others have obeyed the summons to labor in the conferences.

Misses Theresa Thompson and Emily Dilkes attended the institute at Indianapolis, Ind., and are now working in Evansville.

Miss Maude Watt has gone to Kansas to take up the medical missionary work, and the brethren there are calling for more help.

The Nebraska Conference is making arrangements for some workers, and the Wisconsin Conference expects in the near future to receive back some of the young people who have come from there to receive training at the Sanitarium.

Miss Abbie Cooper and Mrs. H. S. Curtis will soon leave for the South, the former to teach school, and the latter to engage in other lines of work.

Brother J. P. Gaede is presenting the health principles to the German population of Cleveland, O., and he reports an excellent interest. Encouraging words come to us from other parts of Ohio.

Mr. and Mrs. C. W. Fuller are engaged in the medical missionary work at Ogden, Utah, having entered that field early in January.

The work of organizing and conducting Schools of Health is going on with encouraging results. Our workers find open doors everywhere. The people are anxious for instruction in the health principles, and eager to put them into practise when they are properly placed before them.

A school is being organized in Syracuse, N. Y., under the supervision of Brother G. D. Ballou. In Brooklyn, N. Y., our old and experienced agent, George A. King, is organizing five schools.

C. E. Dunlap is at work in Lima, O. R. B. Craig is getting the work well under way in New Orleans, La. Miss Donna Umphrey and Miss Van Wagner have recently taken up work in Pittsburg, Pa.

F. B. Johnson and C. W. Patch are organizing a school in Memphis, Tenn. Elder E. H. Gates and Mrs. Gates have worked up an excellent interest in Harriman, Tenn. L. A. Hansen sends in encouraging reports from Nashville.

THE QUESTION BOX.

COLD FEET — PAIN IN BACK. — T. L. S., of Indiana, asks: "1. What is the cause of cold feet? 2. What will remedy it? 3. What should be done for pain in the small of the back, over the kidneys?"

Ans.—1. Poor circulation and insufficient clothing of the limbs.

2. Take a cool sponge bath in the morning, and a hot and cold foot bath at night. Clothe the limbs and feet as warmly as the rest of the body.

3. Apply fomentations across the back for one-half hour at a time. Take a hot foot bath at night, and employ the moist abdominal bandage around the lower part of the body, wearing it all night. Drink daily three to four pints of water.

INSATIABLE HUNGER — BAD TASTE IN THE MOUTH. — Mrs. H. E. H., of California, writes: "1. Why is it that, when one has eaten a meal of simple, wholesome food, he is yet hungry? and what is the remedy? 2. Why should a person who eats wholesome food, mostly fruits and grains, have a bad taste in his mouth in the morning, and lie awake much at night? Will eating when tired have this effect? or neglect of being out in the open air, even in this California climate?"

Ans.—1. Probably this person has too rapid digestion, or, in other words, is suffering from hyperpepsia. The diet in such a case should be dry. Zwieback, granose, crackers, and fruits which are not very acid, nuts, and dry grains would constitute a favorable dietary. It would be well to apply a hot bag to the spine and a cold bag to the stomach for one-half hour before each meal.

2. There is undoubtedly a poor combination of foods used, and a lack of sufficient exercise in the open air, both of which would cause a bad taste in the mouth. One should not eat when very tired, but should rest a little beforehand. The following are good combinations of foods: Grains and fruits; grains and milk; grains and vegetables. The following are bad combinations: Fruits and vegetables, milk and vegetables.

SALT. — J. S. S., of Minnesota, encloses the following clipping, and asks our opinion: "Those vegetarians who advise the disuse of salt in food might study to advantage the fact that during the last Paraguayan war, it was noticed that the men who did not have salt for three months, and who had been wounded, however slightly, died of their wounds because they would not heal."

Ans.—Probably it was not the lack of salt in the food that interfered with the healing, but an impoverished diet and unhygienic surroundings.

PUBLISHERS' NOTES.

WATCH the label on your paper.

To those whose subscriptions have expired, we would say: Please renew promptly. You want the journal, and the journal wants you. Then why part company?

THE March number of GOSPEL OF HEALTH will contain the first of the series of articles on "Healthful Homes and How to Make Them," by Dr. A. B. Olsen. Another article of interest will be that by Dr. D. H. Kress, entitled, "Habits and Spiritual Growth."

A FEW evenings ago Dr. Kellogg treated the family of helpers at the Battle Creek Sanitarium to a sleigh ride. They started from the business office in companies of a dozen or more, and after an enjoyable ride in the bracing air, stopped at the doctor's residence on the way back for a glass of lemonade and a pleasant social hour.

THE disgraceful scenes witnessed at the great banquet described in Elder Tenney's article, are strikingly corroborative of the following statements taken from "Healthful Living:"—

"If we subsist largely upon the flesh of dead animals, we shall partake of their nature."

"Meat-eating deranges the system, beclouds the intellect, and blunts the moral sensibilities."

"Its use excites the animal propensities to increased activity and strengthens the animal passions."

A NUMBER of homes have been opened in response to the call made in the *Medical Missionary* and GOSPEL OF HEALTH; but in many instances the correspondents were considerably limited as to resources, so that they could receive only a certain kind of individuals needing help. This naturally causes some delay while the right person is being found; but if these friends will be patient, their offers will in due time be gladly accepted.

The Medical Mission at Chicago wishes to find just the right place for each of these needy ones,—a place where they will be a blessing to the people who receive them, as well as receive a blessing. To this end let all who have opened their homes pray earnestly that the Lord may direct in choosing the person to be sent in response to their invitation; also that they

may be prepared to receive him, and do him the greatest amount of good.

THE notes in Our Workers' department are not in any sense complete, nor even representative; but we give them, such as they are, and request our friends to keep us better posted. GOSPEL OF HEALTH is our denominational health journal, and it should give its readers month by month a good general summary of what is being accomplished in the way of forwarding the cause of gospel health reform.

Conferences who wish to be represented are invited to send in brief statements of what they are doing in health lines.

TO CHURCH LIBRARIANS.

THE publishers of the GOSPEL OF HEALTH desire to have the journal reach as many Seventh-day Adventist homes as possible, in order that our people everywhere may enjoy the light and instruction which it contains with reference to healthful living. It has been suggested that the members of our churches be visited individually, and have the matter placed before them. Believing such a plan to be feasible, the publishers make the following offer:—

We will send the GOSPEL OF HEALTH for one year, free of charge, to every church librarian who will visit the members of his church, and invite them to become subscribers to the journal. If the librarian is already a subscriber, we will send the journal to any address he may designate, or mail him a copy of the cloth edition of "Healthful Living."

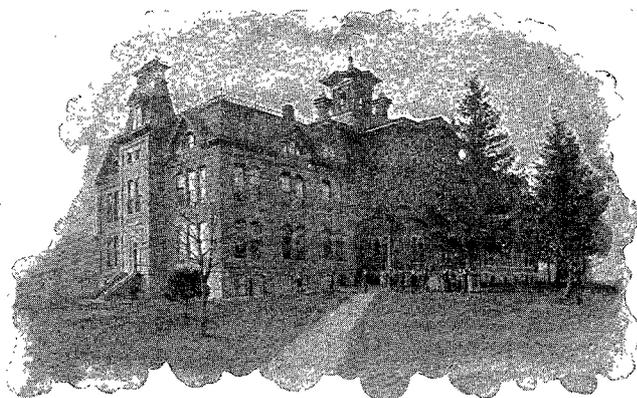
This offer is not made as a reward, but simply by way of showing friendly appreciation. The librarians, we are sure, will undertake this work out of a love for the health principles, and a desire to extend a knowledge of them to all their brethren and sisters.

When reporting your work to us, enclose a list of the names and addresses of your church-members, and we will send them, from time to time, without charge, literature bearing on health principles, which they will find very helpful. Mention especially persons who would like to take GOSPEL OF HEALTH, but cannot spare the money. If there are not persons in the church who would be glad to render them the needed assistance, we will endeavor to supply them in some other way.

Librarians wishing to take up this work, should apply at once for sample copies of the journal, and mention the use they wish to make of them. Do not delay. Now is the best time to do this work.

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YOUNG MEN AND WOMEN, YOU MUST HAVE AN EDUCATION.

In these days of intensity you cannot do without it.

If you will secure for us fifty subscriptions to **GOOD HEALTH** at \$1 each, we will give you, **FREE, A Three Months' Scholarship** to either the Normal or the Commercial Course to be held at the Battle Creek College during the Summer quarter of 1898 — from May 24 to August 15.

This scholarship will entitle you to free board, free room, free tuition. Every student will be expected to spend one hour each day in practical work. The regular rate for either of these courses is fifty dollars (\$50) for the three months. There never was such an offer made before.

If you cannot get fifty subscriptions at \$1 each, get thirty-five and add \$15 in cash to this and we will give you a scholarship to either of these courses. If you cannot get thirty-five subscriptions, get twenty-five and add \$20 in cash, and we will give you a scholarship.

The Normal Course includes studies in the following branches:—

The Normal Course will prepare teachers for—

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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.

No time to lose. Write at once to —

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for sample copies and full particulars.

A WORD TO VEGETARIANS ABOUT MEAT SUBSTITUTES.

MANY persons on discontinuing the use of meat and adopting a strictly vegetarian dietary, experience more or less inconvenience, such as weakness, loss of flesh, acidity, inactivity of the bowels, and other disagreeable symptoms. The cause of these unpleasant effects from the adoption of a pure food dietary, is that the system misses the concentrated blood-making qualities of flesh food so that there is an unsatisfied craving which often leads to the intemperate use of foods which in themselves are wholesome, in the hope of satisfying an instinctive demand for something for which the dietary does not provide. One of the greatest deficiencies of the ordinary vegetarian diet is the lack of fat.

These Difficulties are at Once Solved

by the proper use of nuts, especially when prepared in such ways as to overcome their natural indigestibility. As a result of many years of research, investigation, and experimentation, the undersigned have produced a considerable variety of pure food products from nuts which are a complete substitute for meats of all sorts, supplying all the good qualities of the best meats while entirely free from disease germs, poisons, and other evil properties of flesh foods.

These foods are as follows:—

Nuttose,
Nut Cream,
Bromose,

Sterilized Nut Butter,
Ambrosia,
Malted Nuts.

Nut Butter,
Nut Meal,
Filbert Meal,

Almond Butter,
Almond Meal,
Nuttena.

We also make a considerable number of other special preparations, combinations of fruits or grains, or of both fruits and grains with nuts, such as fig Ambrosia and banana Ambrosia, etc.

CAUTION.—The great success of our new nut foods has given rise to numerous imitations, some of which are fair in quality, while others are absolutely unfit to be eaten, having no other merit than cheapness; and none approach in quality the original and genuine products which we manufacture under the protection of United States patents and trade marks.

Our nut products are all put up in glass or tin, hermetically sealed when necessary, and are all guaranteed to give complete satisfaction. Assorted samples, 25c.; full line samples, 50c. Circulars free. Address,

Sanitas Nut Food Company, Ltd., Battle Creek, Michigan.