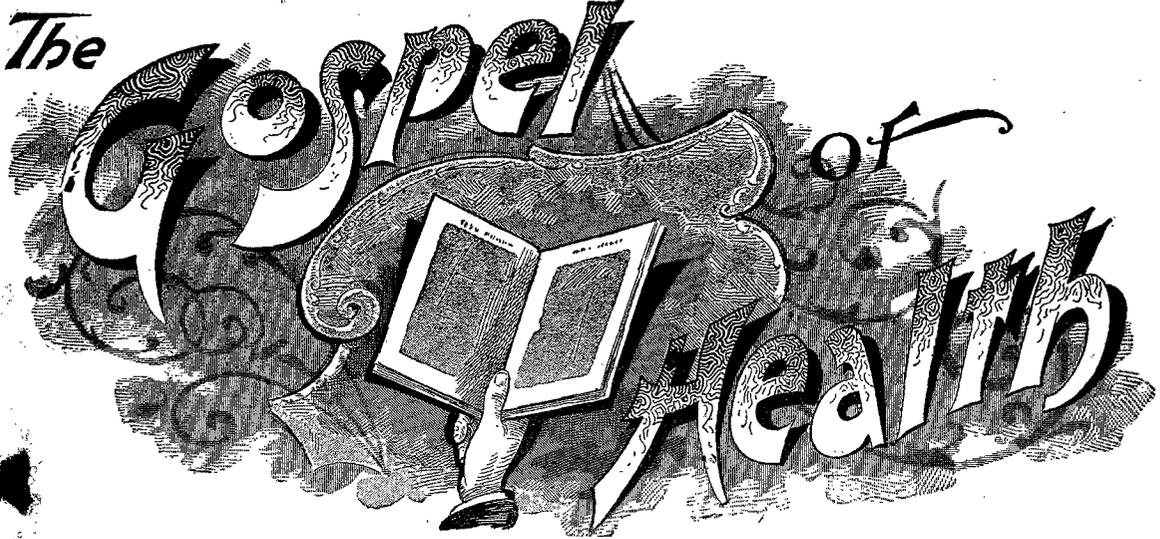


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NO. 3.

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

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

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

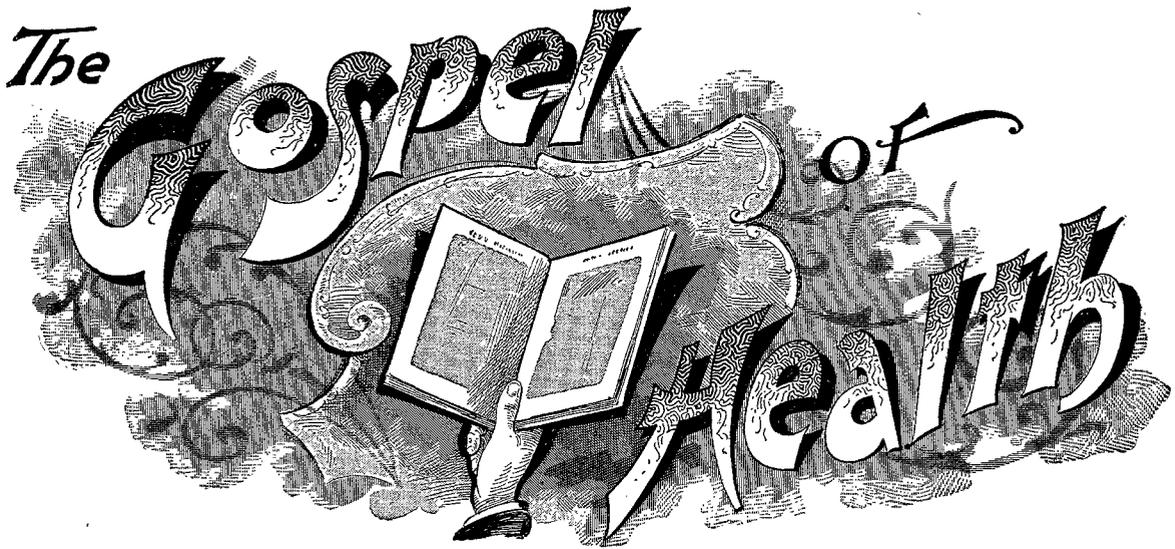
"Set him in the midst of simple things; never any costly, intricate contrivances. Intricate things teach him destructiveness, because he cannot endure ready-made combinations. If he has a bright mind, and you put these ready-made combinations into his hands, the very first thing that he must do with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

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The Gospel of Health



VOL. II.

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

No. 3.

MAN FELL THROUGH APPETITE.

It is interesting to note that the first and only special directions which God gave to Adam respecting his habits and conduct of life were in relation to his diet. Adam was instructed that his diet should consist of fruits, grains, and nuts. Adam's fall came through yielding to appetite. If he had continued to eat right, he might never have fallen.

After the flood the human race took another great step downward in turning from the pure, simple products of the earth to the bodies of animals. Here the yielding to appetite became the cause of further downfall and misery for the race. God gave Noah and his sons permission to eat the flesh of lower animals, but at the same time gave to lower animals permission to eat Noah. See Gen. 9:5: "And surely your blood of your lives will I require; at the hand of every beast will I require it, and at the hand of man; at the hand of every man's brother will I require the life of man." The original Hebrew word used for "require" in this verse is literally rendered "to seek." The preposition translated "at" also means "by," so that a literal rendering of the text would be, "And surely your blood of your lives will I *seek*; by the hand of every beast will I *seek* it, and by the hand of man; by the hand of every man's brother will I *seek* the life of man."

It thus appears that while flesh-eating was allowed to man after the flood, he was at the same time notified that as a penalty for his flesh-eating, bloodshed

and carnage would become rife in the world, man slaying animals, animals slaying man, men slaying one another. Before the flood, man had no permission to eat flesh. The permission of flesh-eating after the flood is certainly not in the nature of a command, and there is no intimation that animals were created expressly to be eaten by human beings or by other animals, whereas in Gen. 1:29, 30, we are told that fruits and seeds were especially created to be eaten by human beings, and herbs to be food for lower animals.

The permission to eat flesh seems to have been given after the flood for the purpose of giving man an opportunity to develop the highest type of character by turning away from a diet which in its very nature is repulsive and evidently unnatural, and contenting himself instead with the pure, natural dietary which was expressly created for him, thus choosing the highest standard rather than accepting a lower one, notwithstanding the permission to do so.

An important fact in this connection is that the Saviour, before beginning his ministry, spent forty days in the wilderness, battling with appetite in its most alluring phases, recovering by his hard-fought victory the character which the race had previously lost through yielding to appetite. The more profoundly one studies the relation of appetite to character, the more clearly apparent it becomes that the indulgence of appetite and the evils which naturally grow out of it constitute the fountain-head from which flows a large proportion of all the sins and

weaknesses of the race. The prophet Ezekiel tells us that the iniquity of Sodom was "fulness of bread and abundance of idleness." Eze. 16:49. The indulgence of appetite is a vice the roots of which strike deep into the character, while its trunk bears a prodigious number of branches and twigs which produce an infinite quantity of evil fruit in thoughts and deeds.

Since the fall of the human race was brought about through appetite, and since the physical and moral degeneration from which the race has suffered is at least in a large measure the result of the cultivation of perverted tastes and abnormal appetites, it is evident that the first step toward moral and physical restoration must consist in the subjugation of the appetite, the reformation of perverted tastes, and a return to normal ways of life.

To accomplish this, at first requires no small effort, but it is surprising to note with what readiness the body accommodates itself to a new and better order.

J. H. K.

THE BODY A TEMPLE.

God dwells in all nature. Every tree, every flower, as well as every shining orb and every circling world, is an expression of the great Master Mind, the intelligence which upholds, controls, dwells in the universe, and "inhabiteth eternity."

Man is but the expression of a divine thought. God dwells in man, and makes him, as the most perfect expression of himself, his witness in the world. Every beautiful face is the token of a beautiful character, somewhere, sometime, and every graceful form the result of a pure and noble thought.

The laws that govern man, that determine his weal or woe, are one with the laws which control the mighty suns which move in space, which rule the sea in storm or calm, which lift the rocks into gigantic mountain chains, which shake the pillars of the world in the earthquake. We bow with reverence before these mighty manifestations of the divine power and intelligence, forgetful that these same forces are ever in operation all about us, and not only about us, but within us.

The mighty forces which we see in the storm, in the cyclone, in the lightning's flash, in the thunder's roar, in earthquake, cataract, and tidal wave, are identical with those which, ever active in our bodily frames, propel the life-blood in our veins, maintain the breath, perform the subtle alchemy of digestion, plant roses on the lips and jewels in the eyes, attune to harmony that harp of a million strings, the brain

and nerves, maintain with critical exactness the tension of every muscle and tendon, and sustain in hidden furnaces the never-ceasing flame of vital heat. What delicate care we bestow upon a pet canary or a favorite dog! With what deep solicitude the florist nurses and feeds his hot-house pets. We gaze with awe and love upon the giant forest oak, and cry, "O woodman, spare that tree!" when utilitarianism seeks its life. We bind up the wounds of trees and plants, so that the vital fluid which has for its mission the development of unfolding buds and flowers, shall not escape; we turn aside if likely to tread upon some humble flower raising its head above the sod, because we see in its sweet innocence and loveliness an expression of divine power and beauty, and are shocked at the thought of crushing it. But how do we treat ourselves? With what sacred fidelity should we preserve the integrity of that marvelously constructed mechanism, that never-ceasing miracle of wisdom and power, the human form divine! When we remember that God dwells in this house not made with hands, will we not make it the object of our deepest solicitude to preserve, to nourish, to develop, to protect, in harmony with God's wise and beneficent laws, these wondrous bodies of ours? or will we carelessly and heedlessly exhaust by sensuous indulgence our vital forces, or taint by the gratification of gross appetites the crystal streams of life flowing out and in among the cells and fibers, structures, tissues, organs, brains, bones, and muscles which feed the secret springs of thought and character, thus choking the stream of life which bears upon its current eternal possibilities of bliss or woe, through yielding to the clamors of untamed or perverted tastes?

J. H. K.

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LIKE A FATHER.

BY MRS. S. M. I. HENRY.

It occurs to me that the strange disregard of health principles that prevails throughout the world is, more than anything else, the result of disbelief in the practical fatherly care of God.

It is very common to hear Christian people express themselves as astonished at some certain proof that God has noticed the small things in their life. "It seems very wonderful," one will say, "but I really believe God did help me in this matter. How good he is; I can scarcely believe it."

Now, the truth is, that if he did not care for the little things, it would be of no use for him to take thought of the large ones. A god who could not take note of the least atom which he had made, would be a very small god, no god in fact. We should never disassociate the idea of fatherhood and motherhood from our conception of God, for he includes both, and in them he has made the most complete revelation of himself to men.

A father and mother who between them cannot care for the minutest details of the helpless infant's needs, would be counted very "small" indeed, unworthy of the name. Greatness is manifested by ability to take note of *small things*. He would be a very incompetent machinist who only knew and cared about the large pieces of his engine; the master mechanic would know the most minute pin and screw which had to be seen through glasses and handled with tweezers, just as well as the drive-wheel, and would consider one just as important as the other.

Men and women have been wont to think that God, in his greatness, cares only for the things which belong to the eternal world, and that if they repent of sin,—a vague something which no one can really explain,—and accept the gospel plan, he will save them by and by, *perhaps*.

It has been left for these later days and the new gospel revelation to make clear just what is meant by "Our Father." That God is so truly and practically fatherly that he cares how we look in the flesh, and even takes delight in the color of a fair, healthy cheek, the outlines of a strong and graceful body, and the springiness of a free, rhythmical step; that he is capable of being wearied with our weariness, and displeased with our lack of beauty, since "he hath made everything beautiful in his time" (Eccl. 3:11); that he cares whether we eat that which is good or not; how and what we breathe; how we stand, sit, walk,

exercise; how we rest and labor; that he has his own ideas as to what is good in all these things, and has expressed himself in unmistakable terms all through those processes of nature by which we are kept well or made ill; has been, and is, careful over the smallest concerns of our uprising and down-sitting, like a mother who cannot forget her child for a moment; and that he has, like a father, provided and laid up in the storehouses of nature all things suitable for us, so that there need be no lack to any.

It would be, under the circumstances, the saddest wonder of the universe if our God did not care for our food, dress, and health as well as our "salvation;" if he did not hear our cries, and did not supply our most common needs. Let us, then, cease to nourish the wonder of unbelief, and cultivate that recognition of his loving care that will lead us to such a regard for ourselves as shall be for his glory and praise.

HABITS AND SPIRITUAL GROWTH.

BY D. H. KRESS, M. D.

"THERE is no respect of persons with God." "He maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust." (Matt. 5:45.) "The Lord is good to *all*: and his tender mercies are over *all* his works." (Ps. 145:9.) God has no favorites; what he has done for one demonstrates what he is willing to do for all. Why is it, then, that some are daily growing and making progress in the divine life, while others are like the waves of the sea, driven with the wind and tossed,—up one day and down the next,—in the fire of fanaticism one day, and the next in the slough of despond? Something must be wrong. We cannot charge this wrong upon God, for he has "blessed us with all spiritual blessings," and has "poured out his Spirit upon *all flesh*." All the treasures of heaven are poured out upon us in Christ. On his part everything has been done that could be done. The fault must be on the part of the people. If we take two plants, and place one out of doors, exposed to the sunlight, warmth, and moisture, and the other in a dark cellar, where it is deprived of these blessings, what will be the result?—The first plant will thrive and develop into a thing of beauty, while the other will wither and die. The growth of the plant depends upon its being placed in conditions which are in harmony with the laws through which God ministers to it.

The same principle applies to the Christian. "I will be as the dew unto Israel: he shall grow as the lily." (Hosea 14:5.) God designs that every plant in his vineyard shall grow and bear fruit, but growth in Christian life depends on the maintenance of proper conditions as much as does growth in the world of nature. That health depends on obedience to the laws of life is clearly stated in Ex. 15:6: "If thou wilt diligently hearken to the voice of the Lord thy God, and wilt do that which is right in his sight, and wilt give ear to his commandments, and keep all his statutes, I will put none of these diseases upon thee . . . ; for I am the Lord that healeth thee." That development of character, Christian growth, or holiness, depends upon the recognition and observance of the same laws is stated in Ex. 19:5, 6: "Now, therefore, if ye will obey my voice indeed, . . . ye shall be unto me . . . a holy nation." From this we see that perfection and the spirit of holiness cannot be attained while the individual is living in violation of the laws of health; in other words, spiritual growth depends upon the correction of physical habits. Therefore the Lord says, "Come out from among them, and be ye separate." The very first step in Christian life is a separation from the many habits formed while yoked up with the world.

The drunkard can make no progress without giving up alcohol; but if he gives up this evil habit, God will lead him on step by step, and he will soon feel it incumbent upon him to give up other habits,— tobacco, tea, coffee, condiments, flesh foods, etc. By giving up these health-destroying, brain-stupefying, enervating habits he is simply placing himself in a condition where he can accept the blessings freely offered him of God. Nadab and Abihu offered strange fire before the Lord, and were destroyed. Wine had so stupefied their brains that they were not able to discern between the sacred and the common, between the clean and the unclean. With the mind in such a condition Christian growth is impossible. Daniel and his three companions, with some others, were selected by the king of Babylon to learn the tongue of the Chaldeans and be fitted for positions of trust in the palace of the king. The king appointed them a daily provision of his food and of the wine which he drank. All were content with this diet with the exception of Daniel and his companions. They purposed in their hearts that they would not defile themselves with the king's meat nor with the wine that he drank. At their earnest request a simple diet was given them, consisting of pulse and water. When, at

the expiration of three years, they were brought before the king for an examination, not only were their faces fairer and fatter, but in learning and in all matters of wisdom and understanding, they were found ten times wiser than the wisest men in all the realm.

God communicates with the inmost soul of man through the sensitive nerves of the brain; hence any habit or practise which has a tendency either to stupefy or stimulate these nerves, interferes with this communication and makes spiritual growth and development of character difficult, if not impossible. Daniel was acquainted with the relation that exists between diet and morals; therefore he refused to partake of the stimulating diet and of the wine which the others used.

What God did for Daniel and his companions, he was willing and anxious to do for all their associates, but their indulgence of appetite stupefied their minds and separated between them and their God. Thus by recognizing the importance of the health principles and living them out, we give God opportunity to work in our behalf, and daily Christian growth will be certain.

When God separated the children of Israel from Egypt, he promised to make of them a kingdom of priests and a holy people. But we have seen that this could not be accomplished without first correcting their physical habits. So the promise was conditional, — "If ye will obey my voice indeed, and keep my covenant, . . . ye shall be unto me . . . a holy nation." (Ex. 19:5.) The Lord at once began to correct their diet so that he might fulfil this promise to them. He withheld from them all gross articles of food, such as flesh, fish, leeks, garlick, onions, cucumbers, etc., and placed them upon a simple, healthful, non-stimulating diet. But the people of Israel were not satisfied with this, and they rebelled, saying, "Who shall give us flesh to eat?" "Our soul loatheth this vile bread." (Num. 21:5, Jewish translation.)

He granted their request,—gave them the food they longed for,—but sent leanness into their souls. (Ps. 106:14, 15.) Had they been content with the simple diet God gave them, they would have become a holy people; but by turning away from this diet and indulging their perverted appetites, they frustrated or neutralized God's efforts in their behalf.

"Now all these things happened unto them for ensamples; and they are written for our admonition, upon whom the ends of the world are come." (1 Cor. 10:11.) God designs to do for his people to-day what he attempted to do for Israel—to make of them

a holy people and a kingdom of priests in the world. He will make use of the same means as before to accomplish this. Many will recognize the means; the flesh of animals and other irritating and stimulating foods will cease to be a part of their diet; they will adopt a simple and healthful dietary, and meeting the conditions, will claim the promise,—freedom from disease, and holiness.

The children of Israel had their choice—a simple diet and holiness, or their accustomed diet, consisting of flesh and stimulating foods, with leanness of soul. The majority chose the latter. “With many of them God was not well pleased.” “Now these things were our examples, to the intent we should not lust after evil things, as they also lusted.”

We have our choice. Which shall it be—holiness, or leanness of soul?

LEAVING OFF STIMULANTS.

A LETTER from Mrs. E. G. White relates an instance of conversion which recently occurred in Australia. She says:—

“A fisherman has recently been converted to the truth. Although a habitual user of the poisonous weed, he has, by the grace of God, determined to let it alone in the future. The question was asked him, ‘Did you have a hard struggle in giving it up?’ ‘I should think I did,’ he answered, ‘but I saw the truth as it was presented to me. I learned that tobacco was unhealthful, and prayed to the Lord to help me give it up; and he has helped me in a most marked manner. But I have not yet decided that I can give up my tea.’

“The evils of tea-drinking were laid before him, and he was encouraged to try what giving up tea would do for him. Finally, he said, ‘I will,’ and in two weeks he bore this testimony in meeting: ‘When I said that I would give up tea, I meant it. I did not drink it, and the result was a most severe headache. But I thought, ‘Am I to keep using tea to ward off the headache? Must I be so dependent on it that when I let it alone, I am in this condition? Now I know that its effects are bad. I will use it no more.’ I have not used it since, and feel better every day. My headache no longer troubles me; my mind is clearer than it was; and I can better understand the Scriptures as I read them.’

“This man, poor as far as worldly possessions are concerned, had the moral courage to cut loose from smoking and tea-drinking, the habits of his boyhood.

He did not plead for a little indulgence in wrongdoing. No; he decided that tobacco and tea were injurious, and that his influence must be on the right side. He has given evidence that the Holy Spirit is working on his mind and character to make him a vessel unto honor.

“Shall those who have had more opportunities and much precious light, who enjoy the advantages of education, make the plea that they cannot cut away from unhealthful practises? Why do not those who have excellent reasoning powers reason from cause to effect? Why do they not advocate reform by planting their feet firmly on principle, determined not to take alcoholic drink or use tobacco? They are poisons, and their use is a violation of God’s law.

“Some say, when an effort is made to enlighten them on these things, ‘I will leave off by degrees.’ Satan laughs at all such decisions. He says, ‘They are secure in my power; I have no fear of them on that ground.’ But he knows he has no power over the man who, when sinners entice him, has the moral courage to say No, squarely and positively. Such a one has dismissed the companionship of the devil, and accepted that of Jesus Christ; and as long as he holds to Jesus, he is safe. He stands where heavenly angels can connect with him, giving him moral power to overcome. He can truly advocate temperance; for he will not urge a liquor drinker to abstain from alcohol with a tobacco pipe in his own mouth.”

HEALTHY HOMES.

I.—SELECTING A LOCATION.

BY A. B. OLSEN, M. D.

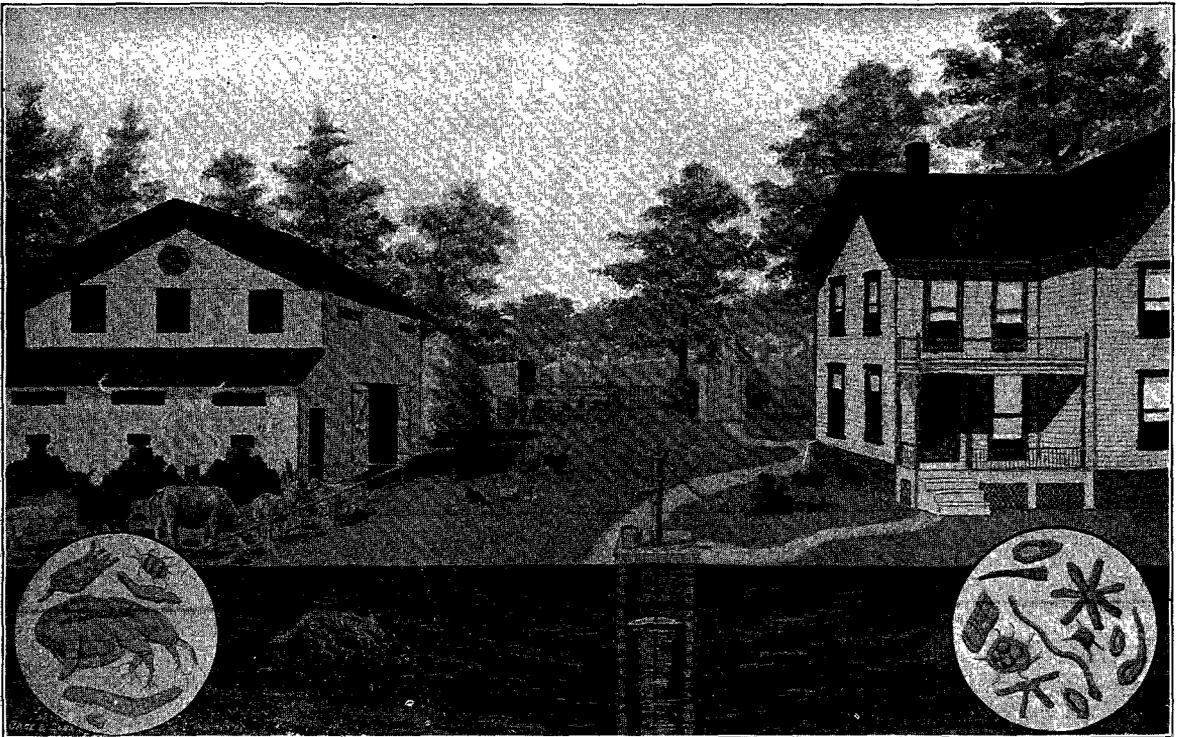
It has long been observed that people are influenced more or less by their surroundings. The hardy Norseman inhabits a rugged land with snow-capped mountains and deep fjords, with only here and there a tillable spot. These surroundings give him a certain rugged strength of character which is lacking in the inhabitants of Southern lands. Again, city-bred people have certain characteristics quite different from those of the country farmer. The latter leads a free, natural life, and is much given to hospitality; while the life of the former tends to make them distant, formal, and artificial.

But whatever influence environment may have on character, its influence upon health is of great consequence. How many homes have been saddened by premature death through unhealthy surroundings.

How many others are darkened almost constantly by sickness, for the same reason. A subject fraught with such important consequences surely deserves careful study.

It is unfortunate that all cannot have the privilege of choosing their homes. No doubt, the poor, care-worn mothers and pale-faced children that people the slums of our large cities would be glad to move into the country, with its smiling fields and pleasant valleys and hills; but they are held fast in the iron grasp of poverty. Many, however, have the opportunity

In selecting a site for the home, give careful attention to the surroundings. Avoid the vicinity of swamps, marshes, and sluggish rivers. Standing water favors decay and putrefaction. The vapors and gases arising from decaying matter are laden with germs, many of which produce disease. Lowlands are also dangerous because the soil is usually damp. In all such regions malarial fevers abound. It is interesting to note that the word "malaria" literally means "bad air." One can hardly overestimate the importance of pure air. We are constantly



UNHEALTHFUL SURROUNDINGS.

of settling this question for themselves, and to such the following suggestions are directed:—

A rural home is almost always preferable. Country life is the most natural life any one can lead; for here nature has been less disturbed by man. These beautiful lines from Cowper are right to the point:—

“God made the country, and man made the town.
 What wonder, then, that health and virtue, gifts
 That can alone make sweet the bitter draft
 That life holds out to all, should most abound
 And least be threatened in the fields and groves?”

A suburban home, that is, one in the outskirts of the city, away from the crowded houses and narrow streets, may also be very healthy.

breathing, hence air is the most essential of all our foods. Without oxygen, which is the life-giving principle of air, one could not live ten minutes.

The side of a gentle slope or the brow of a hill makes a good location. If building on the side of the hill, see that the barn-yards, barns, and all other out-houses, also cesspools, are lower than the dwelling-house.

A dense wood shuts out the sun, and favors dampness and decay. On the other hand, a few shade trees are desirable, but they should not be permitted to keep out the warm bright rays of the sun. Many germs are destroyed by sunshine, which may well be called “nature’s disinfectant.”

It is also necessary to take into consideration the character of the soil. A porous ground, such as sand or gravel, is most excellent, for it allows water to filter through readily. Loose limestone also makes a good ground on which to build a dwelling-house. Clay is not so good, for it holds about ten times as much water as sand. "Made ground," that is, ground made by filling up hollows and low places with all kinds of decaying refuse and waste material, is dangerous. At least three years should intervene before building on such a spot, and even then there may be danger.

The neighborhood of a graveyard is not a good location. It is scarcely necessary to speak of barnyards and cesspools, except to say that they are always dangerous, and should be kept at a safe distance from the dwelling-house, usually not less than three hundred feet, and a longer distance would be still better. When this rule is not observed, the result is like that illustrated in the accompanying cut, which will bear considerable study.

From this brief presentation of the subject we learn that the house should be located on high, dry, porous ground, with free access to the rays of the sun, and away from everything which could possibly pollute the air.

CARE OF THE TEETH.

THE teeth should be cleansed regularly before and after each meal. Microbes are constantly accumulating in the mouth, between the teeth, and about the gums, and if left in the mouth, they are likely to be swallowed with the food when eating, and their growth in the stomach gives rise to the formation of poisons which are absorbed into the blood and produce mischief. Fragments of food left in the mouth encourage the development of these germs. Decay of the teeth is due to the growth of these small organisms. We quote the following from a medical contemporary as emphasizing the importance of a thorough cleansing of the teeth:—

"A dentist whose practise has been for many years largely among people who would commonly be called of the cultured class, finds the neglect of cleanliness of the mouth among the children of such persons most astonishing. These children, he says, were being trained in all the arts and sciences, yet in one school where there were seven hundred pupils, five hundred of them from ten to eighteen years of age, only fifty

cleansed their teeth twice a day, two hundred and seventy-five used a brush sometimes, and one hundred and seventy-five did not own a brush at all. In the primary department, where there were more than two hundred children from six to ten years old, not more than ten were provided with tooth-brushes. Further inquiry and investigation showed that this school was not an exception in the matter. Dr. Ritter, of Berlin, found that of six hundred and thirty-seven persons, four hundred of whom were under fifteen years of age, only forty-one, or a trifle more than five per cent., had perfectly sound teeth.

J. H. K.

SIMPLE REMEDIES IN DISEASE.

BY DAVID PAULSON, M. D.

AT the time of the great Reformation there was a different remedy for every spiritual disease. If a man had been guilty of stealing, the priests would suggest this or that penance; if he had an ill feeling toward his neighbor, it meant the payment of a certain definite sum of money in order to be healed of his spiritual malady. In this way the system of treating spiritual disease became so complicated and extensive that only a few dared to undertake it at all. These priests spent years and years in colossal institutions of learning to acquire the art of prescribing for the spiritual ills of the people. An ordinary man would not dare to suggest what to do to help a man out of his troubles, for fear he would give the wrong treatment for his disease.

By and by Luther appeared on the scene, and openly declared that while there were thousands of spiritual diseases, the remedy depended upon a few fundamental principles—faith in Christ, reading the Scriptures, prayer, meeting together with those of like faith, etc. Luther's system was loudly denounced by the priests, who said it was too simple, that there could not be any value in it, and pointed to their own elaborate system, the product of years of study, as the only right way. But Luther was right, and his system triumphed, and the common people *learned how to treat their spiritual maladies for themselves.*

To-day there are more than fifteen hundred ways of being physically sick, and, like the spiritual doctors of Luther's time, the physical doctors of modern times have searched out a remedy for each disease, so that, like the former, it has become a complicated and elaborate system, of which the common people are

not supposed to know anything, but are expected to trust just as implicitly in the physical doctors as the people in former times depended upon their spiritual doctors. The principle is precisely the same. The wise use of a few of God's simple provisions will heal any spiritual malady that can be healed. Likewise, also, placing one's self in harmony with nature's laws in a wise use of her own remedies will tend to the restoration of physical health. While there are fifteen hundred ways of *being* sick, there are only a few laws whose violation is the cause of all this sickness. Hence the regaining of health depends upon relating ourselves properly to a few foundation principles, which will be considered further in a future article.

SEASONABLE HINTS.

BY M. E. OLSEN.

1. MARCH is a month noted for sudden changes of weather. Hence we shall do well to look carefully to our clothing, and suit it to the day. Many severe colds have been contracted by neglecting to do this.

2. March is also noted for having a great many disagreeable days—days in which there is slush underneath and drizzling rain overhead, accompanied by a cold wind, and when nobody cares to go out unless necessity compels him to. At such times it is well to remember that the system needs exercise and fresh air just as much on disagreeable days as when the weather is pleasant.

3. If for any reason one is obliged to stay indoors an entire day or longer, it would be well to limit the diet, both as to kind and amount; for the system is not in a good condition for appropriating a large amount of nourishment when deprived of exercise. One doctor goes so far as to say that a person's diet while remaining indoors should be limited to bread and water, it being his idea that there would be no temptation to overeat of such fare.

4. When the children come home from school with wet feet, as they will do a great many times in March, their shoes and stockings should be promptly changed, and their feet given a good rubbing to start the circulation. If they are quite cold, it may be well to put them into hot water, and then an instant into cold before drying. The proper care of the feet is very essential to health, and children are liable to be careless in this regard unless faithfully taught.

5. With the approach of warmer weather the diet should receive attention. Those who have been using meat, rich pastries, and cakes (which we hope is not the case with our readers) should lay aside such articles. If this is not done, an attack of spring sickness is liable to result.

The ideal spring diet would consist largely of fruit with some grains and nut foods. Grease of all kinds should be avoided. Apples may be used freely as long as they last, and then dried and canned fruits will take their place until fresh fruit is on the market again. Oranges and lemons are especially good for use in the spring.

6. As thawing sets in, special pains should be taken to remove everything liable to decay. Give the cellar a thorough renovating. If you have a banking around your house, remove it as soon as consistent. Clean the cistern if it needs it. Keep a lookout for any bad odors. A faithful observance of some of these rules which physicians have given over and over again, but which so few people practise, will save a large amount of sickness. However, it is not best to do these things simply from a sense of duty. Rather consider how sacred a place is that home where God and holy angels have been invited to abide, and what a privilege to make it sweet and cheery, and every whit clean, that he may delight to place his blessing there.

THE CHEMISTRY OF FOODS.

BY WM. A. GEORGE, M. D.

ALL our foods contain substances which, when taken into the body, simply repair waste or build up certain parts, but do not produce heat or energy. In a previous study we have learned that water is one of the most important of these substances, and that by means of it all life, both vegetable and animal, is made possible; for there could be no movement were it not for the fact that all our tissues are kept soft and pliable by the water in them.

MINERAL SALTS.

Belonging to the same class as water are a number of substances called mineral salts. These salts are formed by various combinations of the following elements; viz., iron, calcium (lime), potassium, sodium, magnesium, silicon, fluorin, chlorin, sulphur, carbon, oxygen, phosphorus, nitrogen, hydrogen, and sometimes other elements.

All our common foods, such as wheat, corn, oats, beans, peas, potatoes, milk, etc., contain from one to four per cent. of mineral salts; thus with the proper combinations of foods it is not necessary that salts of any kind should be added to our foods. In fact it is doubted by some good authorities whether mineral salts of any kind can be made use of in the body when added to the food artificially. It is thought that only those salts which are combined with the foods naturally, as they grow, can be made use of by the tissues of the body. While the writer would not take the position that salt must never be added to food, he does believe that God knows better than any cook how much salt is needed in our food, and has placed in each food the proper kinds and amounts of salts for the best nourishment of our bodies. There is no doubt that many people use much more salt than is best for their health; for a large quantity of it acts as a poison, as shown by the excessive thirst caused by eating salty foods.

The use of salt is one of the best illustrations of how most people eat to gratify the taste rather than to nourish the body. Who ever heard of a man's saying to his wife, upon tasting his dinner, "I fear this food will not properly nourish our bodies; for it does not contain enough salt." He is much more apt to say, "Wife, this food tastes flat. I wish you would put more salt in your cooking. Mother used to season the food so it tasted good." We never hear of foods' being seasoned with iron rust or quicklime or marble dust or sand; and yet all these things and many more mineral substances are needed in our food to furnish proper nourishment for our bodies. But God has placed them in our ordinary food in the proper proportions; and this is as true of sodium chlorid (common salt) as of iron salts, calcium phosphate, calcium carbonate, calcium fluorid (lime salts), and the salts of potassium.

If we burn a piece of fresh potato until there is only a white ash left, we find that this ash has a very sharp salty taste, which is due to the salts of potassium contained in the potato. It also contains common salt and other salts.

Our foods should contain those salts which will nourish the various tissues of the body. The blood requires iron with which to carry oxygen to the tissues. The hair and nails contain silicon (found in sand). The bones are more than two-thirds mineral matter, being composed of calcium phosphate 58.23 per cent., calcium carbonate 7.32 per cent., calcium fluorid 1.41 per cent., magnesium phosphate 1.32,

and sodium-chlorid .69 per cent., or over 66 per cent. calcium or lime salts. But let no one suppose that he needs to eat lime to nourish his bones, for God alone can put the lime salts into our foods in such a way that we can make use of them. Although large quantities of mineral salts are stored in the bones, only small additions are needed each day, as the changes in bone are much slower than in other tissues. So it is necessary for our food to contain only small amounts of these bone-forming salts, while there must be starch and sugars in abundance to produce heat and energy for each day.

All food substances have a flavor peculiar to themselves; and if eaten in a simple form, without artificial seasoning, these different flavors will give variety to our foods. Foods as usually prepared, however, are so highly seasoned with condiments that the natural flavors are covered up and lost. Let us cultivate a taste for simple, well-prepared, thoroughly cooked food, thanking God for his love as manifested in all the bounties he has given us, and using but not abusing them.

DIETETIC HINTS.¹

BY MRS. E. G. WHITE.

If we would have health, we must live for it.

The grease cooked in food renders it difficult of digestion.

The liability to take disease is increased tenfold by meat-eating.

If you are in constant fear that your food will hurt you, it most assuredly will.

If a third meal is eaten at all, it should be light, and taken several hours before going to bed.

The more liquid there is taken into the stomach with the meal, the more difficult it is for the food to digest, for the liquid must be absorbed first.

Some use milk and a large amount of sugar on mush, thinking that they are carrying out health reform. But the sugar and the milk combined are

¹ These and a great many other helpful things may be found in the new work, "Healthful Living."

liable to cause fermentation in the stomach, and are thus harmful.

Children should not be allowed to eat gross articles of food, such as pork, sausage, spices, rich cake, and pastry; for by doing so their blood becomes fevered, and the nervous system unduly excited, and their morals are in danger of being affected. — “*Testimonies for the Church*,” Vol. IV, p. 141.

Do not have too great a variety at a meal. Three or four dishes are plenty; at the next meal you can have a change. The cook should use her inventive powers to vary the dishes she prepares for the table, and the stomach should not be compelled to take the same kind of food meal after meal. — *Review and Herald*, 1884, No. 31.

Some animals that are brought to the slaughter seem to realize what is to take place, and they become furious, and literally mad. They are killed while in this state, and their flesh prepared for market. Such meat is poison, and produces in those who have eaten it, cramps, convulsions, apoplexy, and sudden death. — “*How to Live*,” chap. 1, p. 60.

Taken with meals, water diminishes the flow of the salivary glands, and the colder the water, the greater the injury to the stomach. Ice-water or iced lemonade drunk with meals will arrest digestion until the system has imparted sufficient warmth to the stomach to enable it to take up its work again.

CORRECTIVE EXERCISES FOR GIRLS.

BY MARY WILD-PAULSON, M. D.

ONE of the most common deformities, perhaps, is that which is spoken of as round shoulders, or posterior curvature of the spine. This sometimes begins at a very early age, and as the child advances in years, the curvature becomes exaggerated and more fixed. Full expansion of the lungs is thus interfered with, rendering such an individual liable to diseases of the respiratory tract, especially consumption.

To demonstrate the effect this condition has upon the full expansion of the lungs, let the reader assume

the posture for a moment, and then make an attempt to take a full, deep breath. She will find it very difficult. But change to a correct position, with the shoulders back and the chest well forward and arched, and deep breathing will be found easy and natural.

To correct this deformity the following exercises are suggested:—

MOVEMENTS FOR THE ARMS.

1. Raise the arms sideways till they are horizontal with the shoulders and well extended, meanwhile maintaining the correct standing position, for which see February GOSPEL OF HEALTH. In this position rotate the arms slowly, the rotation being from the shoulder.

2. A movement commonly known as the swimming movement. Raise the arms sideways, then bend them at the elbow so that the forearm is brought to the front of the chest. (Care should be taken not to allow the shoulders to come forward, but to keep the elbows back and chest well arched.) From this extend the arms straight forward, with the backs of the hands together. Push the arms out to the side, well back, as if pushing back the water in swimming. Repeat several times.

MOVEMENTS FOR THE TRUNK.

Most girls, especially those who have just removed the corset, need to have the muscles of the back and the abdominal walls strengthened. To strengthen these muscles the following movements are recommended:—

1. In bending the trunk forward, the movement should be at the hips, the shoulders being kept well back, and the spine curved anteriorly, not posteriorly, the eyes looking straight upward.

The backward bend should begin at the shoulders, with the chest well arched forward as the movement progresses.

The “sideways bend” is best taken with the arms extended sideways and held in that position during the movement. Bend straight to the right and then to the left.

2. Lying out-stretched on the floor, raise the limbs from the floor until they are at right angles to the trunk, if possible; then return them slowly to the floor, and repeat. The knees should not be bent, and the rest of the body should remain in contact with the floor. If taken properly, this movement brings into use nearly every muscle of the body. It is especially useful in developing the muscles of the trunk.

These are only a few of the many movements which might be given, but if they are practised daily and vigorously, much good will result. One should not stop if the muscles feel sore and painful at first, for this is the best indication that the system needs exercise.

DIGESTION.

BY H. F. RAND, M. D.

WE have seen that there is a corresponding digestive element for every food element, which is another illustration of how God regards order, harmony, and balance in all his works. Let us notice a little further and see how harmoniously these contrasting elements go together.

When ptyalin, the active principle of saliva, comes in contact with boiled starch, it converts it into grape-sugar. This process is begun in the mouth, and continues for some time after the food reaches the stomach.

The rennet of gastric juice curdles milk, while pepsin digests the albuminous elements of the food. Gastric juice has the remarkable power of preventing fermentation and decay. What a wonderful provision this is ; for, as we have seen, when part of the food reaches the stomach, it has been turned into sugar ; and it is a scientific fact that when sugar, warmth, and moisture are combined, fermentation and decay naturally take place.

As the saliva and gastric juice each digest one food element, so the bile digests only one. Its action is wholly upon the fatty portion of the food. This digestive element is also a most remarkable provision. Its alkaline nature enables it permanently to emulsify or divide the fatty particles of the food so that they may be absorbed into the system. It also neutralizes the gastric juice mixed with the food, which has done its work, and if allowed to remain, would interfere with intestinal digestion. The bile is antiseptic in its nature, and preserves the food from decay while in the intestines. It is a wonderful illustration of the economy of nature. Primarily it is an excretion, but by reason of certain of its properties, it performs some of the functions of digestion, as we have noticed.

The pancreatic juice might be compared to a review at school. Its work is to go over what has been done before. As previously noticed, it is composed of four elements ; namely, amylopsin, which changes starch into sugar, and curdles milk ; trypsin, which

digests albumen, changing it into a peptone ; and steapsin, which converts fat into an emulsion.

The intestinal juice might be compared to a final examination, as its function is to complete digestion. It digests all that the other secretions have missed, also cane-sugar. It gathers up the loose ends, and binds off the work, as it were, thus teaching us thoroughness and economy in all we do.

This human engine, as we have called it, requires water as well as fuel to make it work. Water is necessary for several purposes. It is used to soften food while being prepared by cooking ; to carry the dissolved food to the various parts of the body ; to dissolve and carry off the poisons of the system, and to regulate the temperature by means of evaporation.

To be continued.

RECIPES.

BY DR. LAURETTA KRESS.

Malt with Baked Beans.—Soak one pint of white beans overnight. In the morning drain off the water, and add enough more for cooking. When nearly done, season with salt, add one tablespoonful of prepared malt, and one teaspoonful of nut butter. Place in a pudding dish or bean crock, and bake until done. Serve hot.

Vegetable Roast.—Take two cups of cooked lentils, rubbed through a colander (measure after rubbing through), one cup of dry crystal wheat, one tablespoonful of nut butter, and salt to season. Bake in the oven until quite dry, and serve hot with lentil dressing.

Lentil Dressing.—Cook some good lentils with a slice of onion to flavor them, if desired. When tender, rub through a colander, and add one half as much strained tomato as there is of the lentils. Add salt to season, and a tablespoonful of nut butter to each quart of dressing. This makes an excellent dressing for baked potatoes, vegetable roasts, and also for toast.

THE Workingmen's Home, at 42 Custom House Place, can use a large quantity of beans. Perhaps some of our brethren would like to send a few barrels. Dried fruit is also very acceptable, and other supplies of the same kind. Partly worn clothing, shoes, and underclothes are thankfully received, and very soon distributed. Senders will please prepay the freight.

OUR WORKERS.

UP to labor! from thee shaking
 Off the bonds of sloth, be brave!
 Give thyself to prayer and waking;
 Toil some fainting heart to save.

— *Frederika Bremer.*

The Schools of Health continue to meet with favor and hearty support.

Brother W. C. Cleveland recently went to Lansing to organize one there. He has since been joined by Brother Ernest Payberg.

Miss Anna King and Miss Hudson have recently closed a school in Lima, O.

Misses Lenna Whitney, Donna Humphrey, Jennie Van Wagner, and Mrs. Kate Nuding are busy at work in Pittsburg, Pa., where their efforts are meeting with the most flattering success.

The following extracts from recent letters from the workers may be interesting to our readers:—

“Our program for yesterday was as follows: First, the cooking-lesson, a talk on soups, three kinds being prepared in the presence of the class. Then followed a lesson in physical culture, in which even the old ladies took part, and seemed to be interested. After this the gentlemen were dismissed, and a talk was given from the outline charts. Several ladies came clothed more loosely as the result of a previous talk.”

“Three leading clergymen attended part of our school, and others were interested.”

“One woman walked in five miles from the country to attend the school.”

“Our work has been gladly received by all whom we have met. Everything seems to be ready for the school.”

“We are finding plenty to do. Tuesday evening I read a paper on the health principles at a meeting of the Epworth League. The meeting was fully attended, and the paper well received.”

“I was asked to sing at a missionary meeting last evening, and I consented on condition that I could occupy some time to tell of our work. They were glad to have me do so, and after singing I was given about fifteen minutes; but they were so interested that they urged me to continue; so I talked for nearly an hour. I afterward took several subscriptions for *Good Health* and received invitations to make several calls which I feel sure will bring results. The work is becoming intensely interesting, and I have been studying hard

to prepare myself to talk it at all times and in all places. To-morrow I am to meet the ladies of the Aid Society.”

As our medical missionaries go out to work in the conferences, they can hold similar courses of instruction for the benefit of our churches, and such efforts cannot but be productive of great good. May the time soon come when God's people everywhere will be thoroughly posted with reference to the health principles, and be living examples to all the world of correct living and consequent health and vigor.

THE NEED OF HEALTH MISSIONARIES.

A CORRESPONDENT of *Table Talk*, a magazine claiming to be “the American authority upon culinary and household topics,” gives the following recipe for fruit cake, which is guaranteed to “keep more than a year, and yet be as fresh as when baked.” The correspondent further adds: “It has been handed down to me from my grandmother, and is said to be of very ancient origin.” Here is the recipe:—

One dozen eggs, one pound of sugar, one pound of butter, one pound of flour, three pounds of raisins, three pounds of currants, one pound of citron, one pound of blanched almonds, one nutmeg, one tablespoonful each of powdered cloves, allspice, and cinnamon, one coffee-cupful of molasses, one teaspoonful of soda, two wineglassfuls of brandy.

The writer omits to tell us how long such an imperishable compound will keep in the human stomach. We should be inclined to say a week, under ordinary circumstances.

The harmfulness of such food is too evident to need mention; but how it ought to make our hearts burn within us when we see the lamentable ignorance that prevails everywhere with reference to the simplest laws of health! Thousands are perishing all around us for lack of the knowledge which we might give them, if only we were awake to the importance of these things.

Every Seventh-day Adventist church should be a center from which rays of light are continually going out to all the neighborhood around; every Seventh-day Adventist family should be such a center on a somewhat smaller scale.

This is our privilege, and also our duty; for the divine command is, “Freely ye have received, freely give.” The Lord has lavishly bestowed light and knowledge upon us, and that for the express purpose that we may help others. Then shall we not take up the work?

MISSIONARY EXPERIENCES AT THE BATTLE CREEK SANITARIUM.

BY DAVID PAULSON, M. D.

At this great institution, where the Lord sends so many to be helped both spiritually and physically, it is of the highest importance that the young people who are sent here to be trained for service in the Master's work, should be such as have their feet planted upon the living principles of God's word. If they do not, they will become an easy prey to Satan's temptations, and be unable to water the thirsty souls whom they meet.

The fact that the physicians and workers are praying men and women, greatly adds to the confidence which people repose in this institution. An illustration of this was seen on one occasion when a prominent gentleman arrived from a distant city, afflicted with the morphine and tobacco habits, which bound him in fetters of iron. Although himself a worldly man, he said he had been advised to come to this institution because the physicians here had a "hold on God." The second day after his arrival, when suffering from the withdrawal of these drugs, the attending physician asked him if he should pray for him, to which he readily assented. While the physician was praying that the Lord would make him all over new, both spiritually and physically, the patient groaned out, "Lord, do it right away, don't wait until to-morrow," the tears streaming from his eyes. These are not rare instances, but are daily occurrences in this institution, and they encourage our hearts as we battle to maintain the great principles of which God has raised us up to be exponents.

Many of the principles which underlie our work have been studied more closely by our workers during the past few months than ever before; the true spirit of self-sacrifice, in giving ourselves unreservedly to the work, has been grasped by nearly all our workers in a more clear and definite way than ever before. Certain great principles of right and wrong have been set forth, and all have agreed that when one is not in harmony with these, that very fact will separate him from the institution, without any special action by any committee or the managers. The policy has been adopted that when any one has been tempted and led astray, the family at large shall appoint a committee of their own number to labor with such an one, to seek to reclaim him in the spirit of Christ; and if he does not yield to the influence of the Spirit of God, it is clear

that by this very act he has separated himself from the family, which stands firmly for the true missionary spirit.

We are all beginning to understand more clearly that the real reward for our services is in seeing human souls saved, and enjoying the opportunities that God gives us for doing this; that whatever wages we get is merely to supply our necessities, and not in any sense a reward for service, and we expect when we have food and clothing to be therewith content.

The Spirit of the Lord is present in every department of this great institution; and as worldly visitors come here, they appreciate the fact that we have something which seems like an oasis in a desert to thirsty and storm-tossed souls. We trust that all our brethren will appreciate that there must be difficulties in the way of carrying on such a great missionary and reformatory institution. The devil will seek hard to gain an entrance, but we are happy to know that the bulwarks of this great work will never yield. We trust that the men and women who have given their lives unreservedly to this work may have the constant prayers of all those who are interested in the great principles represented by this institution and its associated enterprises, that they may stand as faithful sentinels of reform, as guide-boards pointing in the right direction.

GOSPEL MISSION IN BATTLE CREEK.

As most of our readers are probably aware, a gospel mission and bureau of relief has been in operation in Battle Creek for some two months. This mission, called the Star of Hope Mission No. 3, is additional to the two rescue farms which have been in existence some time, and is conducted by the same management, being under the general supervision of the Sanitarium.

Meetings are held daily at 12 M. and 7:30 P. M. Evangelists Monroe and Mackey, and Sister Mackey, were with us for a few weeks at the start, and rendered most valuable assistance. When their duties called them elsewhere, others took their places, and the work has gone right forward.

Elders Evans and Hyatt and others of our ministers, as well as the doctors at the Sanitarium and the professors at the College, have taken part in the public speaking. So have the ministers of other denominations, some of whom, especially, have manifested a most encouraging interest in the undertaking.

The people of the city have shown their good-will by their efforts to co-operate with the mission by bringing the unconverted to the meetings, and contributing of their means to help the work forward.

Thus far the results are truly encouraging. About three hundred have begun to serve the Lord, and arrangements are now being made for giving these persons special instruction in the truths of God's word.

May not this important mission have the prayers of all the readers of GOSPEL OF HEALTH?

THE WORK OF A RECRUIT.

SOMETHING over a year ago one of our nurses visited her home in Norway and spent a few months there. It was a busy time for her. The people knew that she was a graduate of the Sanitarium Training-School, and she had more patients than she could attend to. Many friends were made for the health principles, and the following extract, freely translated, from a letter received by this nurse a few weeks ago, shows what one young woman is doing as a result of the instruction she received:—

You may be sure I have often thought about you since you left. You remember that I was with you on several occasions when you visited sick people; and as I saw you treat them, and noticed how they recovered, I thought to myself, "What a great and glorious work God is giving her to do." I want to say that the instruction that you gave me has been a great help, and I have had an opportunity in a small way to put it in practise with good results. Last summer I was in Christiania a little while, and there I became acquainted with an elderly lady who had a bad foot. She complained a great deal of her hard lot, and said she had tried everything, and nothing could help her. I felt sorry for the poor woman, and thought, "Now if only Sister Minnie were here, this woman would soon get well." I found that there was an open sore on her foot, just like some that you treated when here. So I took courage and told the lady that I thought that she could get well, and that I would treat the foot as well as I knew how. I did not have all the helps that you had, so I simply took hot water and poured it over the foot. The lady began to get better at once, and before long she had entirely recovered. In the same way I have cured others here in Mandal. Recently I received word from a lady in Frösland who has heard about the other cases, and thinks that I can help her also.

Here the correspondent goes into the details of the last-mentioned case, and asks advice. What a wonderful power there is in these simple treatments. Here was a case which had been treated by physicians for a long time, and given up as incurable; and a young, inexperienced girl, with the help of a

few hints from one of our nurses, treated it successfully. How thankful we should be that the Lord has given us these principles; how careful to put them into practise ourselves, and to give the light to others.

This little incident also shows what a blessing our nurses and workers can be as they return to their homes or go to other countries to stay for a time. Wherever they may be, they can scatter good seed and set influences at work which will ultimately ripen into a glorious harvest.

APPRECIATIVE WORDS.

GOSPEL OF HEALTH: I appreciate the help you bring. Your light is wonderful, and very much needed amid the dense darkness that prevails in regard to the care of these "wonderfully" and "fearfully" made temples of the Holy Spirit. I want to walk in this light. I would not miss the knowledge you give for three times the cost.

W. E. GERALD.

Portland, Me.

FROM OUR MISSION IN CHICAGO.

It is touching to behold the simple trust and whole-souled piety displayed by many of the new converts. In their willingness to give up everything that defiles, and to walk in all the light that has been given to us relating to healthful living, they are a standing rebuke to many who have long professed to believe these truths. One brother who only a few weeks ago gave up the use of strong drink and tobacco and other hurtful things was asked the other day if he did not find it hard to get along with two meals a day. He replied about as follows: "Yes, it was hard to begin with; but when I would be real hungry, I just got down on my knees and prayed about it, and now the Lord has taken all that away. I am getting along splendidly and do not get hungry nights at all now."

This brother is stopping at our home on Wabash avenue. He attends the classes and earns his board by working in our printing-office. He could have had a lunch in the evening, but wanted to get hold of all the truth relating to healthful living, and put it in practise. He was not satisfied with giving up tobacco, liquor, meat, etc., but would also adopt the two-meal-a-day plan as being in harmony with his best light on the subject. The Lord is wonderfully blessing him, and he is one of the brightest examples of what the grace of God can do.

THE CHICAGO MEDICAL MISSIONARY TRAINING-SCHOOL.

In response to requests that have come in from a number of our readers curious to know something about the Training-School at Chicago, we take pleasure in giving below a brief outline of some of the principal courses offered.

INSTRUCTORS.

J. H. Kellogg, M. D.	Luther Warren.
A. B. Olsen, B. S., M. D.	W. S. Sadler.
E. H. Mathewson, M. D.	Mrs. S. M. I. Henry.
H. E. Brighthouse, M. D.	Mrs. S. M. Baker.
W. B. Holden, M. D.	Miss Nellie Church.
	Miss Mina Rumery.

The course of study conducted in this school is intended to be either supplementary or preparatory to other courses in the Sanitarium Medical Missionary Training-School. It is also auxiliary to the American Medical Missionary College, the students of which avail themselves of the excellent instruction given in several lines.

BIBLE COURSE.

1. *Christian Doctrine*—180 hours.

God's Eternal Purpose—The Creation of Man—The Fall—Nature and Consequence—The Redemptive Scheme—God, Christ, The Holy Spirit, Angels, Man, and Satan as related to the Plan of Salvation—The Power of Conviction—Nature and Source—Repentance—Faith—Regeneration—Prayer—Acceptance—Assurance—The Work and Nature of Jesus Christ—The Work of the Holy Spirit.

2. *Methods of Personal Work*—120 hours.

Fundamental Principles—The Saving Power of the Gospel—The Keeping Power of Christ—How to Deal with the Backslider—How to Deal with the Infidel—How to Deal with the Skeptic—The Careless and Indifferent Objector—The Faultfinder—The Procrastinator—The Earnest Seeker.

This course consists largely of reports, daily conferences of the students concerning their work, etc.

3. *Methods of Public Work*—60 hours.

Gospel Meetings—Cottage Meetings—Mission Meetings—Street Meetings—Street and Mission Rescue Work—Boys' Clubs—Children's Meetings.

MUSIC COURSE.

Instruction will be given in notation, or the science of reading music; voice culture, including proper breathing, the proper use of the palate, teeth, tongue,

and lips, and tone production. One hour a day will be given to this study.

KINDERGARTEN COURSE.

Outline of the Course of Study.

1. Kindergarten Occupations and Gifts—40 hours.
2. Froebel's Mother Play—40 hours.
3. General Principles, including Kindergarten Occupations and Gifts, Mother Plays, Program, Stories, Plays, Punishments, Positive and Negative Training, Origin of Life, Nature Studies, "Busy Work" for the Home—40 hours.

The Bible, Froebel, and other standard works will be used as text-books. Practical application of all these principles will be made in the nursery and kindergarten.

A full kindergarten course will include, besides the above work, classes from one or more of the other courses, according to the previous advantages of the student; thirty-six weeks' practise in the kindergarten, three hours a day, and four weeks' full time in the nursery; one or more hours a week given to practical missionary work in other lines, according to the number of classes taken.

Special arrangements will be made with students taking the other courses who wish to take a part of the kindergarten course, and can give one or more hours a week to practical work.

PRACTICAL WORK COURSE.

By Assignment.

City and Rescue Missions—Cottage, Health, and Gospel Meetings—Public Gospel Work—Public Health Work—House Visiting—Canvassing—Boys' Clubs—Street Meetings—Street Rescue Work—Assisting in the Kindergarten and Nursery—Conducting and Assisting in Singing—Organization and Conducting of various lines of Christian Work.

AN INQUIRY.

In response to an inquiry by one of our subscribers, Dr. C. C. Nicola gives the following suggestions:—

Flatulence is an accumulation of gas in the intestines. This gas is generated by the fermentation of food, just as gas is generated in canned fruit that is fermenting. Under normal conditions the food is digested before there is time for fermentation to begin. Hence, anything that retards digestion favors flatulence. This may be a low state of vitality, a

lessening of the normal secretions and motility of the digestive organs, or the food may be of a nature difficult of digestion. In other cases the difficulty is caused by taking too much even of proper food.

The treatment consists in improving the general health. This may be done by taking the morning spray or sponge, followed by rubbing; by plenty of open-air exercise; and by a carefully regulated diet. If the gas is not offensive, it is due to fermentation of starches or sugar. In this case, an excess of starches should be avoided, especially mushes. Eat mostly dry foods; avoid milk and sugar, especially in combination. If the gas is quite offensive, it denotes fermentation of albuminous foods, as meat or eggs. Constipation, which is often present in these cases, should be corrected, and albuminous foods avoided. Substances which hinder fermentation may be taken with good results. One-half teaspoonful of glycerin, or a few drops of the essence of peppermint in hot water, may be taken after each meal. Bismuth and charcoal are the best-known intestinal antiseptics,—fifteen grains of the former, or a teaspoonful of the latter, after each meal. The Modern Medicine Company of Battle Creek, Mich., have combined bismuth, charcoal, and other antiseptic substances in a convenient form in their Antiseptic Charcoal Tablets.

PUBLISHERS' NOTES.

THE correspondence department is omitted this month on account of the absence of the editor. We hope to have a full department next month.

WATCH the label on your wrapper, and renew promptly. Some of our subscribers were a little confused by the labels on the January number. It was sent to all subscribers to the *Review and Herald*, hence the *Review* mailing list was used, and the labels indicated when your *Review* and not your GOSPEL OF HEALTH would expire.

WE hope our ministers will use every endeavor to have all the members of the new companies of believers they organize subscribe for GOSPEL OF HEALTH. Without a faithful observance of the health principles here advocated we shall not be able to gain strength to stand in the time of trouble. Ministers and workers desiring sample copies for use in introducing the journal will be supplied on request.

THE junior medical students have lately returned from Chicago, where they spent the first part of the school year, and the sophomores have taken their place. Professors and students are enjoying excellent health, and doing lots of hard work. Their help is greatly appreciated in the city missionary work, both here and in Chicago.

THE *Life-Boat* is the name of a new periodical which has come to our table. It is a bright little sheet of four pages, printed by the industrial department of the Missionary Training-School, 1926 Wabash Ave., and designed to keep the patrons of the various phases of our work in that city, informed with reference to the interesting developments continually seen.

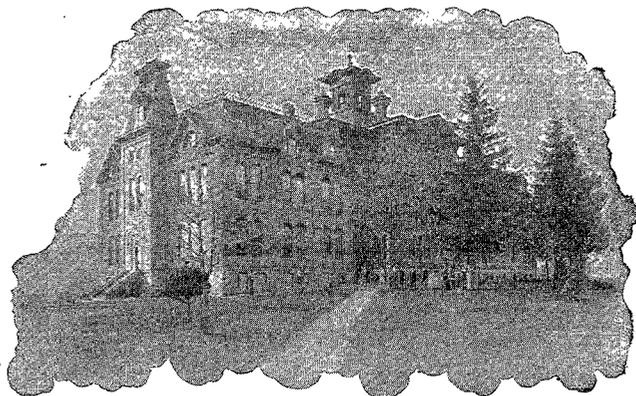
WE are hearing from a number of our librarians in reply to our offer in the publishers' notes of the February GOSPEL OF HEALTH. It is our desire to *hear from all*. If circumstances prevent your taking up the work just now, write anyway, and let us know of your interest and purpose with reference to the future. This is a matter which no librarian can afford to neglect, in view of the solemn instruction that has come to us on health subjects in the last few months.

DR. J. H. KELLOGG returned Monday, March 7, having been absent about four weeks, in which he visited the following among other points in the interests of the medical missionary work: College View, Neb.; Boulder, Colo.; Salt Lake City and Ogden, Utah; Portland, Ore.; St. Helena, Cal.; St. Louis, Mo.

"HEALTHFUL LIVING," the new book of classified selections from Mrs. E. G. White's writings on the subject of health, is meeting a gratifying reception from our people. Some of our churches are using it as a text-book for a series of health studies. Doubtless others will want to adopt the same plan. Where the church cannot gather on a week-day, what would be more appropriate than to devote the regular Sabbath service once a month to a Bible and Testimony study on health? But this book is also needed for use in the family, where the father and mother can study it in company with their children at the worship hour and on Sabbath afternoons. Thus seeds of truth can be planted in the hearts of the little ones, which will grow up and bear a glorious harvest.

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Healthful Living

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

HEALTH REFORM.

39

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

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

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

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

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

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

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

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