

The

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GOSPEL OF HEALTH will conduct a School of Health in its columns, to last six months, beginning with the October number.

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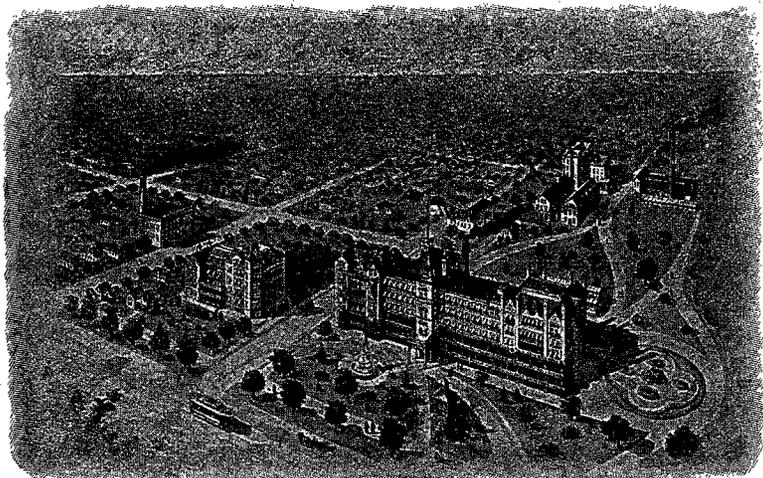
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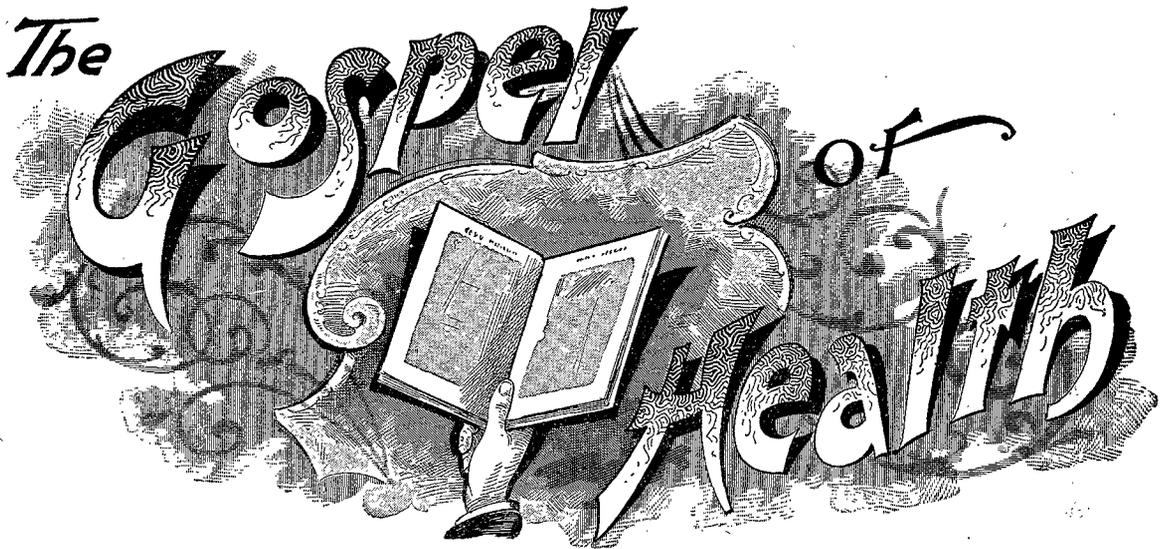
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VOL. II.

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

No. 9.

A COUGHING COW.

A SUBSCRIBER to the GOSPEL OF HEALTH writes: "We have a milch cow that has had a cough for over a year. She had an illness something more than a year ago, and ever since she has had a cough; she seems to be in good condition otherwise. There is no cow-doctor within twenty-five miles, or I would have her examined. What would you advise us to do under the circumstances?"

Ans.— Our recommendation to this brother will doubtless seem to him to be very extreme, and perhaps ridiculous, and a large share of the readers of the GOSPEL OF HEALTH may regard the matter in the same way; nevertheless, we shall tell him exactly what we individually would do under the same circumstances: We should simply turn the cow into the woods, where she could get plenty of wholesome food and drink and live a natural life as long as she lived. She probably has tuberculosis, or consumption. Cows are often seriously affected with this disease when they seem to be in a very fair condition. Cases have been noted in which cattle were plump and healthy in appearance, and yet had large cavities in their lungs, and tubercles scattered throughout the body. Not very long ago the writer, while stopping a day or two in Portland, Ore., was invited by the health officer to view the body of a recently slaughtered ox. The flesh was found to be covered with fat, and had, for the most part, a perfectly healthy appearance, and yet the whole inside of the chest wall of the animal

was covered with tubercles. The lungs were tuberculous, and the animal was evidently far advanced in tubercular consumption. The milk of such an animal must be a source of constant danger to those who use it, and to consume the flesh of an animal in this condition is equally dangerous. To kill the animal while it is still capable of enjoying life is cruelty, hence we see no other way to do but to turn it loose, and give it a chance to do the best it can for itself in some forest where grass and browse are plentiful, and water accessible.

Milk is certainly a very questionable article of food; it was probably never intended for human consumption. Many persons are constantly bilious while addicted to the use of milk and cream. Thousands of persons suffer almost continually from sick-headache, nervous headache, dulness of mind, bad taste in the mouth, fermentation, gas in the stomach, inactive state of the bowels, and numerous other annoying symptoms, who might be perfectly relieved by the disuse of milk. The chief dietetic use of milk is as a source of fat- and blood-making elements. Both these elements are contained in a much better and more digestible form in nuts,—at least in nuts which have been properly prepared. Milk is about equally objectionable for adults, infants, and children. An infant deprived of its natural nourishment should, of course, have cow's milk, or better, cream diluted with two or three parts of water. But cow's milk should be largely dispensed with as soon as the child has acquired teeth with which to masticate solid food.

Young children should not be given coarse vegetables, neither should they be allowed to swallow the skins of fruits, and the farinaceous or grain preparations provided for them should be thoroughly cooked. The boiling temperature is not capable of completely cooking grains or other starchy preparations. For complete cooking, the temperature of the oven is needed; a temperature of 280° to 300° is sufficient to produce a slightly brown color, and is necessary for the complete cooking of the starch. It is for this reason that zwieback, granose, and granola are so much more easily digested than ordinary bread. It is for this reason, also, that the brown crust of bread is readily digested by persons who can not digest the interior of the loaf. Children may eat these thoroughly cooked cereals with fruits and nut preparations as soon as they acquire teeth. Starchy foods should be eaten dry. Parents often make the mistake of feeding their children too large a proportion of soft foods. It is perhaps for this reason chiefly that vegetables disagree with so many persons: the vegetables are always eaten in a soft condition, and are likely to be swallowed almost entirely without mastication.

HOW TO FEED THE BABY.

J. H. KELLOGG, M. D.

MILK is the natural and proper food for children from infancy to the age of twelve or eighteen months. Starchy foods can not be digested, owing to the fact that the digestive element of the salivary secretion is not formed in sufficient quantity during the first few months of life to render the child able to digest farinaceous foods, such as potatoes, rice, fine-flour bread, and the like.

An infant may be fed once in two or three hours during the daytime and once at night until one month old. After this time it should not be fed at night, and should take its food no more frequently than once in three hours during the daytime until four months of age. Between four and eight months the intervals should be gradually prolonged to four hours.

As a rule the amount of milk secreted by a healthy mother is just sufficient to meet the demands of the infant. When insufficient, the mother's milk must be supplemented by suitable preparations of cow's milk. If the mother's milk is furnished in excess, as indicated by inability of the child to take as much as is furnished, or by regurgitation from overfeeding, the length of time which the child is allowed at the breast should be diminished.

The cutting of the teeth is an indication of the ability of the child to begin to digest starchy food. It should not, however, be given potatoes or vegetables of any sort, but may be given thin bits of bread which have been dried or baked in the oven until slightly brown, or very thin wafers made of flour and water, or with the addition of milk or cream, but without yeast or baking powder. These will be very crisp if made from a stiff dough well kneaded, rolled very thin, and baked until slightly brown.

When the child has attained the age of eight months, it should regularly take some dry food. The advantages of this are: (1) It encourages the development of the teeth by properly exercising them; (2) it secures a proper admixture of saliva with the food; (3) it prevents overeating.

A vigorous child taking all its food in a fluid or semifluid state, especially when fed with a spoon or allowed to drink from a cup, is very likely to eat too much, and to suffer from indigestion as the consequence. Overeating is not a very serious matter in a young infant, as the stomach readily rejects any excess of food; but as the child becomes older the stomach no longer protects itself in this way, and consequently overdistention of the stomach with the gases resulting from the fermentation of food, may give rise to permanent dilatation of the stomach, a condition which often begins in early childhood, laying the foundation for lifelong invalidism.

At the end of a year the child may begin to eat regularly, at two of its four meals, the various preparations of cooked grains. Care should be taken that the grains are very thoroughly cooked. Oatmeal should be cooked at least three or four hours. Rice, wheat grits, and corn-meal are more readily digested than oatmeal. The grains may be eaten with cream, but should always be accompanied by a bit of zwieback, or twice-baked bread, in thin slices, granose, or toasted water crackers, so that the child will have something hard, requiring the exercise of its teeth in mastication. Granola is also a most excellent food for young children. Stewed fruit of almost any kind, not too acid, may also be taken; but very acid fruits should be avoided, especially in connection with starchy food, as they interfere with digestion. Some fresh fruits are also wholesome. The best fruits are very ripe peaches, baked sweet apples, fresh strawberries, blueberries, raspberries, blackberries, very ripe pears, stewed raisins, the skins and seeds being removed, and prune purée. Bromose, nuttose, and nut cream are also exceedingly wholesome foods for children.

THE VALUE OF A FRUIT DIET.

J. H. KELLOGG, M. D.

FRUITS are valuable because of their influence on certain functions of the body, for instance, upon that of the kidneys. Fruit is a natural diuretic; first, because of the water, and, second, because of the acid which it contains. It is also a natural laxative,—not in the same way in which medicine is laxative, but as stimulating the salivary glands and increasing peristalsis. Fruit is a natural food, and when a natural food is taken into a normal stomach, the processes of the stomach are normally normal; they are naturally natural, without producing any particular medicinal effect, or any special effect other than the relation of one normal action to another. When one takes dry food into his mouth, the salivary glands pour out an abundance of saliva; and when he takes natural food into his stomach, that organ pours out an abundant supply of gastric juice. Although fruit acts as a stimulant, its effect does not wear out. The stomach and the alimentary canal do not become so accustomed to it that it is necessary to add more fruit or a medicine. If old troubles return in spite of the continued use of fruit, it is not the fault of the fruit, but is due to errors of diet, to sedentary habits, or to some other violation of the laws of health. It is not because the fruit is of no value, but because one has come down to so low a level that some other aids are needed. One wrong has been corrected, but others must be treated so that the functions of the body shall be rightly performed.

The relations of fruit to digestion are particularly interesting. Perhaps the most important is the influence of the juices of fruits upon germs. Fruit juices are disinfectants; they are germicidal. The juice of the lemon is as deadly to cholera germs as corrosive sublimate, or sulphur fumes, or formaldehyde, or any other disinfectant. It is so powerful a germicide that if the juice of one lemon be squeezed into a glass of water, that is then left standing ten or fifteen minutes, the water will be disinfected; it makes little difference where the water has been obtained, or whether it has been boiled or filtered. This is a fact worth knowing, for any of us may find himself under circumstances in which it is impossible to get either boiled or filtered water. In such a case, the juice of a lemon will purify the water perfectly.

This disinfectant peculiarity of fruit-juice does not belong solely to citric acid or lemon-juice; all kinds of fruit-juices are inimical to the growth of germs, as

the writer has demonstrated by repeated experiments. This shows why it is that fruit is so useful in certain conditions, especially in cases of biliousness, when people have coated tongues, unclean stomachs, and allied troubles.

The effect of a pure fruit diet is to disinfect the stomach so that one does not need to be constantly washing it out by means of the stomach-tube; in fact, fruit-juices are a substitute for the stomach-tube. By long fasting, germs are starved. It is more comfortable, however, to fast on fruit than on water and air. By living entirely on fruits, one can bring about the same results as by living on air and water.

When fruit is taken with vegetables, it remains in the stomach too long to have its proper effect as a disinfectant. A better plan is to eat fruit at one meal, with no vegetables, and vegetables at the other, with no fruit. Two meals a day, one of them entirely of fruit, are very efficient in keeping the blood pure and the stomach sound.— *Good Health*.

TUBERCULOSIS IN CATTLE.

WE take the following extracts from an article by Dr. M. P. Rabenel, in the latest issue of the *Bulletin of the American Public Health Association*:—

“As compared to other diseases to which man is liable, the one which must be recognized as deserving the greatest attention from sanitarians, health officers, and physicians, is unquestionably tuberculosis, and no apology is needed for the giving of any facts, however small, which may add to our understanding of it or our power of preventing it. Tuberculosis, according to the best statistics, causes one seventh of all the deaths in man. It has destroyed more lives than all the wars, and epidemics of cholera, smallpox, and yellow fever combined.”

“Of all diseases to which animals from which we derive our food are liable, tuberculosis is the most prevalent and also the most far-reaching in its effects, and it seems not unlikely that there is a close connection between the prevalence of the disease in man and our food animals. If we examine into the geographical distribution of tuberculosis, we shall find that there is close connection between the presence and absence of tuberculosis and the presence and absence of unhealthy cattle. In northern Norway, Sweden, Lapland, and Finland, where reindeer constitute the bulk of farm animals, or about the Hudson Bay and in the islands of the Pacific where no cattle exist, in the Scottish Hebrides, Iceland, and Newfoundland, where

there are only a few cattle, tuberculosis is far less prevalent in man. In Algiers the cattle are few and live for the most part in the open air, away from cities, and it is found that tuberculosis does not increase among the natives. In Italy, on the other hand, where the cattle are housed, Perroncito states that tuberculosis has become the scourge of man and beast.

“No disease known attacks more numerous genera of animals than does tuberculosis. The bovine species are the most susceptible, but the disease is found in chickens, guinea-pigs, swine, rabbits, and goats, and less frequently in caged apes, lions, kangaroo, deer, elk, gazelle, antelope, birds, and in one case noted by Dr. Theobald Smith, in a tame bear. Among animals usually thought to be exempt, such as dogs, cats, sheep, and horses, the disease can readily be produced by inoculation.

“It is, however, to the disease as found in milch cattle that we wish to devote our especial attention in this paper. Professor Law states that in some dairy and breeding herds in New York, consisting largely of mature cows, there is found as high as ninety-eight per cent. of tuberculous animals. In the State of Pennsylvania, Professor Pearson has found herds in which every single animal was afflicted by the disease. The disease probably did not prevail among American cattle, to any extent at least, until comparatively recent years. It has probably been developed by in-and-in breeding, overmilking, breeding too young, overtaxing, and other weakening effects, as the effort to supply the increasing demand for milk in our rapidly growing American cities has become greater, although no doubt the chief means of increase has been by direct infection from animal to animal.

“The statistics of 1890 show that the number of cows in the United States was 16,511,950, yielding a total of 5,209,125,567 gallons of milk, or about eighty-three gallons per capita for each inhabitant. If milk can act as a carrier of the tubercle bacillus, what a fruitful source of the disease this enormous supply must be! It has also been found in butter by numerous observers, and has been shown to maintain its life in that substance for upwards of one hundred and twenty days; likewise, cheese has been found to contain it, and it is known to live in this substance for as much as thirty-five days; so that even the manufactured products of milk may convey the disease, and we can look upon the total amount of milk produced as a possible conveyor of the tubercle bacillus.

“The danger from milk was first pointed out by

Professor Klencke as early as 1846, who gave the clinical histories of sixteen children who had been fed from the milk of cows, some of which were stable fed and some swill fed, all of which pointed to tuberculosis either of the intestines, glands, skin, or bone. This virulence of milk was confirmed by Gerlach in 1869, and later by others. The discovery of the tubercle bacillus by Koch in 1882 proved the possibility of what these men had found to be true clinically, and in the same year both Virchow and himself pointed out the possibility of the danger of infection of milk by the tubercle bacillus.

“Among those who have given further clinical evidence of the infection by means of milk may be mentioned Dr. Stang, of Amorback, who mentions a case of a well-developed five-year-old boy from sound parents, whose ancestors on both sides were free from hereditary taint, who died after a few weeks' illness of acute miliary tuberculosis of the lungs, and enormously enlarged mesenteric glands. A short time before the parents had their milch cow killed, and found her the victim of advanced tuberculosis.”

THE WORK FOR TO-DAY.

MRS. ELLEN G. WHITE.

OUR Lord Jesus Christ was the majesty of heaven, yet he came to our world as a physician, a healer of physical and spiritual maladies. What was his work? — To do good. “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.”

The Lord's people are mainly made up of the poor of this world — the common people. Not many wise, not many mighty, not many noble, are called. God hath chosen the poor of this world. The poor have the gospel preached unto them. The wealthy are called, in one sense; they are invited, but they do not accept the invitation. In the large cities the Lord has many who are humble and yet trustful. Many of these the ministers of the gospel know nothing about. The churches do not know them, because while there are many professors, there are but few who minister. They are the Lord's lights, shining in lowly, miserable places. Patient, meek, gentle, suffering with nakedness, hunger, and cold, they are the Lord's martyrs. Angels visit them, and then bear to

heaven the record that the Lord's capital, entrusted to human agents, is misappropriated; that the church is guilty of squandering the Lord's means.

It was an insult to God when David numbered Israel. God's rebuke rested upon him; for he made himself as God, as though he could tell the strength of the armies of Israel by their numbers. "This is the word of the Lord unto Zerubbabel, saying, Not by might, nor by power, but by my Spirit, saith the Lord of Hosts." God looks not to the numbers of Israel for the success of his work. His armies number thousands of thousands, and ten thousand times ten thousand. These co-operate with the men who will connect with God to be channels of light.

There are in our cities thousands who have the fear of God before them, who have not bowed the knee to Baal. It is because so many of these are in lowly circumstances that the world does not notice them. But though hidden in highways and hedges, they are seeking God.

It is because of poverty that many are sick, and because of sickness that there is so much poverty. Many, in their poverty, minister to others. The reward received by these will be proportionate to their willing obedience. Jesus saw how it would be, and he desires his servants to communicate with these suffering ones. The last gospel call is to be sounded, not only in the highways, but in the hedges.

Jesus does not say to the Christian, *Strive* to shine; but, "*Let* your light so shine before men [for it is God's gift], that they may see your good works." Never shut in the light God has given you, by mist and darkness caused by ill-advised words, an impatient spirit, murmuring, or complaining. Wherever you are, let your light shine in clear rays. Do not hide your light under a bushel. You need not make extra exertions to shine, for light from the throne of God will shine. The reason for this is given in Isaiah: "Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and 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? Then shall thy light break forth as the morning, and thine health shall spring forth speedily: and thy righteousness shall go before thee; the glory of the Lord shall be thy reward. Then shalt thou call, and the Lord shall answer; thou shalt cry, and he shall say, Here I am. If thou take away from the

midst of thee the yoke, the putting forth of the finger, and speaking vanity; 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: and the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters fail not."

Many voices will be heard inviting you to wrong. Heed them not. Open the Scriptures, and let God speak to you. The time is now very short; listen to his voice. "Prepare to meet thy God." Lay aside every weight, and the sin that doth so easily beset, and run with patience the race set before thee. "What I say unto you I say unto all, Watch."

The time when Babylon is to come into remembrance before God, when he is to give her to drink of the cup of the wine of the fierceness of his wrath, has come. The Lord will come out of his place to punish the inhabitants of the earth for their iniquity, and the earth shall disclose her blood, and shall no more cover her slain. Who is on the Lord's side? Let each one take his position, truly, firmly, and wholeheartedly.

JACOB AND ESAU.

M. E. OLSEN.

THERE is something peculiarly interesting in the lives of Jacob and Esau when viewed from the standpoint of those natural laws which govern the physical and moral well-being of man. Esau followed the chase. He was continually imbruing his hands with the blood of his fellow creatures, ruthlessly destroying the beautiful works of God, and feeding on their flesh, while the earth brought forth abundantly of fruits and grains which would have supplied all his natural wants.

What effect did this life have upon his character? The same that it has upon men to-day. His moral sensibilities were blunted; his spiritual vision was narrow; his mind centered on earthly, sensual things. He was controlled by impulse and passion, instead of being guided by calm reason. As proof of this his marriage with the two Canaanitish women may be cited. His appetite was uncontrollable, as may be seen from his foolish act in transferring to Jacob his birth-right for a mess of pottage. The latter act further shows his light regard for sacred things. The birth-right conferred upon its possessor high spiritual privi-

leges, such as making the offerings and conducting worship for the family. It was also through the line of the first-born that the promised Messiah was to come. For things like these Esau had no desire; the worship of Jehovah was irksome to him, he took no delight in it; his exciting manner of life and stimulating diet totally unfitted him for the enjoyment of spiritual blessings.

Moreover, Esau had, as we might well suppose, a high temper. When he discovered that his brother had actually secured his father's blessing, which was an essential part of the birthright so foolishly bartered off for a mess of pottage, he became very angry, and the hand which had slain so many innocent animals was ready to shed the blood of his only brother. The father's loving request, the mother's prayers, availed nothing. Murder was in the heart of Esau as truly as in Cain's, and Jacob had to flee for safety to a far-off country.

Jacob was a husbandman and a keeper of sheep. His calling developed the finer qualities of the mind. He learned to care for the tender lambs; he led his sheep over the plains to the best pastures, and thoughtfully provided for all their wants. He tilled the bosom of Mother Earth, and thankfully reaped the bounteous harvests which she furnished. His favorite diet was probably of a vegetarian order, and he seems to have had some skill in preparing vegetarian dishes. We can not believe him guilty of wantonly slaying his sheep to gratify the clamors of a perverted appetite. Life was too sacred in his eyes. It was only when the sacrifice of God's own Son on Calvary's cross was to be commemorated that he put forth his hand to take the life of a lamb, and then the act was a terrible reminder of the heinousness of sin, and the great cost to the world of man's salvation.

As we come to consider Jacob's moral character, we are well aware that it presents many serious imperfections. Some may say that he was sharp, tricky, dishonest, ungenerous toward his brother, and willing to take advantage of his employer. This may be admitted; yet, on the other hand, Jacob had those traits which are most essential to successful service for God. First, he had a love of sacred things. He longed for the birthright because of the spiritual privileges and prerogatives it involved. He had a sense of responsibility toward God, as shown by his promise to pay a tithe of all that he should acquire. He was faithful and industrious in all that he undertook. Finally, he was obedient to the divine commands; God could teach him. That is the most im-

portant thing of all. Human nature is weak always; but the weakest character, submitted to the disciplining of the Spirit of God, can be gloriously strengthened.

Much more might be said with reference to these two characters, but we prefer to leave it to the reader to carry the comparison further. Evidently, Esau's diet and whole manner of life tended to render him gross, sensual, passionate, unteachable. Jacob, on the other hand, while having many weak points of character, led a normal, physical life, which put his mind in a proper condition to apprehend spiritual things, and learn the lessons which God was trying to teach both him and his brother. Esau hated spiritual things; he despised his birthright. Jacob's highest aspirations were after heavenly blessings; he longed so ardently for the birthright that he sought to get it by fraud. The Lord's word concerning the brothers was this: "Jacob have I loved, but Esau have I hated."

There are two classes among professed Christians to-day. Some are indulging in habits of eating and drinking which will ultimately result in their despising their heavenly birthright. Probably they do not look far enough ahead to see it now; but this is the direction in which they are moving. The other class are lifting their thoughts heavenward, and seeking by every possible means to strengthen the hope which is within them, while gladly renouncing fleshly lusts which war against the soul.

IS IT I? 1 TIMOTHY 4:1-5.

ELDER G. C. TENNEY.

"Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy; having their conscience seared with a hot iron; forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth. For every creature of God is good, and nothing to be refused, if it be received with thanksgiving; for it is sanctified by the word of God and prayer." 1 Tim. 4:1-5.

This passage of scripture is a stone of stumbling, a rock of offense, to some who misinterpret its terms and misapply its force. In the hands of such it is often so aimed that the deep reprobation conveyed therein is heaped upon the very class for whom it was

not intended by its divine Author; and those for whom it was intended as a warning wholly evade the terrible force which the language carries with it, and even justify themselves in doing the very things which the text so severely reprobates.

If any one feels an anxiety to make an application of this language to some one other than himself, let him pause and reflect that it is of far greater importance to him to see that it does not apply to himself. This principle is true in every warning and reproof; it is the part of wisdom to study our own relation thereto, rather than to spend our time trying to locate it upon the heads of others.

“The Spirit speaketh *expressly*,” or emphatically. It is a startling statement that in the latter days, in our own days, some shall depart from the faith. With very many the Bible is becoming obsolete and inoperative. The Scriptures are losing power with a great mass of people whose predecessors venerated them. Faith is so diluted with human imaginations that it is seldom found in anything like a pure state. Such faith as prevails in ordinary society to-day is not sufficient to hold the soul in steadfastness to God. Faith loses its power, and men drift from God. Evil influences surround them. Evil spirits seduce them out of the right paths; and finally doctrines of devils are woven about them in a mesh from which it is well-nigh impossible to escape.

Under such circumstances the mind is diverted from the truth; the judgment is perverted, and light becomes darkness. In such a deplorable situation people will turn against the truth, and use the very scriptures which are intended to show them their danger, to destroy the truth and cast it down. The class of people here alluded to, will, in the last days, seek to annul the marriage relation. The expression, “forbidding to marry,” used of such a class of people, can indicate only that they disregard the barriers of society. Their “consciences are seared,” cauterized past feeling. This has been brought about by constant violations of every sense of right, and placing themselves in antagonism to every good principle. They are intemperate gormandizers, who will brook no restraint upon their appetites.

The term translated “meats” is from *broma*, which means food in the sense of that which is desirable and pleasant. No allusion is made to flesh-meat, and this is evident from the language that is used to limit or modify the meaning of the word. So we read that this class of people in their most unfortunate condition of apostasy and deception rebel against the plan

or order which God ordained in reference to food or diet. They command “to abstain from meat (or foods) which God hath created to be received with thanksgiving.” What did God create for food? Let him tell us: “And God said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat.” Now are we at any loss to know what are the meats which God created to be received with thanksgiving? — No, surely. Well, that is just what these misguided people of the last days rebel against. It is no cause of thanksgiving that we are able to devour our fellow creatures. For the nourishing grains and luscious fruits we may well be thankful; but these deluded people are up in arms against such a diet. They talk of starvation; they dote on the flesh-pots; they oppose the plan of God, and persecute with mockery those who choose to live according to that plan. The foods which God made to be received and eaten by those who “believe and know the truth” are thus proscribed by them. This is not to be wondered at, since those who are seduced by evil spirits and misled by devilish doctrines are sure to be found at variance with God and his laws at every point. Their unrestrained appetites refuse with contempt the simple diet which has been ordained by divine goodness.

The apostle adds by way of comment and emphasis, “For every creature of God is good, and nothing to be refused, if it be received with thanksgiving; for it is sanctified by the word of God and prayer.” Let no one jump at the inference that every created animal is good for food, for no such idea is expressed. The Syriac reads: “Because whatever is created by God is good,” etc. That great fact was stated long ago by the Lord himself, and in immediate connection with the statement of his original plan relative to diet. After declaring that he had made the herb bearing seed and the trees bearing fruit to be food for man, and the green herb to be food for the beasts, he adds: “And God saw everything that he had made, and, behold, it was very good.” For any one to distort this language so as to make it approve of the eating of every living, creeping thing is a surprising perversion of God’s word, even in this day of great perversity. Everything that God made was good, for the word says so. There is nothing which should be rejected. All these things have their legitimate uses, for they are sanctified by the word that made them and by prayer. But who would gather

around a table on which swine's flesh, human flesh, vermin, and reptiles were served, and sanctify such feast by prayer, on the strength of these words? Preposterous!

In conclusion be it said that this language applies to some in our days, who, not being true to the teachings of faith, depart from the word of God, and are misled by evil spirits to adopt erroneous doctrines. They exalt their animal propensities, and resent all restraint upon them. They condemn the food that God created to be received by his children. They heap reproach on the very things that God has made and which he pronounced "good" and which have been sanctified by prayer. Now the question is, Is it I?

HOW TO GET WELL.

DAVID PAULSON, M. D.

THE normal condition of all God's creation is health; and not sickness. Until sin came into the world there was no such thing as sickness. The nearer we get into harmony with God, the nearer will we approach that condition. The whole idea in getting a sick person well is to get him into harmony with God.

Here is a man whose stomach is out of order; he has been abusing it for a long time, and the only real way to help him is to get him to stop the abuse, and give his stomach fair treatment. The usual plan is to give him drugs, which will make him feel better when he is really worse. Let me illustrate that. Suppose I take a little child and lift it high in the air. The child may think it is as tall as I am, but is it?—No! as soon as I put it down again, it is the same as it was before. So when people indulge in drugs, they may feel, for a little time, as if they had really reached the summit of health, but soon there comes a letting down, and then they are worse than they were before. How is the child to get to be as tall as I am?—By growing; and in the same way the sick man is to recover his health. He has to plant good seed, and then give it time to develop, and the harvest will be sure.

Suppose I were to get a little chaff in my eye, what would happen?—There would be a flow of tears. Suppose I should do it continually for six weeks, and then suddenly cease doing it; would the irritation in the eye cease at once, and the tears stop flowing?—No! the case would have become a chronic one.

I might use another illustration: Here is a man

who overworks. Nature tells him through a sense of weakness that he ought to stop and take a rest, but suppose he still keeps right on. By and by he will be weary, not only in the evening, but in the morning, weary all the time; then he says, "I will stop." Will he recover at once?—No, it will very likely take a long time. An acute disease is cured as soon as the cause is removed, but a chronic disease is not cured so promptly. It comes as a result of a persistent course of *evil doing*, and can usually be removed only by a persistent course of *right living*.

Some one asks whether people have to work as long to get their health back as they did to get the disease? I do not know. Does it take as long to raise a crop of wheat as it does to raise a crop of tares?—Yes, but God is very merciful; he is continually trying to build us up and strengthen us. He says, "Turn ye, turn ye, for why will ye die?" When we have wholly submitted ourselves to God's law, it is wonderful how rapidly health returns.

A sick man is like a heavily loaded wagon going uphill with the wheels blocked in the bargain. He is like a child digging his feet into the carpet while his mother is trying to drag him across the floor. Why is he like these things?—Because he is usually resisting the efforts of nature to make him well. I recall a striking instance of this kind. A man who had had Bright's disease for many years, had made a fairly good recovery by a strict diet and conscientious adherence to health principles; but one day he yielded to appetite, and ate something which he ought not to have eaten, and which he knew would hurt him. The punishment was immediate; his kidneys refused to act,—went on a strike,—and the man was dead in less than thirty-six hours, in spite of the best medical attendance. Everything possible was done to relieve him. Had he been true to principle and refrained from eating that which he knew was not for his good, he might have lived for a long time.

When a man can get hold of the thought that God is working in him, and trying to make him well, and can be induced to co-operate with him in an intelligent way, that removes the blocks under the wheels, and lessens the burden in the wagon.

One thing more is essential in order to make a good recovery, and that is for the man to dedicate himself wholly to God, and resolve to use the strength that he may regain in God's service. Under these conditions, most remarkable recoveries are made, for there is wonderful power locked up in the simple remedies used. I recall the work done by Drs. Rand and Kress

at the opening of our mission at Chicago. Men came to the mission with ulcers that had been treated for months in the hospitals, and by the use of simple water treatments and massage these men would recover in a few days. We are seeing the same things in this institution. God is helping us as he never has helped us before. The people are beginning to realize that this is a place for the cure of incurables. But we do not cure people ourselves, any more than we convert them. It is all the work of God; we only *co-operate* with him.

HEALTH REFORM AND CHARACTER.

G. H. HEALD, M. D.

In studying the first chapter of Daniel it will be noticed that there were a number of the children of Israel who were appointed a portion of the king's meat with a view to having them stand before the king when they proved efficient. Among these were Daniel and his three brethren. So there were other of the Hebrew children who were given a part of the king's meat; only Daniel and his three companions refused. At the end of ten days these four looked so much better than the other Hebrew children that they were allowed to continue their diet. And "at the end of the days" they were brought in before the king, "and among them all [the Hebrew children] was found none like Daniel, Hananiah, Mishael, and Azariah: therefore stood they before the king."

Later, when there was a conflict between the laws of the land and the law of Jehovah, the only ones of the Hebrew children who were so loyal to the law of God that they dared face the penalty of the law of the land, were these four worthies,—three in the fiery furnace, and Daniel in the den of lions.

Who will stand the test when the laws of the land conflict with the law of Jehovah in the near future? Will it be those who have been lax in regard to their observance of health principles?

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

EXERCISE will do for your body what intellectual training will do for your mind,—educate and strengthen it.

THERE is a sweet peace that comes with the knowledge that you are in harmony with God, yourself, and your fellows.—*Topham*.

PHYSIOLOGY THE BASIS OF ALL EDUCATION.

CHAS. E. STEWART, M. D.

"Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?" "If any man defile the temple of God, him shall God destroy, for the temple of God is holy, which temple ye are."

We learn from these words that man, the masterpiece of God's creative power, is the habitation of the Holy Spirit. We were created in the image of God, and he manifested such love for us that he has given into our hands the keeping of the body, at the same time instructing us how it should be cared for. We are his stewards, and as such are in duty bound to care for and deliver unto him these bodies when he calls for them; and he will accept none but those that have been cared for according to his instructions. Those that have not received proper care he will, according to his promised word, destroy.

In order to comply with the wishes of our Creator in respect to the care of his temple, it is our duty to make ourselves as familiar with it as possible, to learn all that we can concerning the different organs of the body and their manner of working, and the conditions under which they can perform their functions in the best possible manner. This knowledge can best be obtained by a study of the subjects of physiology and hygiene. These should be the groundwork of all education. An intelligent understanding of them and a personal application of the principles which they teach will insure to the seeker after true education, a foundation on which he can build to the honor and glory of God.

The psalmist has said our bodies are fearfully and wonderfully made. This truth comes home very forcibly to those who have had the privilege of becoming acquainted with the facts concerning the manner in which the different structures of the human organism are formed.

From the study of physiology we learn that the body is made up of a large number of organs, such as the brain, eyes, ears, heart, lungs, liver, stomach, kidneys, pancreas, spleen, skin, etc., and that each organ has some particular function to perform. With the aid of the microscope we observe that these organs are made up of different kinds of tissue, and that these tissues, in turn, are made up of innumerable little bodies which we call cells. Each kind of tissue has cells peculiar to itself, which perform functions peculiar to the organ of which the tissue forms a part.

For instance, the cells of the salivary glands secrete a substance which acts on the starchy portion of our food, converting it into a substance which can be easily absorbed. The stomach has cells that secrete a substance that acts upon the proteid part of the food, making it ready for absorption; the pancreas and the liver both secrete substances which are poured into the intestines through the same channel, and are capable of converting all forms of food substances into products that are easily absorbed. This is indeed a wise provision of Him "who doeth all things well," for if the salivary glands and stomach fail to do their part, the pancreatic juice and the bile can complete the work. The cells of the small intestine also secrete a digestive fluid whose chief function is to render cane-sugar absorbable. The cells of the muscles are so constructed that they have the power of contracting and relaxing, thus enabling us to make movements of various sorts. The cells which make up the bony framework of our body are firm in texture, and by virtue of this property render adequate



FIG. 1.—CELLS OF SALIVARY GLAND.

support for the attachment of the many muscles which form so important a part of the body. The cells of the brain have the wonderful function of originating ideas,—to think and to act. It is this function, above all others, which distinguishes man from the lower animals. God has endowed man with this property, and expects that he will use it in such a manner that his name will be honored and glorified. Besides the power to think and act, the nervous system controls every cell of the body,—the nerves are everywhere present.

The nervous system is the "overseer," so to speak, of the whole body, regulating the different functions, telling us when to sleep, when to eat, when to drink, etc. If we place our finger on a hot stove, we

instinctively draw it away, because we are warned by means of some part of our nervous system that an injury is being done to some of the cells. The nerves at the point of injury send word to the brain by means of a long projection from the cell, that there is something injuring the finger. The cells of the brain immediately send back word to the muscles controlling the part, telling them to contract and draw the member away, and thus insure against further injury. If it were not for this never-ceasing control exercised by the nervous system over these cells, we should be in continual danger of being destroyed.

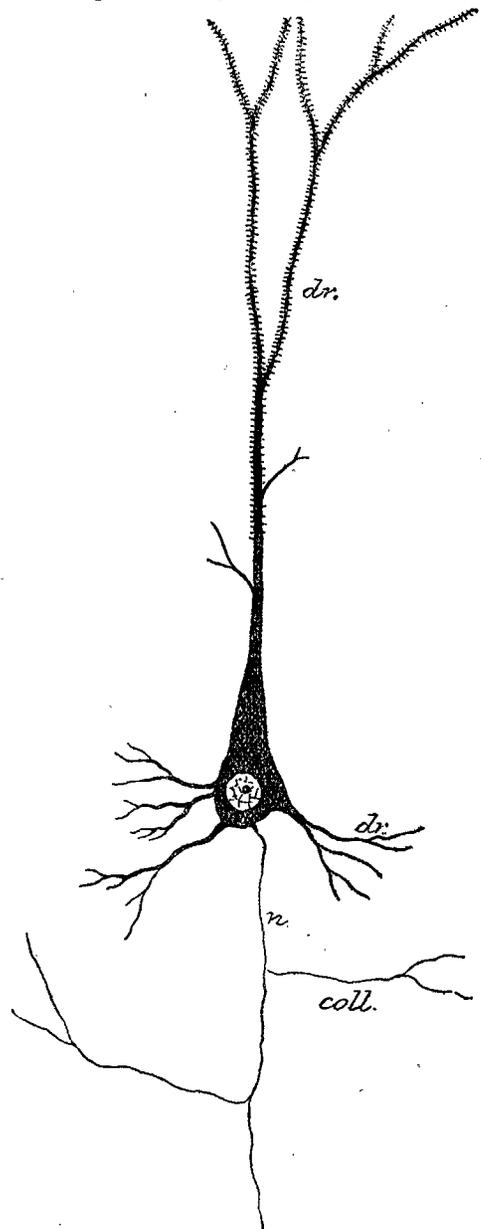


FIG. 2.—CELL FROM THE BRAIN.

The nerve cells which control the different parts of the body are so constructed that by means of a long process which projects out from them, they can send impulses from the outer part of the body to the brain, and those in the brain can send out impulses to the surface of the body. (Fig. 3.) The accompanying

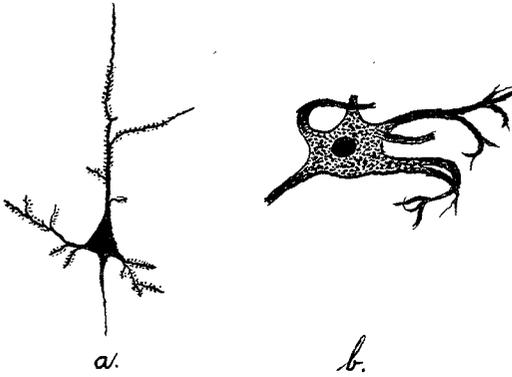


FIG. 3.

illustration shows two of these cells, one (a) a nerve cell from the outer part of the brain, showing the long processes; the other (b) a nerve cell from the spinal cord. The processes extending out from the cell body are the roads over which the impulses pass to and from the cell. The impulses going in are called sensory impulses, and those returning are called motor impulses. If either the motor or the sensory nerves become distressed, the harmonious working of the part supplied by them will be destroyed.

(To be continued).

IDLENESS AND IMPROPER DIET THE CAUSE OF IMMORALITY.

D. H. KRESS, M. D.

(Concluded from the August number.)

THE Lord is dealing with us just the same as he did with the Israelites. In 1 Cor. 10 : 11 Paul says that "all these things happened unto them for ensamples : and they are written for our admonition, upon whom the ends of the world are come." Christ associated with sinners for the purpose of elevating them. He began his work by correcting their physical habits ; he ate with them for this purpose.

You have no doubt heard of cases like the man in the Bible who said, "Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry." Another says, "I have worked hard enough; I will now move into the city, and take life easy the rest of my days." What becomes of that

man if he does not correct his physical habits, and live more simply? He must surely deteriorate. He can not eat as he did on the farm, when he was hard at work. It is the same with persons who leave the farm to go to school. They study hard, and if they have no exercise, they become stupid and sick, and perhaps immoral.

"As it was in the days of Sodom, so shall it be also in the days of the coming of the Son of Man." We are facing the same conditions to-day that prevailed in the ancient city of Sodom, and it is the cause of these sins that we should seek out and remove. It is of no use to go to these people, as some have done, and tell them they are all wrong, and that they have got to do differently. I wish we could see that more fully — that as long as a person lives unhygienically, undermining his health and weakening or stupefying his brain by his gross habits, he can not do right. There is no use in praying to God to keep a man in health as long as he does not change his habits of life ; neither can we expect improvement in morals. "Come out from among them," — this is the first step.

We have a new message to give to the world,— a message the people have never heard. We deal with and seek to remove the causes of disease and immorality, while others have been mainly trying to deal with results merely. Our work is to take these principles to those who are leading immoral lives, so that by living up to them they may remove the causes of immorality.

There is a thought I might dwell upon right here, before taking up the latter part of the verse—the importance of sunlight. You remember that when darkness was in the land of Egypt, all the children of Israel had light in their dwellings. A plant will not thrive in the dark. You can rest assured that darkness will have the same effect upon man. It will result in disease. He will have a diseased body and mind. In dry weather, evaporation through the skin takes place very rapidly, because the dry atmosphere stimulates the skin. In damp weather the skin becomes less active, so that the poisons which should be eliminated are retained. I notice that my patients usually feel poorly when a damp day comes. Old men who have rheumatic difficulties can tell when damp weather is coming. There is a cause for this. The damp weather favors the retention of wastes in the system.

On cloudy days we expect to see our waiting-rooms crowded with patients, because they are despondent.

Anything that will affect a man physically will affect him mentally; so the correction of physical habits is not only for physical health, but for spiritual health. If you put on a rubber boot, for instance, you will notice that moisture accumulates. We are throwing off a large quantity of waste material every day through the skin. By covering the skin with oiled silk or rubber we find it becomes wet, because evaporation is not permitted to take place. People who have consumption are advised to go to Colorado where the air is dry, and where evaporation takes place readily, because of the stimulating effect of the atmosphere upon the skin, which causes the poisons to be thrown off through the skin as they should be. This gives the lungs a chance to recover. This is one of the principal reasons why a dry atmosphere is beneficial.

As you go along the street and notice the windows, you will find nearly every curtain drawn down, and all the blinds closed. As I was going along the street one day, I noticed some houses that had twelve or thirteen windows, and only two or three were partially opened. We talk about the people in the South not having any windows, and what a terrible thing it is. Here every one is trying to have a little larger windows than his neighbor, yet the curtains are drawn and the blinds are closed, so that they are in just as bad a condition as those who have no windows. Sunlight is healthful. Even disease germs can not thrive in the sunlight. There is not a germ that can live if it is exposed to the sunlight for from five to seven hours. There are no poisons so violent that some of these germs can not resist them, but they can not resist the direct rays of of the sun for more than seven hours. So sunlight will destroy germs. It will purify everything. Take bedding having a disagreeable odor, and expose it to the sunlight and air, then see how nice and clean it smells. That is just what takes place in the body. The peculiar odor noticed on some people is due to the accumulation of wastes. Such a person is in need of more sunlight and pure air to cleanse the tissues.

This one point illustrates the necessity of admitting sunlight and air into our rooms. "Pestilence walketh in darkness," so in order to keep pestilence from coming near our dwellings, we must admit the sunlight. Let a little sunlight in, both physical and spiritual. We must be filled with light, not darkness, in every sense of the word.

HEALTH REFORM IN ITS RELATION TO THE CLOSING GOSPEL WORK.

F. M. WILCOX.

How can the gospel worker in the third angel's message teach the principles of health reform? Should they be taught from the standpoint of the Bible and Testimonies? or from that of physiology? or from both? We reply affirmatively to the last inquiry. The gospel minister should be acquainted not alone with what the Spirit of the Lord has said regarding this subject, but also with the question from a scientific point of view. Says the prophet of the Lord, "It is our duty to study the laws that govern our being, and conform to them. Ignorance in these things is sin." "We have special duties resting upon us. We should be acquainted with our physical structure, and the laws controlling natural life. While Greek and Latin, which are seldom of any advantage, are made a study by many, physiology and hygiene are barely touched upon. . . . We need to know how to preserve the living machinery, that our soul, body, and spirit may be consecrated to his service. As rational beings we are deplorably ignorant of the body and its requirements. While the schools we have established have taken up the study of physiology, they have not taken hold with the decided energy they should. They have not practised intelligently that of which they have received a knowledge, and do not realize that unless it is practised, the body will decay. . . . This living machinery should be understood. Every part of this wonderful mechanism should be carefully studied." "Those who have occupied positions of influence have not appreciated the work which has been so long neglected. They consider it far more important to become learners upon subjects of less consequence to the human agent." "Thousands upon thousands know nothing of the human body and how to care for it. David declared, 'I am fearfully and wonderfully made,' and when God has given us such a habitation, why should not every apartment be critically examined?" "It is best for those who claim to be sons and daughters of God to avail themselves while they can of the opportunities now presented to gain a knowledge of the human system, and how it may be preserved in health." "The ministers of our land need to become acquainted with the science of physiology. Then they will be intelligent in regard to the laws which govern physical life, and their bearings upon the health of mind and soul. Then they will be able to speak correctly upon this subject. In their

It has been said that pain is the prayer of a nerve for healthy blood.

obedience to physical laws they are to hold forth the word of life to the people, and lead up higher and still higher in the work of reform." "In order to be fitted for translation, the people of God must know themselves. They must understand in regard to their own physical frames, that they may be able with the psalmist to exclaim, 'I will praise thee, for I am fearfully and wonderfully made.'"

This certainly emphasizes the importance of having every laborer in every conference become acquainted with this subject, not simply from a religious, but also from a scientific standpoint. And not alone does it enjoin this duty and obligation upon the laborer, but upon every home and every parent, upon our sisters and brethren alike, that all may know how to dress, how to eat, and how to perform every physical function in the way that will contribute most largely to the maintenance and upbuilding of the physical powers.

The permission of God to eat meat was evidently given not because it would be best for mankind, but in response to the desires of their hearts when they lusted for food not provided for in his original purpose. This same principle was followed when the Lord permitted Israel to have a king, entirely contrary to his mind in the matter. In the beginning God designed that man should marry but one wife, and yet he permitted Abraham, the father of the faithful, to double this number, and David, a man after God's own heart, took unto himself many wives, as did also Solomon his son, and numerous other characters who might be mentioned. This practise on the part of the people of God, and the fact that God apparently winked at it, do not prove it to be right. It still remained a perversion of the Lord's plan and purpose. Says the Spirit of the Lord, "God gave our first parents the food he designed the *race* should eat. It was contrary to his plan to have the life of any creature taken. There was to be no death in Eden. The fruit of the trees of the garden was the food that man's wants required. God gave man no permission to eat animal food until after the flood. Everything had been destroyed upon which man could subsist, and therefore the Lord in their *necessity* gave Noah permission to eat of the clean animals which he had taken with him into the ark. But animal food was not the most healthful article of food for man." And then in the following words we see the result of the continued violation of God's purpose: "The peo-

ple who lived before the flood ate animal food and gratified their lusts until the cup of their iniquity was full, and God cleansed the earth of its moral pollution by a flood. . . . After the flood the people ate largely of animal food. God saw that the ways of man were corrupt, and that he was disposed to exalt himself proudly against his Creator, and follow the inclinations of his own heart, and *he permitted that long-lived race to eat animal food to shorten their sinful lives.*"

We can see from this why the Lord permitted this continued violation of his purpose. When God brought the children of Israel out of the land of Egypt, he started in again with the same original plan which he had had in his great mind from the beginning. He gave his people bread from heaven, and animal food was withheld until the multitude, in their lustful desires, were ready to march back again into bondage, preferring Egyptian servitude with the gratification of appetite to the freedom of God with the diet given them by their Maker. Then the Lord permitted them to eat quails, but showed his displeasure at their lustful propensities and gluttonous appetites, by the destruction of thousands by the plague. Following this we have the distinction laid down in the eleventh chapter of Leviticus regarding clean and unclean meats. The people of God persisted in their own ways, and the Lord in his mercy pointed out to them the animal food least likely to do them harm, and thus went with them as far as he could in the preservation of their lives.

It is true that Christ ate fish during his earthly ministry; but as Christ's work was performed in a community and among a people largely dependent upon fishing as a livelihood, it is quite probable that no better article of diet could be procured. Since then disease has affected animals, and even fish, as well as man; and that a practise was followed two thousand years ago can not, from a physiological standpoint, be regarded as sufficient reason for continuing it to-day. As the distinction made between clean and unclean meats was very evidently based upon physiological reasons, and as there has been no change in animals for the better, but rather a deterioration, sin and disease having done their work in the brute creation as well as in mankind, certainly to-day the purpose of God must remain unchanged, and there can be no more consistency in partaking of animal food than in the days of the flood or of the exodus.

(To be concluded.)

THE CHEMISTRY OF FOODS.

W. A. GEORGE, M. D.

Food is defined as a substance which will build up the body, repair waste, or produce heat or energy in the body. The most important food, then, would be one which could both repair waste and produce energy.

ALBUMENS.

The albumens, such as gluten in wheat and other grains, are perfectly adapted for this purpose, as they contain all the elements found in starch, sugar, fats, and water; viz., carbon, hydrogen, and oxygen, and one element which other foods do not contain, namely, nitrogen. They are therefore called nitrogenous foods, because they contain nitrogen (N).

The molecule of albumen is very complex, being composed of several hundred atoms each of the elements carbon, hydrogen, nitrogen, and oxygen; while sugar is composed of only a few atoms in a molecule, and does not contain nitrogen. Albumen also contains a very small amount of sulphur (S). One chemist has told us that $C_{680}H_{1098}N_{210}O_{241}S_2$ is the way to express a molecule of albumen; another says $C_{726}H_{1171}N_{194}O_{214}S_3$ is correct; while we know that grape-sugar may be written $C_6H_{12}O_6$. We see, then, that God has chosen a very complicated substance with which to build up and repair our bodies. He has placed this substance in nearly all materials which are used as food; but some foods contain much more than others. Fruits contain very little albumen; grains usually contain from 10 per cent. to 15 per cent.; legumes, 20 per cent. to 25 per cent. Rice contains only 6 per cent. of albumen, and a large amount of starch, so that when rice and fruits are eaten together, it is necessary to eat beans, peas, or nuts, in order to get the proper amount of albumen.

The tissues of our bodies are composed very largely of albumen, and these tissues are continually breaking down and being excreted from the body. It is well known that two or three ounces of albumen are broken up and excreted from the body each twenty-four hours. This process continues even when no food is taken, and so we see a great loss of tissue in case of starvation, as in a disease where no food is taken for many days. Starvation would be just as certain if a person were to eat an abundance of food containing no albumen, such as pure sugar or starch. It is said that a dog will die as soon when fed wholly on fine-flour bread as when fed nothing at all.

Many people, in giving up the use of animal food, which contains a large amount of albumen, put nothing in the place of it, and try to live on potatoes, fine-flour bread, and fruit. Unless our food contains enough albumen, our muscles can not be kept in repair, and will become weak. As we require two or three ounces of albumen a day, if one were to eat only potatoes, which contain about two per cent. of albumen, it would be necessary to eat one hundred to one hundred and fifty ounces, or six to nine pounds, a day. This would, of course, give too much bulk, and would not be best for the digestive organs. If one were to eat only beans or peas, which contain about twenty-five per cent. of albumen, it would require only eight to twelve ounces, or one half to three quarters of a pound, a day, and would be too concentrated.

Whole-wheat flour is the best standard, as it contains about twelve per cent. of albumen, and would require sixteen to twenty-four ounces, or one to one and one-half pounds, a day.

When we eat foods poor in albumen, like potatoes, rice, or fruits, we should eat with them foods rich in this element, like beans, peas, or nuts, so as not to require so large a quantity and still provide enough albumen for the use of the body.

THE HOME.

CULTIVATE PURE THOUGHTS.

MRS. E. E. KELLOGG.

WE can not live pure lives and think impure thoughts. If we harbor impure thoughts, they will very soon lead us to commit impure acts; for, in the words of the old couplet:—

“Bad thought’s a thief;
He acts a part,
Creeps through the windows of the heart;
And if he once his way can win,
He lets a hundred robbers in.”

We are apt to think that only in our conduct, those outward acts by which other people can see and judge us, is there need to guard against impurity. We forget that our thoughts are the source of all our actions; and if the fountain is impure, the stream that flows from it will be impure also. The Bible, that guide by which we should all measure our lives, presents this fact very forcibly in Prov. 23 : 7 : “As he thinketh in his heart, so is he.”

A thought is generally considered a very trifling thing ; and we are prone to say that thinking does no harm, that one may think anything so long as he acts rightly. This is a great mistake. "Thoughts are the eggs of words and actions," and within them lies all the sinfulness of actual transgression. They are the very root of all evil acts. Our Saviour, in Matt. 15 : 19, puts evil thoughts first in the catalogue of all evil things: "For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies." Here we have enumerated nearly every sin of which the human heart is capable, but evil thoughts come first. They are the first step, which leads to all the others.

It is not safe for the young woman who desires to remain pure in action, to think impure thoughts. We can not indulge in evil imaginations without weakening the powers of the will and the conscience. Each time we consent to an evil deed in thought, or dwell upon an impure theme, it loses some of its hideousness, and conscience is partly won over. A mind accustomed to dwell upon sin, soon ceases to look upon it with aversion. With the barriers against sin thus weakened, the work of ruin is only a question of time and circumstances.

It is well for us to remember that the change from virtue to vice is never a sudden one. The way to ruin is a gradual descent, having its beginning in the harboring of impure thoughts, the feeding of the imagination upon forbidden pleasures, the dallying with evil, until, when the hour of sudden and unusual temptation comes, the "smoldering fire flashes into open sin."

None of us can tell when sudden temptation may overtake us. How important, then, that we cultivate the habit of pure thinking at all times ! One of the most helpful aids to the cultivation of such a habit of thought, is the pursuit of some useful employment or study. The cup that is full can contain no more ; just so one whose mind is filled with useful thoughts of work and study will have little room for sinful imaginations.

If we learn to command our thoughts and keep them in a pure channel, we shall obey the law of purity in act. "Figs do not grow on thistles;" neither are corrupt deeds a harvest which is gathered from pure thoughts.

MENTAL pleasures never cloy. Unlike those of the body, they are increased by repetition, approved of by reflection, and strengthened by enjoyment.

SCHOOL LUNCHEONS.

DR. LAURETTA KRESS.

MOTHERS whose children are obliged to go some distance to school are often greatly perplexed to know how to arrange noon luncheons so as to make them thoroughly wholesome and appetizing. The ordinary conventional school luncheon of white bread and butter, sandwiches, pickles, cheese, Bologna sausage, pies and rich pastry, is certainly to be condemned, because it contains little nourishment for tired nerves and brains, while on the other hand, it has in it the making of dyspeptics, and is the cause of the many headaches and weariness that children complain of so frequently while attending school. A child who subsists upon these luncheons nearly always complains of dullness and sleepiness after dinner, and finds that the weary hours of school in the afternoon drag heavily upon his tired nervous system. A luncheon prepared of good sweet graham or whole-wheat bread, rolls, crisps, beaten biscuit, and zwieback, with a few almonds or other nuts and plenty of fresh fruit, would be much better as far as nourishment and food value are concerned, and would require a child to masticate it thoroughly instead of eating rapidly to hurry out to play. When the luncheon is prepared of foods requiring little mastication, the child, in its efforts to hurry through the meal to get out into the playground, will bolt the food instead of masticating it; thus the food undergoes fermentation, and becomes a source of poisoning through the afternoon session; while food that is hard can not be swallowed without thorough mastication. More benefit is therefore derived from its use, and the mind is clearer for study through the afternoon, and the blood is furnished with more nourishment to build up the muscles and nerves.

It is very much better for the child, when possible, to return home to eat dinner with its parents ; the exercise taken in going from the schoolhouse to the home will not be as severe, in many cases, as the violent exercise that is taken upon the playground during the noon hour. If the child does not play at noon, but eats his dinner and remains in the schoolroom during the entire day, not enough exercise is taken for health. Most schoolrooms are so poorly ventilated that the children get little oxygen to breathe during their confinement inside.

Where it is impracticable for the child to return home for the noon-day meal, the luncheon must be carried with him. With very little expense and

trouble an apparatus can be arranged for heating a part of the food. If the child does not use fruit, and can use milk, a little alcohol stove can be kept at the schoolroom, and the milk heated and sipped while hot with the luncheon. If the child does not use milk, during the cold winter days, the fruit sauces, such as canned fruit and stewed fruit, can be warmed and eaten with the breads, which will be much more appetizing and nourishing than all cold food. If soups are allowable, a little soup can be carried with the luncheon, and warmed up in the same way, making the meal more appetizing than the nearly frozen foods that are so often eaten in the ordinary schoolroom. Especially is this advisable when children go to a district school in the country, as the noon hour is too short for them to return home.

Furnish the child with plenty of fruit, for fruit will clear the brain and add water to the tissues; it will also act as an appetizer for the other food, and is very easy of digestion. An occasional plain fruit pudding can be made, from the recipe given below, and a grain pudding or a molded dessert may be substituted for variety. Fruit sandwiches or sandwiches made from legumes would also furnish variety.

Stewed Fruit Pudding.—Take a small baking dish and place in it pieces of whole-wheat or other sweet, light bread, cut in thin slices. Heat the fruit in another dish, strain off the juice, and put a layer of fruit over the bread in the fruit dish. Then add another layer of bread, and another layer of fruit, and so on until the dish is filled. If the juice in the fruit has not moistened the bread sufficiently, pour over the whole the heated juice, and drain by placing a plate over it and pressing well. Allow it to remain until it is cold, and then serve. It requires no dressing.

Creamy Rice.—Take a pint of milk, one-fourth cup of the best rice, one tablespoonful of sugar, and a handful of raisins. Put them into an earthen dish upon the top of the range, and boil slowly. When boiling, place in the oven and bake until the rice is tender; twenty minutes will generally be sufficient.

Fruit Sandwiches.—Fruit sandwiches can be made of whole-wheat or graham bread. Spread with stewed sifted prunes or apple sauce. Canned peaches or any kind of fruit, if the juice is thickened with a little corn-starch, are very nice for sandwiches. Other sandwiches made of beans, peas, or lentils, are very appropriate for school luncheons. Bean sandwiches are prepared by taking the stewed beans rubbed

through a colander and spreading upon the bread. Sprinkle with salt, if they have not been salted, and add a little lemon-juice. The lentil sandwiches are prepared in the same way, except that a little sage and cream or nut butter may be added instead of the lemon-juice, between the slices of bread, as in the bean sandwiches. Dry peas can be used if lentils are not obtainable.

HINTS ABOUT THE SICK-ROOM.

A SICK-ROOM, whenever practicable, should fulfil the following conditions:—

It should, first of all, be large and lofty.

It should possess a fireplace, not only for the sake of warmth and comfort, but to insure proper ventilation.

It should be light and sunny, and therefore should not have a northern aspect.

It should be a quiet room, and hence should not be over the kitchen or fronting a noisy thoroughfare.

It should not be liable to be invaded by a smell of cooking from within the house, or of the stable from without.

Lastly, it should have, if possible, a dressing-room attached.—*Manual of Nursing.*

HYGIENE OF THE YOUNG.

CHILDREN should be taught to stand straight, to hold up the head, with the chin down, to throw the shoulders back, to keep the stomach in, and to stand on both feet, not bear all the weight of the body on one. It is excellent practise for any one to walk with a good-sized book on the head, and children are benefited by practising every day, gradually increasing the weight.

Show them how to breathe. Tell them that, in order to get their lungs well filled, they must lift the chest, and lower it to send the air out, and that they can not do so by breathing just below the throat, but must make use of the great muscle, the diaphragm, that is just below the lungs. Then show them how important it is that clothes should always be loose, and tell them what the results of compressing the organs will be. A teacher must wear her own clothing properly, however, before she can teach others to do so; and often her example will influence a pupil more than any amount of talking.

If all these things are taught them, they will be healthier girls and boys and better men and women

than if you allow them to sit and stand in a crooked position. Look among the men and women around you, and you will be surprised to find that not more than one out of every hundred stand or sit as he should. — *Sel.*

FOMENTATIONS.

FOMENTATIONS of hot water are often very useful, and it would be an advantage to every one to know how to give them. A flannel cloth may be folded, wrung out of hot water, and applied directly to the skin. It is much better after wringing out the flannel as dry as desired, to fold it in a dry flannel cloth of one or two thicknesses before applying it to the patient. A little time is required for the heat of the fomentation

the patient can bear. The paper keeps the pipe from becoming moistened by the wet flannel, and at the same time prevents the flannel from being soiled by contact with the pipe.

Fomentations, thoroughly applied, will relieve most of the local pains for which liniments, lotions, and poultices are generally used, and are greatly to be preferred to these remedies, since they are cleaner and aid nature more effectually in restoring the injured parts to a sound condition.

The hot cloth should be renewed as soon as the heat becomes comfortable; and after the fomentation is removed, massage may be given either by the person himself or by another, so as to strengthen the part and promote a better circulation of blood in it.



WRINGING THE FOMENTATION CLOTH.

to penetrate the dry flannel, and thus the skin is allowed an opportunity to acquire tolerance for the heat, and a higher degree of temperature can be borne than if the moist cloth is brought directly in contact with the surface. The outer fold of dry flannel will also serve to keep the cloth warm by preventing evaporation.

A fomentation is sometimes needed when no hot water is at hand. It is not necessary to wait for water to be heated in the usual way. Soak the flannel in cold water, wring as dry as desired, fold in a newspaper, and lay upon the stove or wrap it about the stovepipe. In a few minutes it will be as warm as

CHEAP LIVING.—A friend and subscriber to one of our exchanges, seems to be entitled to the first prize for economy in living. He writes:—

My food does not, on the average, cost me more than twenty or thirty cents a week, and last week I tried to see how cheaply I could live and have sufficient nourishment for health and strength. I made one cent pay for eight meals, which would be at less than three cents a week. For a relish I ate apples at each meal, which cost nothing but to get them. There will be over one hundred thousand bushels of apples in this county which will rot on the ground, for they will not sell for enough to pay the cost of gathering and taking to the market. Farmers have had to sell their apples for from five to twenty-five cents a bushel, which does not pay so well as to work by the day for what they can get at home or near home. My living seems to agree with me, as I am in excellent health and over seventy years old.

SUNLIGHT.—The direct rays of the sun are among the most powerful of germ-destroying agents. The most deadly germs perish within a few minutes under the direct rays of the sun. Most germs are also killed by the action of diffused light. The spores of germs, however, are quite resistant, even to the direct solar rays. Hence other disinfecting agents are necessary for the complete eradication of germs. The value of the sunlight as a disinfectant, however, is above estimate, hence the importance of admitting the sun to every portion of our dwellings. For sanitary purposes, an ideal house should be constructed of translucent glass, so that the sunshine might penetrate to every corner. Dark closets are hotbeds for germs.

STUDIES IN GOSPEL HEALTH REFORM.

WE offer our reading circles but two formal studies in this number, and would suggest that the article by Sister White, p. 172, and that by Dr. Kress, p. 179, furnish the topics for the other two meetings.

Interesting reports are coming in from the circles that have been organized in various localities. The leader of one writes: "Our attendance now runs from fifty to one hundred and fifty. We commence on the minute. Thus we know the Lord has not been there and left because of our tardiness. We open with singing and prayer. Sometimes we have just a short season of silent prayer in which we ask all to join. Then we have the texts of Scripture to be used in the meeting, written on slips of paper and numbered. These we hand around to the members, who read them as the numbers are called. Opportunity is also given for asking questions and making remarks.

"We have sometimes felt that the room was full of angels, and we have had glorious times. We know that the Lord is in this work."

Study XV.

SOME WAYS TO OVERCOME PERVERTED APPETITE.

1. To get the mastery over perverted appetite there must be first a willing mind, and a firm determination to overcome at any cost. 2 Cor. 8:12; John 7:17.

2. Is the taste a safe guide?

Ans.—H. L., par. 329.

3. What constitutes the best diet for man?

Ans.—H. L., pars. 345, 346, 348.

4. How often should food be taken?

Ans.—H. L., pars. 381, 393, 395.

In a state of perfect health the system will call for food when it is necessary in order to keep the living machinery in repair, but often the stomach is so diseased or so tired that the "all-gone" or "hungry" feeling comes at irregular periods. To take food at such times may give relief for the time, but it only aggravates the real difficulty.

5. How should our food be prepared?

Ans.—H. L., pars. 360, 356, 263.

6. Is variety necessary?

Ans.—H. L., pars. 371, 368.

7. What about flesh foods?

Ans.—H. L., pars. 443, 449.

8. In discarding meat from our tables, what precaution is necessary?

Ans.—H. L., par. 358.

9. What attention should the subject of healthful cooking receive?

Ans.—H. L., pars. 339, 342 (first three and one-half lines).

In the last days, when "a thousand shall fall at thy side and ten thousand at thy right hand," the people of God will need to be fortified against the destructive influences of disease. They must stand for a time without a mediator, and therefore must live above the power of sin and death both spiritually and physically.

Study XVI.

SOUND THE MESSAGE.

M. E. OLSEN.

"WILL the work which might be performed in peace and comparative prosperity be left undone until it must be performed in days of darkness, under the pressure of trial and persecution?" This question, taken from the chapter, "The Church the Light of the World," in Volume V of the Testimonies, presents to us a sad possibility. Shall God's people put off giving the warning message in its completeness until the favorable time for doing so is past, and souls who would gladly have received it are eternally lost? The Lord forbid. On every side we see people transgressing those physical laws of our being which God has shown us are as sacred as his moral precepts. H. L., pars. 19, 35, 36.

No doubt the thought has often come to the reader, "I would like to do something, but how am I to learn how?" We reply, God through his Spirit will be your teacher. John 14:26; 1 John 2:27; Neh. 9:20 (first part).

Before the individual Christian can teach the health principles to others, he must understand and practise them himself. Before the church as a whole can really be effective as a light-bearer, every member must fall into line.

If there are those in the church who for lack of instruction, or some other reason, are behind on the health principles, let the others who feel the burden of the work form the resolution expressed in Isa. 62:1, and faithfully carry it out. Let them gather at the house of one of the number, and pour out their souls to God in earnest prayer.

Let these same persons work among their unbelieving neighbors, scattering far and wide the seed of the health principles. H. L., pars. 131, 136. Even though you know but little, give what you do know to the thousands living in the densest ignorance of the laws of life. It is a dangerous thing to retain light and truth to oneself when thousands are dying for the want of it.

Do not let the devil persuade you to remain idle for fear of making some mistakes. As some one has well said, "Blundering do-something-ism is better than faultless do-nothing-ism. We all learn by our mistakes."

Again, don't excuse yourself because you think you have only one talent anyway. "Men with one talent may reach a class that those with two or five talents can not approach. Great and small alike are chosen vessels to bear the water of life to thirsting souls." The necessary feature of a vessel for bearing water is that it be *clean* and *empty*. Christ will help you to be both.

Care must be taken in approaching people with reference to these subjects. "He that winneth souls is wise." Here the worker can claim the promise of James 1:5, 6. Begin with the simplest and most palpable facts regarding healthful living, and gradually lead on to the others. Thus Christ taught the people.

The following extracts are taken from "Special Testimonies to Ministers," No. 3:—

"Satan is constantly seeking to produce effects by rude and violent thrusts; but Jesus found access to minds by the pathway of their most familiar associations. He disturbed as little as possible their accustomed train of thought, by abrupt actions or prescribed rules. . . . He introduced old truths in a new and precious light. . . . The truth came from his lips beautiful in its simplicity, yet clothed with dignity and power."

"The Lord wants his workers to represent him, the great missionary worker. . . . Because offense will come, we should be careful not to stir up the natural temperament of those who love not the truth by unwise words and by the manifestation of an unkind spirit."

"Some minds are ever seeking to reshape the character of others according to their own ideas and measure. . . . God has not given them this work to do.

"The success of our work depends upon our love to God and our love to our fellow men." See 1 Corinthians 13.

"Present the truth as it is in Jesus. There must be no combative or controversial spirit in the advocacy of truth."

For further study along this line see the chapter on "Christian Help Work," H. L., page 274.

May the following earnest words, from Volume V, "Testimonies for the Church," impress themselves deeply upon our hearts:—

"Before it is forever too late, I urge you to arouse. Delay no longer. The day is almost spent. The westerling sun is about sinking forever from your sight. Yet while the blood of Christ is pleading, you may find pardon. Summon every energy of the soul, employ the few remaining hours in earnest labor for God and for your fellow men."

CORRESPONDENCE DEPARTMENT.

A WORD TO OUR CONTRIBUTORS.

THE columns of the GOSPEL OF HEALTH are always open for live, interesting matter on health subjects. If you have something good, send it along by all means, but don't get impatient if it does not go into the very next number.

One important point is to be remembered. Life is short, and filled with many duties. The readers of GOSPEL OF HEALTH are a busy set. So let your articles be short and right to the point. It has been said that three things go to the constituting of a proverb, — shortness, sense, and salt. The same three things, it might well be urged, go to make a successful article for GOSPEL OF HEALTH. In other words, let your contribution have much truth in small compass, and let it also have some point and pungency, so that it will not lightly slip from the memory.

Actual experiences, such as the one told by Brother Babcock, are always interesting. We will gladly make room for such reports.

MANY of our readers are asking the question: "What can I do to help spread the principles of health reform?" The following extract from a letter received not long ago will give you an idea of what one woman is doing:—

Since writing you last I have not been able to do much canvassing, as we had to move into the country on account of my husband's health, and because he could not get any work in the city. Now we have four acres of land, and his health is improving. I have canvassed this neighborhood

for the *Good Health*, but took only one subscription. However, I sold fifteen copies of the magazine, and several promised to subscribe later if they liked it. I went to Oak Park yesterday, and got one subscription, and the lady said she believed I would do well there if I should come again.

Are there not others who could at some sacrifice do a similar work for these principles among their neighbors? There is nothing especially brilliant in the above report; but it shows that one woman is letting her light shine, and exerting an influence for reform principles in her immediate vicinity. No doubt this sister has as many and heavy family cares as hundreds of others who are doing nothing in this line. Yet she finds time to work for the Master, and it will be said of her, "She hath done what she could."

WHAT HEALTH REFORM DID FOR ME.

J. H. HANNA.

FOR about twelve years before I became acquainted with the principles of health reform, I was subject to different ailments as a result of my unhygienic life and surroundings. I contracted bronchitis when quite young, and this, with a stubborn dyspepsia, made me a burden to myself and others. To all appearances there seemed to be nothing before me but a useless, invalid life.

After becoming an Adventist I read some of Dr. Kellogg's articles concerning the effect on the system of tea, coffee, flesh foods, and condiments. With the help of these I diagnosed my own case, and immediately set about a work of reform in my food and daily habits. I left off using all these articles, and everything that I saw was hurtful and useless. I began to take systematic exercise, to practise breathing, etc., and in a short time saw a decided improvement in my health. Whereas before this I had been laid up two or three days out of a week, I soon found that several weeks would pass, and still I was feeling well. I entered the canvassing work, and continued in it through all kinds of weather for two and one-half years, and at the end of that time I was a new person. My bronchial trouble had disappeared, and has never returned. The other ailments had also vanished.

I have now been nearly two and one-half years at the Battle Creek Sanitarium, and my health is perfect. I have not been sick nor had a headache for nearly three years. I attribute my present condition of health to obedience to the plain, simple principles of health reform. They are God's principles, and there are always rich blessings in obeying him.

A HEALTH EXPERIENCE MEETING.

M. S. BABCOCK.

WEDNESDAY last, at the usual prayer-meeting hour following the afternoon meeting of the Christian Help band, the testimonies were diverted to personal experiences along lines of health reform and hygienic living.

One brother is a workman in wood, and makes models for molding. On accepting the message, he studied the question of healthful living somewhat. In the last few months he has adopted a strictly vegetarian diet, and as a result, finds himself gaining in physical strength, with mental powers and moral perception greatly quickened. His comrades in the foundry note the change in him, and inquire the reason for it. He says he would not go back to the old way under any consideration, though none of his family has as yet accepted the light, and consequently he must prepare his own food.

One sister gets a living by washing. Since adopting the new diet, she finds she can do her work much more easily, and not being so fleshy as formerly, she has more vigor and endurance. She is thoroughly satisfied and deeply grateful for the new light she has received.

In one family there is a boy some three or four years of age who has been a strict vegetarian from birth, and eats only two meals a day. Friends at first criticized and sometimes even harshly reproved his parents for their course, especially because of the two-meal-a-day plan. They said that that would never do for a child; no child could stand it; he must be given "a piece," at least, for supper, etc. Now he is the jolliest, healthiest, strongest, manliest little fellow in all that neighborhood.

In another family there are four little ones, two boys and two girls, the youngest just beginning to talk. All are good, straight "health reformers," and their vigor, complexion, and good conduct attract attention and elicit comment wherever they go.

It was interesting to note the clear complexion and bright eyes of those who bore testimony in the meeting, and see the lively interest they showed in the subject of "cleansing ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God," "that we may present our bodies a living sacrifice, holy and acceptable unto God."

Inquiries come almost daily from outside people who feel the need of a more wholesome diet, and a better knowledge of the laws of health.

QUESTION BOX.

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

POTATO AND FRUIT — EGGS AND MILK.— S. H. C., Washington: "Since experiments have shown that while wheat, corn, and potato starches are digested in from two to four minutes, it takes oat starch ten times as long, or about thirty minutes, why is it good to use fruit and rolled oats together, and not fruit and potato? 2. Why are eggs and milk set forth as so perfect a food when they are animal in origin?"

Ans.— The objection to potatoes and other vegetables is not that the starch is hard to digest, but that it is enclosed in cellulose or woody envelopes, which resist the action of the digestive fluids in the stomach, causing a long retention of these vegetable products in the stomach, in consequence of which fermentation and putrefaction may occur. It is well known that vegetables are more likely to produce indigestion than farinaceous foods.

2. Eggs and milk are much superior to all other forms of animal food. They are infinitely to be preferred to flesh foods; nevertheless, they are of animal origin, and can not be regarded as the very choicest foods; for, as is well known, the diseased condition of a cow may be communicated to the consumers of the milk. Milk is certainly not the best food for human beings. Many persons live to-day in a condition of chronic biliousness as the result of the free use of milk. It is better to discard all food of animal origin. Those who have experimented with a dietary of this sort are immensely pleased with the result.

FRUIT AND LEGUMES.— Mrs. B. D., Pennsylvania, has heard that legumes and fruits do not make a good food combination, but notices that they appear together on menus published in the *Good Health* and *GOSPEL OF HEALTH*, and asks to be "straightened out" in reference to the matter.

Ans.— We know of no direct evidence to indicate that fruits and legumes may not be taken into the stomach together without disadvantage to either. It is possible that in some cases the hulls of beans, if retained, might delay the digestive process in the stomach sufficiently to produce fermentation and putrefaction.

TUBERCULOSIS.— B. G., Arkansas, asks: "1. What are the symptoms of tuberculosis in animals? 2. Might the disease be contracted through the use of butter made from the milk of tuberculous cows?"

Ans.— 1. The symptoms are very similar to those presented by human beings—loss of weight, rise of temperature, inability to take on flesh, sometimes an increased flow of milk, in advanced cases cough and expectoration. Many animals, however, which seem to be perfectly well, are really tuberculous. These cases may be picked out by the injection of tuberculin, as is well known to every State veterinarian.

2. Yes.

A WORKING DIET.— What kind of diet agrees best with mental labor? and why?

Ans.— Breakfast should be rather a light meal, because we have a day's work before us. "But," you say, "I am going to work hard to-day, and I must have a hearty breakfast." This is a great mistake. You should have a light breakfast before going to work, if you have hard work to do, either of a physical or mental nature. Henry Ward Beecher told me that when he was to speak in the morning, he did not eat until after he had delivered his discourse. Why?—Because if he ate before giving his lecture, or doing any other severe mental work, he would have to run two machines at the same time,—carry on two kinds of business, as it were,—brain work and stomach work. If the stomach is allowed to rest, the brain will do better work; and if the brain be allowed to rest, the stomach can do better work.

The hearty meal of the day would best be taken after its hard work has been completed. Three or four o'clock in the afternoon is a good hour for most people.

In general, brain workers do their best work on a simple diet. Fruits, grains, and nuts are abundantly sufficient to nourish the brain and all the other organs of the body, and keep them in the best condition.

DIET FOR FLESHY PERSONS.— Almost any one article of wholesome food is good for a fleshy person, provided he will eat only that one thing. If one pursues this course, he can not but grow thin, for no one will eat too much when confined to one article of food. So long as a person having abundant flesh eats all he wants at a meal, he will never grow thinner; and this is the secret of this system of treatment— if secret it be — that the patient is prevented from eating all that his appetite craves. As a rule, persons with excess of flesh sleep well, have good digestion and keen appetites, and are fond of much rich food. Such persons to reduce flesh will need to abstain from

the so-called "pleasures of the table." They should avoid sugar, fats, butter, and starchy foods,—the latter as much as possible; one can not avoid starchy foods altogether, because almost all foods except flesh contain starch.

ANNIVERSARY EXERCISES.

MONDAY, September 5, the Battle Creek Sanitarium celebrated the thirty-second anniversary of the opening of the institution and also its inauguration under a reorganization.

A number of old friends of the institution were present by invitation, some coming long distances to see with their own eyes the evidences of its remarkable growth in the massive buildings, splendid facilities for treatment, and numerous family of helpers and patients.

A grand-stand was erected on the lawn, and a pleasing and instructive program rendered, which occupied three hours. Dr. J. H. Kellogg presided, and delivered an address which admirably set forth the underlying principles of the institution and the wonderful way in which it has been led by divine Providence.

Elder L. McCoy dwelt on the material growth of the work, and was followed by Elder G. C. Tenney, who discussed briefly its gospel features. Drs. Kress, Paulson, and Winegar spoke of other phases of the work.

Other prominent speakers were Elders A. T. Jones and Uriah Smith, Mrs. S. M. I. Henry, Hon. E. C. Nichols, Ferdinand Schumacher, the pioneer in the oatmeal industry; Hon. Chas. Austin, Dr. Geo. E. Green, Hon. G. H. Ross, member of the Dominion Parliament; Dr. Arthur McGugan, superintendent of the Asylum for the Insane at Kalamazoo Insane Asylum. The thought emphasized by all was the greatness and efficacy of the principles which have wrought such a mighty work. Thus the glory was given to God, and the sentiment carried out which was suggested by the motto hanging overhead, printed in large letters: "What hath God wrought!"

At the close of the exercises the guests were bidden to the anniversary dinner, a bountiful repast served in the Sanitarium dining-room.

The afternoon was pleasantly spent in visiting the different departments of the institution, driving out to the Orphans' Home, and taking a ride on the electric cars to the villa at Lake Gogunac.

In the evening a School of Health was conducted in the gymnasium, which for unique beauty of effect coupled with real instruction and the clear setting forth of important principles, probably has not been surpassed.

A stereopticon lecture was conducted in the chapel by Elder Tenney, showing our different Sanitariums and the scenery and customs of the people in the countries where they are located. The final event of the evening was a review of the students in the Sanitarium Nurses' Training-School and the other helpers, as they marched, four abreast, past the front of the building, keeping step to the music of the band. It was indeed a stirring scene, and one which will be long remembered by those who had the privilege of being present. We shall probably refer to some features of this anniversary celebration at greater length in our next issue, and perhaps give our readers some of the addresses.

VEGETARIAN ENDURANCE.

It has long been quite generally conceded that a vegetarian diet is conducive to the best intellectual work. Now the world is beginning to find out, what we as a people have been told long ago, that it is also the best diet for those engaged in arduous physical labor. Farmers, mechanics, and tradesmen, will all find themselves the gainers by adopting a natural mode of living and eating.

The *Journal of Hygiene* for September has the following account of a walking match occurring in Germany last June:—

"Twenty-two men in all started. The distance [64 miles] had to be covered within eighteen hours. The first six to arrive at the end were the vegetarians, the first finishing in fourteen and a quarter hours, the second in fourteen and a half, the third in fifteen and a half, the fourth in sixteen hours, the fifth in sixteen and a half, and the sixth in seventeen and a half. The other two vegetarians missed their way and walked five miles more. All reached the goal in splendid condition. Not till an hour after the last vegetarian arrived did the first meat eater appear, completely exhausted. He, moreover, was the only one, the others having dropped out after thirty-five miles.

"The victor was sent for by the war minister, who took great interest in hearing about his way of living."

PUBLISHERS' NOTES.

THE October number of GOSPEL OF HEALTH will contain the first instalment in the School of Health series.

DRS. J. H. Kellogg, D. H. Kress, David Paulson, H. F. Rand, Abbie Winegar, Lauretta Kress, C. E. Stewart, A. B. Olsen, W. A. George, Mary Paulson, and others will furnish the contributions for this department.

THE course of instruction will be exceedingly practical. All the leading features of health reform will be thoroughly discussed. The aim is to tell our readers not only what should be done in order to live right physical lives, but also *how* to do it.

DIET, dress, exercise, personal hygiene, home hygiene, the care of children, beauty culture, healthful cookery, simple massage, baths, electricity, packs, fomentations, what to do in emergencies, and many other similarly helpful and practical subjects will be treated in full.

IF you have a friend whom you wish to acquaint with the essential principles of the gospel of health as found based on the Scriptures, send him this journal for a year. He will not find it so large that he can not read it through, and every article will tell him something he wants to know.

WE are hearing from a number of churches that want to be entered on our list of workers, and receive the promised aid. Probably there are still others from which we shall hear later. Surely it is high time that every Seventh-day Adventist church was doing something to spread a knowledge of the gospel of health.

COLDS are very common at this season of the year. Persons who have lowered their vital resistance are most liable to be attacked. Simple, wholesome food, exercise in the open air, and a cool sponge bath or spray immediately on rising in the morning, followed by thorough friction of the skin, are among the most useful preventives.

IF you have caught a cold, take some hot treatment that will bring the blood to the surface and

restore the circulation to its just equilibrium. Then go right to bed, and stay there for twenty-four hours, meanwhile giving the stomach complete rest.

This is all the treatment needed for a simple cold of the variety known as acute catarrh. If it is a case of cold on the lungs, fomentations may be applied over the chest.

GUARD the health of the children attending school. Life in the schoolroom is at best decidedly artificial, and wearing on the nerves of young people. Give them wholesome, nourishing food, some work between school hours that will take them out-of doors in the fresh air, and plenty of sleep. Better get lower marks at school and retain the health than capture the highest prize, graduate with honors, and in so doing lay the foundation for a life of invalidism. That knowledge is dear which is purchased at the cost of physical stamina.

THE reader's careful attention is invited to the article on "Tuberculosis in Cattle," which appears in this issue. Tubercular disease prevails to an alarming extent, especially among children. The pathologist finds "that of the total deaths under ten years of age, among the mass of people, about a third are due to tuberculosis," and it is further stated by those qualified to judge that the "usual seat of the disease at that age points to food as the medium of infection." Surely it is not safe under such circumstances to feed our children with milk that has not been sterilized, unless we have positive proof that the animal from which the milk is taken is perfectly healthy.

WE are glad to share with our readers the following communication just received from the superintendent of General Conference District No. 6. It is always encouraging to hear from our friends.

GOSPEL OF HEALTH: Let me say in reply to your esteemed favor that I want you to continue sending me GOSPEL OF HEALTH, for it is a most excellent paper, and one that ought to be in every family of our people. It occupies a place in the field that can not be filled by any other paper published. I wish you would watch the appointments of meetings in Dist. 6, and send me a few copies for free distribution among the people. I shall be glad to secure as many subscriptions as possible, and want no commission for subscriptions obtained.

Wishing you unbounded success in your efforts to teach the people right principles of living, I am

Yours very truly,

A. J. BREED.

Every Church a Training-School.

What is necessary in order to make your church a training-school and a recruiting station for medical missionaries:—

1. The GOSPEL OF HEALTH must be placed in every home. This journal will contain in the next few months special instruction for the new recruits. Everything will be made extremely simple. A regular course of training will be conducted, taking up all the important principles of Gospel Health Reform.

2. If your church will take up this work of introducing GOSPEL OF HEALTH, in earnest, we will enter you on our list of working churches, and will send you, once a month or oftener, a medical missionary letter, telling you about interesting developments in connection with the work, and suggesting the most successful methods of carrying it on.

3. We will furnish you, free of charge, occasional supplies of health literature, such as leaflets, tracts, back copies of *Good Health*, *Gospel of Health*, and *Medical Missionary*.

4. The Medical Missionary Board will send you, once in a while, a medical missionary and gospel worker, who will give you instruction in holding cottage meetings, doing friendly visiting, Christian Help work, etc.

5. The churches on our medical missionary list will also receive sample copies of new publications, in the line of papers, tracts, and small books.

Churches that wish to join the ranks of the medical missionary army, by accepting with this offer, should write us at once for a supply of sample copies of GOSPEL OF HEALTH, with which to canvass the church.

Don't delay. Cold weather will soon be here again with its special needs and sufferings, and we should be prepared for the most efficient and helpful service.

The work for the present time, in which every church should be interested, is Christian Help work. It is to go into the byways and hedges, and seek out the needy, the suffering, the afflicted, the ignorant, and the outcast, and invite them to come in to the gospel feast.

Who is so well fitted to spread such a feast as we? But we must first prepare the feast. Let us go about the work in earnest.

GOSPEL OF HEALTH,
Battle Creek, Mich.

Crackers

Biscuits or Crackers.—The ordinary cracker of commerce, while in almost universal use, is a “dietetic abomination,” and contains ingredients of the most objectionable character. To meet the popular demand for a wholesome, palatable biscuit, we manufacture a large variety, adapted to the needs of invalids or well people.

Graham Crackers, No. 1.—These are the most palatable graham crackers made. They are sweetened slightly with the best white granulated (unadulterated) sugar, and shortened with butter. For persons with fair digestive powers but very inactive bowels, they are just the thing.

Graham Crackers, No. 2.—These are shortened, but not sweetened. Otherwise the same as the preceding. Very crisp and palatable.

Dyspeptic Crackers.—These crackers contain nothing but the best graham flour and soft water, but their delicious flavor would give no suggestion of this, as they are very palatable and nutritious. They will keep in any climate for any length of time.

Oatmeal Biscuit.—These are about twice the thickness of an ordinary cracker, are slightly sweetened, shortened with butter, and made light by yeast. They are exceedingly palatable, and for a person who is troubled with constipation, but has no trouble with acidity or flatulence, they may be useful.

Oatmeal Wafers.—This variety contains the same ingredients as the preceding, but not fermented. We can recommend them as not only very palatable, but wholesome. Nothing better could be desired by one who enjoys the delicate, nutty flavor of oatmeal products. They can be easily digested by stomachs which can not well take care of the fermented product.

Oatmeal Crackers, Plain.—These, like our other oatmeal crackers, are made of a combination of oatmeal with a certain proportion of wheat flour, but are unfermented, and contain neither sugar nor any kind of shortening. They have a peculiar nutty flavor, which is exceedingly agreeable, and are as crisp as any one could desire.

White Crackers.—These crackers are made of the very best patent flour, shortened with table butter. They are the only white crackers we know of in the market free from lard and other deleterious ingredients.

Fruit Crackers.—These are not only exceedingly toothsome, but wholesome. While they are not to be recommended to a bad dyspeptic, they can be eaten by a person with a normal stomach without fear that any trace of lard, or any other than perfectly wholesome materials, have been used in their composition. The best varieties of foreign-dried and preserved fruits are used.

Carbon Wafers.—These crackers are intended for certain cases of dyspepsia in which there is acidity, or sour stomach, heartburn, or flatulence of the stomach or bowels.

Whole-Wheat Cream Wafers.—These wafers are made especially for dyspeptics and persons with weak digestion. They are composed of choice, germless wheat meal, cream, and water, are very crisp and tender, and are a great favorite with the patients at the Colorado Sanitarium.

Water Biscuit.—The need of supplying certain classes of patients with the most nutritious foods in the simplest form, and at the same time without an excess of fluid, led to a series of experiments which resulted in the production of a biscuit as light, toothsome, and delicate in flavor as the most fastidious could desire, and without baking-powder, yeast, or any other fermentative or “raising” substance. These biscuits contain a larger proportion of gluten than any other water biscuit made. Indeed they are in all respects superior to all others.

MANUFACTURED BY THE **Battle Creek Sanitarium Health Food Co., Battle Creek, Mich.**

Agents for England, **London Food Co., 451 Halloway Road, London, Eng.**

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We will send to any address, post-paid, a cloth-bound copy of "Healthful Living," latest edition, and GOSPEL OF HEALTH for one year, all for the small sum of seventy-five cents.

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Everybody is interested in this unique little book. It is so terse, so helpful, so accessible, a veritable mine of truth.

As for GOSPEL OF HEALTH, we need only to say that it is the inseparable companion of "Healthful Living." The book lays down principles. The paper shows how to apply these principles in the every-day life,—how to keep the house and surroundings in a healthful condition, how to prepare nourishing food, how to train the children to reverence their bodies, how to bring ourselves into complete harmony with physical law, and enjoy as a result perfect health.

In ordering from foreign countries, add twelve cents for postage.

GOSPEL OF HEALTH,
BATTLE CREEK,
MICH.