

The

Gospel of Health

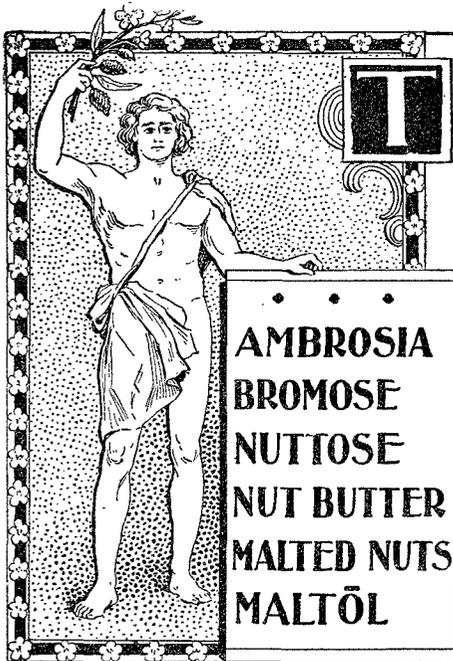


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The Gospel of Health

VOL. III.

BATTLE CREEK, MICH., U. S. A., JANUARY, 1899.

NO. 1.

THE CARE OF ONE'S PERSONAL HEALTH.¹

BY J. H. KELLOGG, M. D.

It is of great importance that all who enter upon medical missionary work maintain their health, because, if they are going to tell others about these truths, it is necessary that they should be themselves witnesses to the power of health principles. Most of you are endowed by nature with fairly good physical frames—you are full-chested, square-shouldered, and enjoy vigorous health. You will need all the strength that you have; hard work awaits you here. For that reason the Sanitarium is a splendid place. Hard work is healthful; and if you cultivate right habits, and conscientiously practise the health principles, you will not only retain your present health, but improve it.

It is a fact that human beings are rapidly degenerating. There was a gentleman in my office the other day, who, when I asked him how his health was, replied, "Fair, I have no reason to complain." "But," I said, "you do not look well." His eyes were hollow, with dark rings under them; his skin was sallow; his muscles were lank and lean; he was round-shouldered; and when he walked, there was no vigor in his step. Nevertheless he would have it that he was very comfortable. Many people are going around in this condition. They know nothing of

the joy of life. A really healthy person feels every morning like a colt in the pasture. He is brimful of energy, and goes to his work with delight.

Man was intended to be the finest and most enduring of all God's creatures. There is no animal constructed with so strong a physique and one so well adapted to all sorts of hard work and such great activity as is man.

Some of you have superior physical frames; you are strong, wiry, and enduring. Others are not so well organized and developed. Eighteen or twenty of you will, in the course of events, die of consumption, for about one seventh of all deaths are due to this disease. You have come from different countries and different nationalities, and so represent the average of all communities; therefore this same principle must hold true in your case, and one seventh of you are bound to die of consumption unless you can fight it off, because that proportion of you are susceptible to this particular disease. But you need not die in that way; if you have not consumption now, you need not have it. It is possible for you to keep your bodies in such a state of health that you will never have it; your powers of resistance may be such that your system will destroy all the consumption-germs that you breathe in—and you are breathing them in everywhere.

There is another thing to which I wish to call your attention. God has given us these great truths of hygiene in order that we may give them to the world. This is our special mission. God raised up the chil-

¹ Abstract of an address before the nurses' class, Nov. 28, 1898.

dren of Israel and began to prepare them for such a work ; but they were rebellious, and the effort failed so far as they were concerned. Now we are coming down to the end of time, when the human race is rapidly running out. One or two hundred years more at the present rate of degeneration would wind up the history of this world, if the Lord Jesus were not to come before that time. In these last days the Lord has raised up a special people for a special work, and you are a part of this people. You have come here for the purpose of preparing yourselves to occupy a higher plane mentally, morally, and spiritually than the world knows about at the present time. In order to do this, you must be well, and you must receive and put into practise the light that has been given us in reference to the proper care of the body.

All lines of truth belong together. It is just as much your duty to care for your body as it is to care for your soul. It is just as much your duty to be well as it is to be honest ; it is just as much your duty to be free from indigestion and dyspepsia and other ailments arising from bad diet and neglect of the body as it is to be free from profanity ; and the only way to keep in this perfectly healthy condition is to conform to God's laws. If, knowing these things, you fail to live them out, the curse of God will rest upon you in greater measure than it would if you had not had the light, because then you would not have been responsible.

From the highest level of grace there is an easy descent to the lowest depths of sin. I met a gentleman a short time ago who had been a physician in this institution for several years. He gave up the health principles, the Sabbath, and other Bible truths that he had held sacred. He went down quickly, and is now a slave to tobacco, burning incense to the devil ! Light rejected gave place to darkness, and he fell. I know of other cases just like this one. These men came to a point where they must either choose the world or make a full surrender to Christ ; they chose the former, they sowed to the wind, and now they are reaping the whirlwind of sorrow, grief, and trouble, and trying to drown it in tobacco. The same thing may happen to you. It has happened to other nurses.

I want to tell you that it is a dangerous thing for you to be here unless you are in earnest in doing everything that you came here to do. If you are half-hearted, if you have come here for the purpose of satisfying some personal interest or desire, it is the worst possible place you could be in.

This may seem a little foreign to the subject, as I came to talk to you especially about the care of one's personal health ; but I dwell on these foundation principles and the sacred character of this work because a proper appreciation of these will be the greatest inducement to you to give attention to your own physical needs. A great purpose faithfully carried out is in itself health giving. You have come here to get God-given principles with which to bless humanity. Be faithful to these principles yourself, and the Lord will preserve you in health.

One thing necessary to the preservation of the health is a proper amount of physical exercise. "But," you may say, "I have enough of that as a nurse ; I walk about a good deal." That may be true, but you want more than one kind of exercise in order to develop all your muscles. Some of you were farmers before you came here, and had a great deal of outdoor exercise in the pure country air. Now you come to take up a work of comparative confinement. Unless you put forth earnest efforts to do right, you will gradually lose the robustness you had on the farm ; your appetite will not be as good ; you will not sleep as well ; you will not feel as strong when you get up in the morning, and you will wonder what is the matter. In order to avoid all this, you must retain your active habits. You are entitled to one hour's exercise every day, and you should improve it. A company of young ladies might, for example, get together and take a run up Washington street and out on Manchester, stop and see Mrs. Kellogg and the children, and return. Another excellent way to get exercise in the open air would be to take a basket of food to some poor family. The young men whose work in the institution keeps them indoors can spend an hour occasionally splitting wood for some poor widow. When you exercise, do so vigorously, give it your whole attention, and breathe in large drafts of pure, fresh air.

A correct physical bearing is highly essential to the best health. God made man upright. It is very distressing to me to see nurses going about with their chins projecting and their chests behind rather than before. Not only does carelessness in this regard injure the nurse, but it has an influence on the patients. The nurse is continually on exhibition, and should on this account, if on no other, endeavor rightly to represent the principles of the institution in the matter of a correct poise of the body.

I suppose it is hardly necessary for me to refer to the importance of maintaining right habits of eating.

The food furnished you in the dormitory is wholesome; but wholesome food eaten without proper mastication may have as injurious effects upon the digestive organs as unwholesome food. A good practise is to eat food as dry as possible. This makes rapid eating well-nigh impossible, and greatly lessens the danger of overeating.

Put mind and heart into your work, but do not worry. "Hard work," some one has said, "is the breath of life; but worry is a grim grave-digger's spade." Do your best, and leave the rest with God. Cultivate a spirit of prayer and a constant trust in your Heavenly Father. True religion is the mainstay of health.

It ought to be your fundamental thought to get something to give to some one else, and if you get that thought and put it into active operation, God will help you; and as you go on laboring in this good cause from day to day, you will find that your work will grow more and more delightful and profitable, and you will continue to learn how to do more and better work. You are not here under human masters, but under God, and if you are faithful, always on hand, ready to go wherever the Lord wants you, nothing will be able to stand in your way.

THE SPIRIT POURED OUT UPON ALL FLESH.

BY D. H. KRESS, M. D.

"AND it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh." (Acts 2:17.) "Thou hast ascended on high, thou hast led captivity captive: thou hast received gifts for men; yea, for the rebellious also." (Ps. 68:18.) "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ." (Eph. 1:3.) "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" (Rom. 8:32.) All these texts mean practically the same thing. They show that God designs every human being, from the time of Pentecost to the present time, to receive and enjoy the fulness of his blessing. He has poured out his Spirit upon all flesh, and the Spirit of God, when received, will bring with it every other blessing. The Holy Spirit gives us power to do what we otherwise could not do. "Ye shall receive power, after that

the Holy Ghost is come upon you." The promise is to us and to our children and to as many as the Lord God shall call. Therefore none need be without it. If we have been struggling with certain sins, and have not been able to overcome them, let us continue thus no longer, but receive the power so freely supplied, and use it to his glory.

Let us consider the work of the Spirit in the early church. "And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart, praising God, and having favor with all the people. And the Lord added to the church daily such as should be saved." (Acts 2:46.) What a beautiful picture is here presented to our view. Perfect love and harmony prevailed among these brethren, for they were all of one heart and one mind. They ate their food with gladness and singleness of heart, for they recognized God as the giver, and shared what they had with one another.

Such should be the condition of God's people to-day. God does not have favorites. Why was it that the children of Israel were protected from the plagues of Egypt? Was it because the Lord loved them more than he did the Egyptians? Why was Joseph so remarkably blessed? Why was Daniel prospered above his fellows?—Simply because they submitted themselves to be used by the Spirit. Perhaps we can illustrate it by the following example better than in any other way: Suppose I have two plants. One I place in a dark cellar, the other is kept in the pleasant sunlight. One thrives, the other dies. Thus some people live in the light of the Spirit and receive health, while others languish and grow pale and sickly because separated from the Spirit.

The Lord chose Abraham because he knew he would command his household after him, and gave him the promise, "In thee and in thy seed shall all the families of the earth be blessed." Abraham's descendants, the children of Israel, were taught the statutes of health, and all the commands that the Lord had given their fathers. Disease was withheld from them because they had an intelligent knowledge of the laws of health, and the Lord blessed them in obeying these laws. He told them: "If thou wilt diligently hearken to the voice of the Lord thy God, and wilt do that which is right in his sight, and wilt give ear to his commandments, and keep all his statutes, I will put none of these diseases upon thee, which I have brought upon the Egyptians." This implies that if they should not obey

these statutes, diseases and sickness would come upon them; he would deal with them no differently than with the Egyptians. God does not arbitrarily bring disease upon any one. Disease is the result of wrong habits.

In the case of Daniel, we are told in the sixth chapter of that book that an excellent spirit dwelt in him, and no fault could be found in him. Turning to the first chapter, we discover the secret of this. He and three companions were chosen with a great many others to receive a special preparation for a certain work. The king commanded that they should have the same food that he himself partook of, and the wine which he drank. Now Daniel and his three companions purposed in their hearts that they would not defile themselves with the king's meat nor with the wine which he drank. Daniel knew the effect of wine upon the mind. He knew its effect upon spiritual growth. Suppose a person who is addicted to the use of alcohol should make an effort to grow spiritually, and yet keep on using alcohol. Would he grow very fast? Nadab and Abihu partook of wine, and so stupefied their brains that they were not able to discern between the sacred and the common. Daniel knew all this, and knew that the brain was the only medium through which God could communicate with his inmost soul. Therefore he determined not to eat the food the king placed before him. This placed him where the Lord could work for him. Henceforth he grew rapidly, physically and spiritually, as a plant that is out in the fresh air and sunshine. This is where the Lord wants us to be all the time. Daniel wisely avoided every stimulant so that he might always have himself under control, and be able to hear the still, small voice in which God speaks to his children.

A person under the influence of chloroform knows nothing. I have known Christian people to say strange things while in this condition. They felt very bad when they were told about it afterward. Suppose such a person should say, "I am determined never to do that again." That would be a foolish resolve, would it not? As soon as we administer chloroform again, he acts just the same as he did before. Why does he break his good resolution?—He can not do otherwise. Poison is circulating in his blood, his brain is stupefied, and he is not accountable for what he says while under its influence. The drunkard is not accountable for what he does; he is under the influence of alcohol, which has a similar effect to chloroform. He may beat the children

whom he dearly loves, and abuse the wife whom he has sworn always to love and protect. The only way he can avoid a repetition of his evil deeds is to avoid alcohol. By avoiding the cause, it is not difficult to avoid the results.

In the stomach and intestines poisons are often formed that are just as real as alcohol and chloroform. By taking into the stomach more food than it is able to handle, or by badly combining foods, or by eating titbits merely to tickle the palate, fermentation, or decay, takes place, and one of the products of fermentation is alcohol. Take canned fruit, for instance, and expose it to the air for a little time in a warm place. A change occurs, alcohol is formed, the fruit has a sharp taste. Take enough of it, and you would become intoxicated. Bad combinations, such as milk and sugar, fruit and vegetables, cause fermentation in the stomach, and the forming of alcohol and other poisons. Too much food, even of proper quality, by delaying digestion, produces the same effect. Lack of exercise in the open air also produces a weakened condition of the digestive organs, so favoring fermentation. Poisons thus formed in the alimentary canal are absorbed and carried by the blood to the brain, and have the same effect upon the person that alcohol had in the case of Nadab and Abihu, or chloroform on the patient under its influence. The difference between the sacred and the common can not be discerned, and resolutions are made only to be broken.

This subject will be considered further in future articles. The point to be emphasized is that the Lord is now pouring out his Spirit upon all flesh. But the richest blessings are not discerned by the world at large, because they are in a state of spiritual stupor, owing to wrong habits of life.

HEALTH OF SOUL AND BODY HERE BELOW.

BY DAVID PAULSON, M. D.

MARVELOUS results were seen during the outpouring of the early rain. The very shadow of the apostles, or, in other words, the personal influence that these disciples carried with them, fanned into life such a spirit of co-operation in the hearts of the poor sufferers that God was enabled to do wonderful things for them. "For when we are linked in divine connection with Christ, the current of life-giving energy flows in rich streams from us to the people." ("The Desire of Ages," p. 825.)

We are now in the time of the latter rain, and it is to be more abundant than was the early rain, but it comes first to us as a spirit of truth, teaching us the principles that we must accept in order to have both spiritual and physical salvation. When we receive these, the Holy Spirit then becomes the Comforter to us; for as the truths in reference to right living are accepted in joy and faith, they are leaves from the tree of life, and the individual accepting them will constantly be receiving a new endowment of physical and moral power. ("The Desire of Ages," p. 827.) Instead of mourning because of the dearth of the Holy Spirit, let God's people "search for their idols and cast them out. Let them cut away from every unhealthful indulgence in eating and drinking. Let them bring their daily practise into harmony with nature's law. By doing as well as believing, an atmosphere will be created about the soul that will be a savor of life unto life." (H. L., par. 1235, third edition.)

Christ is to take full possession of the soul temple, for he "is sitting for his portrait in every disciple, and where Christ dwells, disease must flee." (Ibid., par. 824.) Christ was health and strength in himself, and when sufferers were in his immediate presence, disease was always rebuked. (Mrs. E. G. White, in *Youth's Instructor*, Dec. 29, 1898.)

Such an individual is being lifted above even the laws of heredity, for we are told in Jeremiah 31 that the people who have God's law written fully in their hearts shall never need to have this proverb used in regard to them, "The fathers have eaten sour grapes, and the children's teeth are set on edge." But, readers, remember, all this grace is imparted for service, so that we, like the children of Israel, may be enabled to bear the divine credentials even in our bodies.

We are not to attempt to work the Holy Spirit as Simon desired to do, but we are to allow it to work and use us. It is not our part to sit down and pray three times to have this or that inconvenience removed from our bodies; it is for us to submit ourselves under the mighty hand of God, so that in due time he may raise us up. We are continually to be willing to say, "Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me" (2 Cor. 12:9), provided that God has not yet shown us that some of these are directly due to some darling indulgence that we are still clinging to, as Rachel did to her father's gods.

DISEASE AMONG CATTLE.

THE following paragraphs are taken from an article by D. H. Bergey, M. D., in the *Bulletin of the American Public Health Association*:—

"In a young ladies' boarding-school twelve girls presented symptoms of tuberculosis, and five of them died. Since all of these girls had healthy parents, and especially since all of them showed well-marked intestinal tuberculosis, the food was suspected. It was then found that the cow that had for years supplied this school with milk, was tubercular, and the autopsy showed that not only her viscera but the udder was badly affected. Several children of a forester in Thurgau, who had been raised at the breast, and when weaned were placed on the milk of a cow, developed tuberculosis. The cow was killed, and was found to be tubercular.

"Rübner says that it has been demonstrated that the tuberculosis of animals can be communicated to human beings, and that the meat of the advanced cases of tuberculosis contains bacilli. He says further, 'It is to be remembered that in boiling large pieces of meat, the interior is not always sufficiently heated to become innocuous.'

"Dr. Woodhead also experimented in roasting and boiling meat smeared with tubercular matter. He found that rolls of such meat of over three or four pounds in weight were not sterilized by the ordinary methods of cooking. He also experimented with tubercular milk heated to 176° for ten minutes, and found that guinea-pigs fed on such milk became tubercular. As the result of his experiments, Dr. Martin was especially impressed with the danger of infecting the entire carcass of an animal in removing the diseased organs from it."

Disease among cattle is increasing at an alarming rate. Milk is never safe to use until sterilized, and even then, while it no longer contains the living germ of tuberculosis it may contain harmful organic poisons.

Conformity to a perfectly natural diet removes all danger from these sources, and also relieves the conscience of a load of guilt, for it is inconceivable that any person of heart can be party to the wholesale slaughter of innocent fellow beings without suffering some pangs of remorse.

"THE time for the Christian to exercise faith is when he feels most destitute of the spirit."

SEASONABLE HINTS.

BY M. E. OLSEN.

A Cool Room for Prayer-Meetings.—A number of prayer and missionary meetings are held at private houses at this season of the year. A mistake most likely to be made on these occasions is to overheat the room. Visitors do not feel like complaining, and the hostess is afraid she will not get it warm enough to suit them; so the heat is sometimes stifling, especially for persons who are unfortunate enough to sit near the stove. Then, when the meeting is over, the people go out into an atmosphere perhaps several degrees below zero. They are warm and perspiring, the pores of the skin are all open, and the system is in a relaxed, enervated condition. The sudden shock is too much for any except the strongest and hardiest, and the result is a cold, an attack of pneumonia, or the grippe, which is so common nowadays. It is better to have the room a little too cool than too warm, for in the former case the guests can put on their wraps. A good plan is to hang a thermometer in some convenient place, and not let the temperature go above 68°.

The Ventilation of Churches.—Fresh air is easier to heat than foul air; therefore, it is in the interests of economy to ventilate the church thoroughly. If the building is small, and has no special appliances for ventilation, instruct the brother who has charge of it to open the door and the windows on both sides, and give the place a thorough airing each Sabbath morning before he builds the fire. If the church is provided with a ventilating shaft, it is a good thing to examine it once in a while to see if it is in working order. If there is not a good current of air in the shaft, make one by introducing a lighted lamp. The lamp warming the air in the shaft causes this air to rise rapidly, and a current is formed by which a continuous stream of foul air is taken from the room.

Cold Feet.—The remedy for cold feet is not warming them by the stove or over the register, but quickening the circulation and building up the life processes in those parts. It is the fires in your own body that want stirring up, and not the fire in the stove. Go out of doors and take a vigorous run of half a mile or more. If that does not warm you, take off your stockings, and plunge your feet for a moment into cold water, then dry thoroughly with a coarse towel and rub until red and glowing. Put on clean stockings and warm shoes. If the circulation is so poor that it will not respond to this treatment, dip

the feet alternately into hot and cold water five or six times, ending with the cold water, and dry and rub as before. Holding the feet for a few moments in cold water each morning until they are numb, then quickly drying and rubbing, has cured many cases of cold feet. It is also highly important to change the stockings frequently, as the wool loses its warmth when soiled by perspiration. The plan followed by some is to have two pairs in use, wearing them alternately a day at a time, and thoroughly airing and drying one while the other is being worn.

THE DIVINE HARMONY OF TRUTH.

I. With Reference to the Disuse of Alcohol and Other Drugs in the Treatment of Fever.

BY DAVID PAULSON, M. D.

It is gratifying to know that there is not a principle that God has given his people during the last thirty-five years on the subject of health in its various bearings but has now been vindicated by scientific research and experiment. Our brethren who started this movement years ago had to take their stand on some of these principles in much the same way that they took their stand in reference to this government's becoming a persecuting power. In both cases the evidence was not apparent. When the Lord speaks in regard to a certain truth, he sometimes gives the reasons for it, at other times he does not; but where the reasons are not given, it means that we are to go to work to find out the how and the why with all diligence, for even "the secret of the Lord is with them that fear him."

The statement of the truth, however, gives us a clew to the direction in which our researches must be made, so that while other investigators will be working toward every point of the compass, as it were, we may spend all our time in studying in the right direction. God's statement to us is the same as a guidepost at a crossroads: it tells which road to take, but lays upon us the responsibility of traveling upon that road in order to get to our destination. The object of this article is to show how fully science has vindicated the statement, which is yet disputed by many, that alcohol and drugs are harmful in fever.

When God says that overeating and errors in diet hinder the work of the Holy Spirit upon our minds and hearts, it is necessary for him to give us more of the truth in detail, for we can never grasp or comprehend the Holy Spirit by human sense or experiment-

So we are plainly told that God speaks to us through the same avenues that we use in conveying truth to one another, and whatever weakens the brain nerves results in a deadening of the sensibilities of the mind. (H. L., par. 823.)

When the Testimonies say that alcohol adds fuel to the fire of fever (H. L., par. 519), it is not necessary that they should go on and designate how and why; for we can study in the laboratory the properties of alcohol, and observe its effect by noting in a careful way its influence on the patient. Having found out in what direction the truth lies, it is only necessary to study thoroughly what nature is trying to do in fever, and then we learn how alcohol adds fuel to the flame.

The symptoms that we see in fever are simply an effort of nature to overcome the poisons with which the system is charged (H. L., par. 906). This statement is confirmed by the best medical talent of to-day. We quote from Dr. Eeckles in a recent editorial in the *Medical and Surgical Bulletin*, a leading medical journal published in New York, as follows: "Many symptoms in disease are beneficial to the patient. They are nature's efforts to shake off or prevent its continuance. Fever, absence of appetite, thirst, and diarrhea are probably, in the majority of ailments in which they appear, distinctly beneficial."

Let us analyze the symptoms of fever a little more in detail. Nature makes the patient thirsty, so that he will drink more water, and thus enable his kidneys to carry off more poison. The secretion of the kidneys of a fever patient, if injected into the veins of a rabbit, will kill it much sooner and with less quantity than it would if taken from the same person in health. Nature takes away the patient's appetite, for while it requires little effort on the part of the system to take care of the water, it does require an effort to receive and care for food; and if we could look into the stomach of a fever patient, we should find it as dry as his mouth. There is no gastric juice to digest the food eaten, so it decays, and thus adds to the patient's trouble.

The reader will understand why the fever patient craves fruit rather than other food, for it is almost as easily digested as water. While fruit contains a certain amount of nourishment, it also contains a great deal of liquid, and it possesses properties that enable it to destroy the germs that are present in the stomach in abundance in such cases, which is made evident by the coated tongue and foul breath. This emphasizes the statement made in "Healthful Living" (par. 350), that good, ripe, undecayed fruit is *beneficial to health*.

Nature quickens the heart's action so as to make the blood circulate faster, that it may be brought oftener through the kidneys and lungs, and to the skin, to unload its burden of poisons. The patient breathes faster for the same reason. Nature takes away his strength so that he shall not continue to move about, and thus tend to tear down tissue when he is not in condition to build it up again.

Now a word about the rise of temperature, which is only another symptom. Leading scientists have shown within the past few years that a high temperature is decidedly beneficial, and the degree of intensity, the same as the intensity of thirst, only shows how overwhelming are the causes at work. To smother these danger-signals arbitrarily would be even greater folly than to take the hands off the clock so that we might have more time during the working day. From an address by Dr. Hare, a professor in Jefferson Medical College, Philadelphia, and author of several of the best text-books on disease, we quote as follows (*Modern Medicine*, August, 1896):—

"The newer evidence produced in recent years by bacteriological and other research shows that fever is not an unmitigated evil, and that when we reduce fever by the use of drugs, we deprive the body of a therapeutic measure devised by nature for the protection of the individual. . . . Clinically, the mortality of infectious disease has been higher under this method of treatment [reducing temperature by drugs] than when antipyretic drugs were unknown. The death-rate in typhoid fever, for example, is twenty-five per cent., while in cases treated by the cold bath it is from one to five per cent., as a rule. The natural thought is that if reduction of fever is harmful when obtained by drugs, it is also harmful when obtained by cold baths, but clinical results prove the contrary. I have long felt that the cold bath did more than to abstract heat, and I venture to advance the idea that it also permits the tissues to destroy the poison of the disease by oxidation or allied processes. . . . The cold bath also stimulates glandular activity and leucocytosis, improves the tone of the nervous system and of the circulation, increases vital activity everywhere; and it also increases the urinary flow and the quantity of solids in the urine. The cold bath, therefore, has a physiological action far more important than the withdrawal of heat; it really puts the system in the best condition to resist disease. My views may therefore be summed up as follows:—

"1. Moderate fever has been proved to be in itself harmless.

"2. Moderate fever has a useful function to perform in the body in the presence of an infection.

"3. Cold baths do good, not by the mere abstraction of heat alone, but by increasing metabolism and the rapidity of all vital processes.

"4. The use of fever-reducing drugs is contraindicated in all infectious diseases."

Alcohol itself being a poison, it not only paralyzes the system so that it can not hang out its danger-signals in fever, but adds to the real difficulty, and lessens the patient's chances of life. Rational treatment, not merely cold treatment, but hot treatment where it is indicated, removes these symptoms, not arbitrarily, but by removing the cause, which is always God's method of dealing with men both spiritually and physically.

THOUGHTS ON DRESS.

BY A. W. HERR, M. D.

DRESS should be an outward sign of an inward righteousness. When Adam and Eve came fresh from the hand of the Creator, they were innocent, and all was beautiful and pure within, so that God could consistently clothe them in garments of light. But when they lost their purity and innocence, they also lost their garments of light. Immediately there was a change of garment in accordance with their change of character.

Christ wore a seamless robe in marked contrast to Joseph, who had a coat of "many pieces" provided for him by a too indulgent and unwise father, and it served to arouse the bitter enmity and jealousy of his brethren.

Costly and elaborate styles of dress foster the haughtiness and pride of the human heart. Sister White has said, "Fashion rules the world; and she is a tyrannical mistress, often compelling her devotees to submit to the greatest inconveniences and discomfort. She taxes without reason, and collects without mercy; she has a fascinating power, and stands ready to criticize and ridicule all who do not follow in her wake."

Simplicity in dress agrees with a meek and quiet spirit. "Outside appearances are an index to the heart. Simplicity of apparel always makes a sensible woman appear to the best advantage." It is a mark of righteousness. Indeed, the simplicity of a white robe represents the righteousness of Christ, and if the precious hours spent in adorning the dress were given

to searching the heart, many would obtain the seamless (complete) robe of Christ's own righteousness, woven in the loom of heaven.

THE MINISTRY OF LIFE.¹

BY W. W. PRESCOTT.

THE gospel is the ministry of life. The work of the gospel minister is to impart life to people. This he can not do in his own strength, for he has no life in himself; but his sufficiency is wholly of God. On this read carefully 2 Cor. 3: 5, 6.

Every one who accepts Christ is called to the ministry of life. He is not simply to *talk* about life or enter into an argument about it, but to *minister* it. The transaction is just as real as if you should take me down to the dining-room, and give me literal food to eat.

The whole difficulty with the world to-day lies in its lack of life. People suffer because they are alienated from the life of God. The gospel supplies this lack. Christ came that the world might have life, and have it more abundantly.

People come to our sanitariums in quest of life. In your bath-rooms you are ministering life to them. When Christ was upon earth, he was constantly ministering life to the multitudes. The work given him to do is given to every servant of his.

This is beautifully illustrated in Acts 13: 46, 47, where Paul and Barnabas applied to themselves and the work God was doing through them the prophecy concerning Christ in Isaiah 42. It is the privilege of every follower of Christ to know that God has set him for a light to the Gentiles.

Religion is not to die by, but to live by. We do not get it in order to die, but in order to live. Christ came into the world to destroy death. The gospel is not a theory, nor a subject for theological mangling. It is life, reality, put up in tangible form.

There is life in pure, fresh air; breathe it. There is life in good, wholesome food; eat it. There is life in pure water; drink it. Bad air, bad food, bad water, are to be avoided; there is death in them.

Let me leave with you, in closing, the thought that you can not minister life until you have first received it yourself. You may talk about Christ, but you can not actually give him to people as I would hand this book to you, unless you have first received him yourself.

¹ Abstract of a talk given before the Sanitarium helpers.

THE HOME.

ENTERTAINING THE MINISTER.

BY M. E. OLSEN.

ONE of the most beautiful and sacred of all privileges is that of entertaining God's chosen ambassadors. The act is also fraught with solemn responsibility. The minister has to do with matters of eternal interest, and the success of his work is to a large extent dependent upon the kind of care he receives at the hands of his host and hostess. An improperly cooked breakfast may throw a cloud over his mind at the critical hour, and unfit him to give with power the message he has received of God. As a consequence, sinners who might have been deeply impressed go unconverted, backslidden church-members remain cold and indifferent, and souls are eternally lost.

A good way to learn how to treat a man is to put one's self in his place. Let us at the outset try to put ourselves in the place of the minister. First, he is a large part of the time away from home. This alone is sufficient reason why special pains should be taken to provide for his comfort. Most people travel only occasionally, and can easily put up with a few inconveniences, which are more than compensated for by the comforts that await them at their homes.

Secondly, the minister's labors are of a peculiarly taxing kind. He must watch for souls as one who must give account. He stands between the living and the dead, bearing to mankind a message from the courts of heaven which is final and without appeal. He carries on his heart the burden of all the churches and companies of believers that he has been instrumental in God's hands of raising up. If faithful to his calling, he is incessant in his prayers, watchings, and exhortations. Such work makes heavy inroads upon the vitality, and one engaged in it must be supplied with wholesome food and a sufficiency of restful sleep, if he is to keep from breaking down under the strain.

A third reason why the minister is entitled to special care as a guest is that his general condition of health, owing largely to excess of mental labor without a corresponding amount of physical exercise, may be somewhat delicate. The irregularity in eating, working, and sleeping, incident to travel, is also detrimental to his health.

These are a few of the reasons why it is right and

proper to give particular attention to the needs of our ministers when they come to visit us at our homes.

Let us now consider what are the comforts and conveniences to which they are entitled. Briefly summed up, they are these: The minister should have a comfortable place to sleep, wholesome food to eat, and should not be subjected to unnecessary interruptions. If a man eats well and sleeps well, he is pretty sure to work well.

THE MINISTER'S ROOM.

Where shall the minister sleep?—In the best room in the house. Where would you put the Master if he should come under your roof? The minister is his representative. If you are so unfortunate as to have the old-fashioned spare room with the traditional spare bed, do not on any account put the minister in it if you value his life. The spare bedroom, fortunately now going out of use, is best described in Isaiah's prophecy concerning Babylon: "It is never inhabited, neither is it dwelt in from generation to generation, but it is filled with doleful creatures;" and the guest awaking in the morning after spending a night in such a room is the most doleful of all.

The minister's bedroom should be light and sunny, comfortably warmed, and plainly but neatly furnished. Be sure that it is fresh and clean before you bid your guest enter. Poverty is no excuse for dirt. Better have the walls and floor entirely bare and scarcely any furniture, with cleanliness, than have an expensive carpet, elaborate ornaments and pictures, trying in vain to hide dust and dirt. The room should be heated, so that its inmate may comfortably engage in writing, studying, prayer, or meditation, as he may wish. The key of this room should be given to the minister, and the door should never be opened by any one without knocking. Quiet and uninterrupted hours for devotion will be of great benefit to the worn servant of God, and will enable him to do so much better work in the pulpit.

A good lamp, if gas or electricity is not used, is another necessary adjunct. A medium-sized table, where he can spread out his books and writing material, some comfortable chairs, a mirror, and a wash-stand will complete the list of necessary furniture, with the exception of the bed, which will be spoken of later. The wash-stand is a very necessary article of furniture, and should not be omitted on any account. If you have not such a piece of furniture to spare, make one out of a box, and see that it is provided with a wash-bowl and an abundant supply

of fresh water and towels. It is very probable that the minister is in the habit of taking a cold sponge bath every morning, and how can he do it acceptably with only a few drops of water and one little towel?

THE MINISTER'S BED.

The most important thing in the room is the bed. The first essential of a good bed is absolute cleanliness. This includes blankets, comfortables, and sheets, as well as the bedstead. Some do not care for sheets in the winter, while others find blankets irritating to the skin, and desire to use sheets at all seasons. Do not be at all afraid to consult the tastes of your guest in this and other things; he will be pleased to inform you. For purposes of warmth, the blanket is far superior to the comfortable, and can be kept clean much more easily.

Besides being clean, the bed should be perfectly dry and warm. A cold, damp bed has cut short many valuable lives. Sooner than get into one, the guest, if he is wise, will walk the floor all night. If the bed has been standing for some time and there is the least dampness or musty odor about it, take vigorous measures thoroughly to cleanse and renovate it. Hang all the bedding out on the line, and let it remain there in the fresh air and sun all day. Give it a thorough shaking to remove the dust; then hang on chairs in a well-ventilated room with a bright fire until thoroughly warmed. Next take the mattress and put it in a dry place where the sun can shine upon it. Follow with a vigorous pounding to remove the dust, and then put it also into a warm room and keep it there until thoroughly dry. Next go over the bed with hot water and soap-suds, and if you have the least suspicion of vermin, follow with a liberal application of gasoline. After the bed is thus thoroughly dried and cleaned, return the mattress and bedding.

It is taken for granted that the bed is provided with a mattress; if it has simply a tick filled with straw, get straw that is fresh and perfectly dry, and refill the tick. If it is a feather-bed, by all means get rid of it as soon as possible. Feathers are good to line the nests of Arctic fowl and protect the naked birdlings from the cold air of those northerly regions, but they were never intended for man's use. The minister, if well educated in health principles, would as soon sleep on the slats of the bed as bury himself in a pile of feathers only to rise in the morning languid and unrefreshed.

It is very probable that some readers of GOSPEL OF HEALTH who would enjoy the privilege of having the minister stop with them, do not have such accommodations to offer as are here described. In such a case we say, Do the best you can. Study the matter carefully, and see if you can not by a little work bring about practically such conditions as are here outlined; for they are really necessary to the health and continued usefulness of the minister. We say again, never on any occasion send your guest into a cold room at this season of the year, to occupy a cold, damp bed. You might just as well send him out of doors to lie in a snow-bank. One would be about as cruel as the other.

The Shunammite woman was so glad to entertain the prophet Elisha that she had an addition made to her house in order to give him a room all by himself. Perhaps some of our readers can do this. Then when a minister is not stopping with you, the same room could be occupied by one of the Lord's needy children; some poor man, perhaps, who is out of work and needs a home for a few days, or some orphan child whom the Lord has impressed you to take in. Such a room would be a blessing to the entire family. It would have an educating effect on the children. They would see that their parents were really in earnest in doing the Lord's work.

In our next article we will discuss the subject of proper food for the minister.

HOUSEHOLD HINTS.

SOAP is a good disinfectant. Germs do not thrive where it is used freely.

All cooking utensils should be kept perfectly clean, and in closed cupboards or drawers, instead of under the sink or hanging in the kitchen exposed to dust and steam.

Dish-towels and -cloths should be thoroughly scalded after being used, and hung up to dry. A foul-smelling dish-cloth is a disgrace to the kitchen. Better pick it up with the tongs, and put it in the fire.

As hot water and soap very soon soften the hairs of hair-brushes, and rubbing completes their destruction, use soda dissolved in cold water instead. Do not set the brushes near the fire or in the sun to dry, but after shaking them well, set them on the point of the handle in a shady place.

SCHOOL OF HEALTH

PRACTICAL HYDROTHERAPY.

THE FOMENTATION.

THE virtue of a fomentation lies in its heat and moisture, which stimulate the circulation and relieve

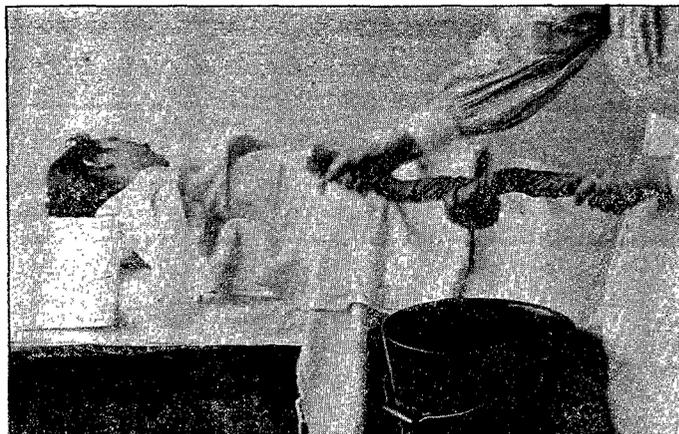


FIG. 1.—METHOD OF WRINGING A FOMENTATION.

the engorged tissues of stagnant blood, thus taking off the pressure from the nerves, and calling a stream of blood rich with oxygen to refresh and revive the injured tissues and to help them contend with germs and other morbid matter which is threatening their destruction.

The uses of the fomentation are very numerous. It is indicated wherever there is local pain without excessive heat or acute inflammation. Local congestions, neuralgia, toothache, pleurisy, pleurodynia, and most local pains vanish beneath its potent influence as if by magic.

For indigestion, colic, suppression of urine, constipation, torpid liver, dysmenorrhea, and rheumatic pains it is a remedy of great power, and is used with almost uniform success. In the relief of sick-headache by applications to the head and neck and stomach, its efficiency is unrivaled. The fomentation is also extremely useful in cases of great loss of blood, in which fatal syncope may be prevented by making hot applications to the head, and so encouraging the circulation of blood in the brain.

The fomentations should be applied as hot as they can be borne. The skin should be protected by placing one or more thicknesses of dry flannel between

it and the fomentation; and to retain the heat, a dry flannel, rubber, or oilcloth should be placed over the fomentation. The treatment may be continued from ten minutes to half an hour, or longer in special cases.

Alternate hot and cold applications are frequently more efficient than the continuous fomentation. The hot applications should generally be followed by a cool or tepid compress for four or five minutes, or the part should be rubbed with the hand dipped in cool water until the redness produced by the fomentation in part disappears. The parts should be covered by dry, warm flannels after the removal of the fomentation, and so protected from the air. By this means the good effect of the application may be prolonged.

Hot applications to the head or spine for some time without intermission will often occasion faintness; hence a cooler application should be made after the use of hot cloths for fifteen or twenty minutes. There are several different ways of preparing a fomentation, which may be variously adopted according to circumstances. Whatever method is used, the cloths should be hot, not merely warm, and wrung as dry as possible from the water. Nothing is more disagreeable to a patient than a heavy fomentation dripping with lukewarm water. The water from which it is wrung must not only be heated

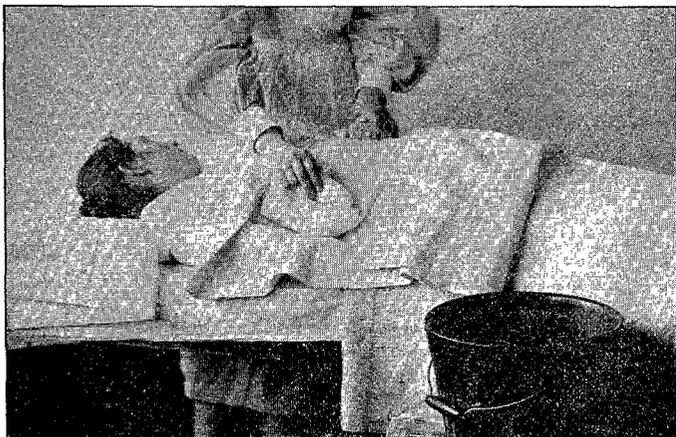


FIG. 2.—PLACING THE FOMENTATION ON THE PATIENT.

once, but kept at a boiling heat. A small oil-stove may be utilized for this purpose in the patient's room, and thus save many steps.

The fomentation cloth should consist of several thicknesses of flannel. A quarter of a woolen bed blanket or two yards of flannel of loose texture serves the purpose well. Made of this size, the cloth may

be dipped into the boiling hot water in a pail or other vessel, by seizing each end and holding it so as to keep it dry for a sufficient length at the ends to wring it out without burning the hands. If the cloth used is not large enough to wring in this way, it may be folded to the proper size, held by the corner, and dipped into the hot water, then placed lengthwise of the middle of a dry towel, and wrung dry by twisting the ends of the towel. Or the cloths may be wrung through a clothes-wringer.

The cloths may also be wrung from cold water, and heated in a steamer or in the oven, or they may be placed between papers on the top of the stove. The paper prevents the cloth from becoming soiled, the water protects the paper from burning, and the

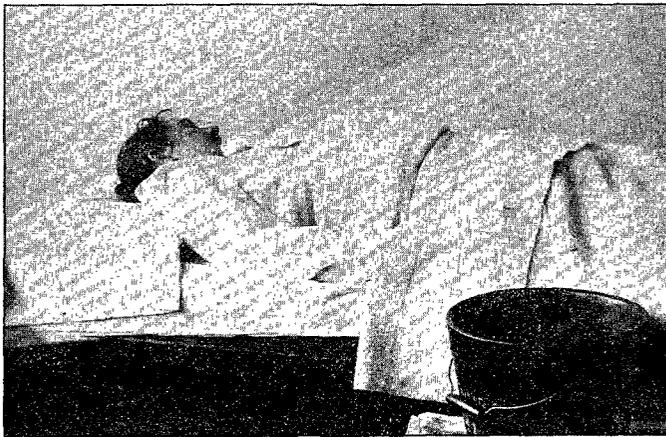


FIG. 3.— THE FOMENTATION COVERED.

steam generated quickly heats the cloth to boiling heat. There should, if possible, be two cloths, as the application can thus be made continuous, one being heated in time to take the place of the other as soon as it becomes cool. For a long fomentation, the heat may be made continuous by applying a bag of hot meal, salt, or sand, a hot brick, or a bottle of hot water, over the moist flannel. Rubber bags, made short and broad for the stomach, and long and narrow for the spine, are excellent for this purpose; but hot griddles wrapped in paper, hot plates, hot flat-irons, etc. may be utilized in the absence of more convenient means.

When an intense effect is desired through the application of fomentations, the ordinary effects may be increased by the addition of mustard to the water in which the flannels are wet. Turpentine is also used. The usual plan is to wring out the cloths and sprinkle on a few drops of turpentine just before applying to the skin.

The patient should be prepared for the treatment by removing the clothing from the part to be treated, and placing underneath him a piece of oilcloth or heavy paper, so as to avoid wetting the bed. An extra blanket or a piece of flannel may then be laid across the paper or oilcloth and brought up over the patient, thus forming a cover for the fomentations. Another method, illustrated in the accompanying cut, is to lay the blanket over the patient first, and put the fomentations on the outside of a thickness of dry blanket. If the room is cool, the bedclothes may be brought up over all, and tucked in well at the shoulders. The fomentation should be changed every five or ten minutes, as it cools, and may be repeated from three to ten times or more as the case may demand. In colic, inflammation of the bowels, sprains, dislocations, severe bruises, etc., it is often necessary to keep up the fomentation for several hours at a time.

The cloths should be wrung dry and should be decidedly hot; yet they should not be so hot as to blister the patient. This is a very important point in the case of infants, and also of those who are paralyzed, helpless, or insane. Attention should be given to the feet to see that they are thoroughly warm before beginning the fomentations, and the head should be kept cool. Neglect of these precautions has often neutralized all the good that might have come from the treatment.

UNFERMENTED BREADS.

BY LAURETTA KRESS, M. D.

BREAD has been aptly called the staff of life. Properly made of flour containing all the nutriment of the wheat, it will sustain life indefinitely, and keep the person in health. It is highly proper, therefore, in studying the preparation of foods, that we should begin with a consideration of the different forms of bread. In this article we shall treat of unfermented bread.

By unfermented bread we mean that which is made light without the use of yeast or chemicals of any kind. It is called aerated bread because it is made light by means of air alone. This is the earliest form of bread known in history or Bible times. The grain was broken fine by being pounded or crushed between stones. It was then mixed with water, thoroughly

kneaded and baked, sometimes on hot stones or thinly spread over some earthen vessel filled with hot coals. Unleavened bread is used largely in European countries, and in some it is the only form of bread used. In Sweden unleavened bread is made from rye flour mixed with water, and baked in thin cakes about the size of our dinner-plate. Norwegians use the same ingredients, but roll the dough into cakes of larger circumference and as thin as possible. Our near neighbors, the Mexicans, subsist chiefly upon an unleavened bread made of meal and water and baked upon hot plates or stones.

Unfermented breads must ever rank highest in nutritive value because no part of the nutrition of the grain is destroyed in the process of making. By consulting a table of food elements, we find that wheat has a total nutritive value of eighty-eight per cent., and that raised bread made of whole-wheat flour has a total nutritive value of eighty-one per cent. The loss is occasioned by the process of fermentation, which is a form of decomposition. When a fermenting substance is added to a thin solution of flour and water containing sugar, the sugar decomposes, and alcohol and carbonic acid gas are formed. By this process of fermentation the sugar originally contained in the grain and that which is formed from the starch are destroyed, causing the bread to lose much of its sweetness and nutritive value.

There are two forms of unfermented bread,—batter bread and dough bread. Of these the dough breads are the most wholesome because of their manner of preparation. For the batter breads, milk and eggs are usually used. These are both animal products, and are liable to be more or less infected with disease-germs. If eggs are used, they should be absolutely fresh. But the eggs commonly used at this season of the year are stored or packed eggs, and are often months old. The batter breads are liable to be insufficiently baked, which makes them difficult of digestion, and so wastes the vital force. This form of bread may be made, however, without milk or eggs. Water alone may be used, or a milk made from nuts. It is well to experiment with different materials, so as not to be dependent upon any one thing.

In preparing to make these breads, have all the material ready, the oven sufficiently heated, the irons warmed, the flour sifted. The success of the bread depends much upon the manner of putting the materials together and the amount of air incorporated. The work must be done quickly. The process of making and putting in the oven should not occupy

over five minutes. If there is delay in heating the oven or in finding some required article, the air escapes from the batter, the bread becomes heavy, and the labor is lost. Have all materials cold. Have the liquid used ice-cold if possible. Keep the materials in as cold a place as you can find, until ready to use them. The bread is then made light by the expansion of the air when heated in the oven.

Practise alone will make one perfect in the work; it alone can give the necessary dexterity to produce light and wholesome unfermented bread.

RECIPES FOR UNLEAVENED BREADS.

Milk Graham Puffs.—One-third cup of cream and two-thirds cup of milk, into which drop one-fourth teaspoonful of salt and one egg. Beat milk with batter-whip until foamy, and continuing to beat, gradually introduce one and one-half cups of graham flour and one-half cup of white flour mixed thoroughly. Add until the batter is of sufficient stiffness to pile up a little in the crock as it flows from the batter-whip, yet not too stiff to flow freely. Beat until full of air, as evidenced by numerous bubbles rising and breaking on the surface. Then pour into gem-irons that have been previously warmed. Fill each cup brimming full, and bake for fifty minutes or until dry inside and with a good crust on the bottom and top.

Currant puffs may be made in the same way, with the addition of one-half cup of currants rubbed in flour.

Plain Graham Gems.—(Try batter of varying stiffness; also try milk in place of water.) One cup of cold water, into which drop one-fourth teaspoonful of salt. Beat thoroughly into this sufficient graham flour to make a rather stiff batter; pour into hissing hot irons, and place immediately in the oven. Bake for forty minutes or until a good crust is formed. The gems may seem somewhat sticky when done. To avoid this be careful that the oven is not too hot.

Try the same with the addition of crushed nuts, which add to the richness and flavor.

Pop Overs.—Beat the yolk of one egg with one-half cup of milk and a scant cupful of flour, introducing the flour very slowly. When reduced to a perfectly smooth batter, add one-half cup of milk gradually, beating well until the whole is perfectly smooth and the batter is about the consistency of cream. Beat the white of the egg stiff, and chop it into the batter; bake the same as puffs.

Cream Graham Rolls.—Measure into a crock two cups of white flour, one cup of graham flour, and one-third teaspoonful of salt. Mix thoroughly. Dust the molding-board with a portion of the flour from the crock. Add two or three spoonfuls of cold cream to the flour in the crock, and stir lightly over the surface, forming little fragments of dough, and lay these aside on the molding-board. Pour in two or three more spoonfuls of cream, and proceed as before. Repeat the operation until the flour is all taken from the crock. About three fourths of a cup of cream will be required.

The object in thus making the dough is to get it of the right stiffness from the first, and as the fragments are gathered together for kneading, to incorporate as much air as possible. The dough should be of such stiffness that it will not cling to the fingers, and should be kneaded until it will snap when a fragment is pulled off. Thus made, it may be formed into biscuits, rolls, sticks, or crisps, as desired. The biscuits should be made rather small, with a large hole in the center to insure thorough baking. Crisps should be rolled as thin as brown paper, cut into three-inch squares, thoroughly pricked, and baked until slightly brown.

A wire grate is best for baking these breads, as the heat is allowed to pass freely to the top. In baking, take care not to scorch the rolls. Turn them several times during baking, if necessary. The biscuits and rolls will require fully forty-five minutes to bake.

These breads are of great value for their simplicity, it being possible to make them under a greater variety of circumstances than any other breads. With flour and water only, it is possible to make sticks and crisps that will be perfectly wholesome and very acceptable to a hungry person. As with batter breads the materials and utensils should be as cold as possible.

Nut cream may be used in place of cream or milk. Crushed nuts of any variety may be added, and will impart an agreeable flavor.

Egg Sticks.—Into one cup of flour beat the yolks of two eggs. Using this for moistening, proceed as for graham rolls.

OUR WORKERS.

STUDIES FOR THE READING CIRCLES.

WE suggest the following articles for use in the reading circles during the month :—

1. "The Spirit Poured Out upon All Flesh." Sol-
emn, soul-stirring truths are brought out in this article. Let it be studied with prayer and heart searching. Notice especially the verses quoted at the beginning. How rich and full are the divine promises! how perfectly adapted to meet every want that man can have!

Study in connection with this article paragraphs 146, 149, 150, 151, 153, 155, in "Healthful Living." Apply every one of these truths to your own daily life. The reading circle should never hold a meeting from which the members do not go home resolved to take advanced steps for themselves, and make new efforts to give the truth to others.

2. "The Divine Harmony of Truth." This is the first of a series of articles that will merit careful study. The author, Dr. David Paulson, has devoted years of study to the subject, and these articles, which will appear monthly in the journal, will prove an indispensable aid in the proper study of the book, "Healthful Living."

Notice carefully the clear, pointed description of the symptoms present in fever, and the reasons for the same. How evident it is that God's healing power is continually at work in the body, and it only requires man's intelligent co-operation to effect, in a large number of cases, a complete cure.

Study in connection with the references given, other passages in "Healthful Living" bearing on the cause and treatment of fevers. Review Dr. Rand's article on this subject in the August number of GOSPEL OF HEALTH.

3. "Unfermented Breads." Christ said, "I am the bread of life." Eating is a sacred thing; so also is the preparation of food. The heart should on all such occasions be uplifted to God in thanksgiving for the supplies of good food so graciously furnished. Dr. Waggoner has given the Sanitarium family some studies on Isa. 1: 2, 3, that have thrown a new light on the subject of eating. Dumb animals recognize their masters by coming to them for food, and submitting themselves to their direction. But men ignore their master, God, in eating and in almost all other things.

To clean a porcelain kettle, fill it half full of hot water, and put in a tablespoonful of powdered borax; let this boil. If this does not remove all the stains, scour the kettle with a cloth smeared with soap and borax.

The whole subject of true worship of God is wrapped up in a proper recognition of him as the provider of our daily bread.

Study carefully the reasons given why unfermented bread is superior to fermented. Note that at the celebration of the Passover, which called for special purity of person and premises, nothing but the unfermented bread was permitted.

The children of Israel were fed for forty years on unfermented bread made of manna. The angel prepared unleavened bread for the prophet Elijah, which sustained him forty days.

4. "The Ministry of Life" and "Health of Soul and Body Here Below." These two articles go well together. They speak of practical things. The members of the circle may well make the question a personal one, "Am I now a minister of life to my friends and neighbors?" It is a blessed thought that if you have not been, you can begin at once to be one. Let Christ take full possession of your body and mind, and he will cause to flow forth from you living streams that will refresh and enliven all who come near you.

AT THE SANITARIUM.

OUR family of patients is rapidly increasing. Most people, even if sick, like to spend the holidays at home, but as soon as the festivities are over, they hasten to a place where they can be helped. We have a very cheerful company of guests. One would not think at first sight that they were patients at all, so quickly do they regain strength and spirit under the treatment given and the pleasant surroundings.

The spirit of inquiry and investigation is quite marked. It is a common thing to see patients gathered in little groups in the spacious parlor, gravely discussing this or that health principle. Sometimes they corral one of the call-boys or a passing nurse, and besiege him with questions. The doctors are so busy with their professional duties that the patients are seldom able to get hold of them on these occasions, but sometimes they do catch one, and hold him almost by sheer force until he has answered their questions.

The question box keeps so full that the doctor has about despaired of ever getting to the bottom of it in his weekly lectures. Especial interest is shown in the

food products. It would surprise most of our readers to see how conscientiously many of the patients follow out their diet prescriptions, and how eager they are to get hold of the principles themselves so they can carry them out after returning to their homes. The digestive organs of some are so worn out by the abuse to which they have been subjected that they can digest only very simple things. Some patients eat nothing besides fruit and granose for a week or more. Little by little they become able to add other healthful articles to their dietary, but even on fruit and granose they thrive and grow strong.

PUBLISHERS' NOTES.

WATCH the label on your paper. It will help us if you renew promptly.

DR. A. B. OLSEN's article on Home Sanitation, promised for this issue, had to be laid over for February.

WE shall soon begin a series of articles by Miss Maud Cummins, on "Nursing in the Home." Miss Cummins is a practical nurse of long and varied experience. Her articles will meet a want that has been expressed by a number of our readers.

WE are getting some interesting letters from our reading circles. Some are laboring under great difficulties, but write that their courage was never better, and that they are realizing in their fulness the blessings promised to those who respond to the divine call to study these life-giving principles.

To those who wish to secure the benefits of the reading circle, we would say that the offer still stands open. GOSPEL OF HEALTH will continue to furnish the studies, and will correspond with the leader or secretary of each circle, giving such further information as may be necessary to enable the circle to carry on a systematic study of the saving and intensely practical truths of healthful living. We wish to emphasize again that the reading circle is for spiritual profit. The Lord is calling the attention of his people to the study of the subject of right physical living as related to the third angel's message, and it is in response to this call that the circles are organized.

PROF. W. W. PRESCOTT and Dr. E. J. Waggoner are conducting some exceedingly interesting and helpful Bible studies with the helpers and patients. In the case of these brethren the Lord has surely answered the prayer, "Open thou mine eyes, that I may behold wondrous things out of thy law." The chapel is crowded every night with eager students, and the word of God never seemed so precious and its help in the spiritual life so real.

THE sad intelligence that Prof. G. H. Bell has been laid away to rest has already been carried to our readers. It is fitting that we stop to pay a tribute to the memory of this father in Israel, not only because he was one of the old pioneers in the work of the message, but also because of the special interest he has at all times taken in our Sanitarium helpers. The medical missionary work lay near to the heart of Professor Bell. Members of the nurses' class seeking a literary training found in him a sympathizing friend and a teacher whose very presence was inspiring in the highest degree. As might be expected, Professor Bell was himself a consistent follower of the health principles, and to his strictly temperate habits and natural life must be attributed the remarkable vigor of mind and body which he displayed to the very last. Humanly speaking, we would have wished that he might be spared for many years of additional usefulness in the cause he so dearly loved; but the One who doeth all things well, has taken his faithful servant from us for a time to restore him at that soon-coming hour when the graves shall give up their dead at the sound of the archangel's trumpet, and all the faithful shall be gathered to their final reward. "Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them."

WE still have on hand a few copies of "The Life of George Muller," and will send the book post-paid with GOSPEL OF HEALTH for one year to any address on receipt of 75 cents. The paper may be sent to one person and the book to another. The offer also applies to renewals. We do not hesitate to say that this book is one of the most remarkable and helpful in every way that we have ever read. A large number of copies have been purchased by the helpers at the Sanitarium. We should like to see one copy at least in the hands of every Christian Help band and GOSPEL OF HEALTH reading circle. The regular price

of the book is 75 cents. It is beautifully illustrated and contains 278 pages.

SUGGESTIONS with reference to how GOSPEL OF HEALTH may be made more practical and interesting are always gratefully received. Prompt attention will also be given so far as possible to inquiries sent in for the question box. That department has not appeared in recent numbers, owing partly to its being crowded out by other important matter, and also to the fact that few questions suitable for general reading have been received of late.

To the churches who have called for workers and have not received them, we would say: Do not be discouraged; work and pray, following the light you have, and the Medical Missionary Board will furnish you further instruction as soon as the way opens.

SPECIAL NOTICE.

THE correspondence department of the Medical Missionary Training-School offers great advantages to persons who desire to have a thoroughgoing knowledge of the principles of medical missionary work, and yet are not able to leave home and enter upon a course at one of our sanitariums. The school will be carried on by the regular faculty of the Sanitarium Training-School, and the instruction will be thorough and practical. Some of our most experienced physicians will devote considerable time to planning the course and preparing the studies.

Tuition for one year's course is only \$3, which is to meet the actual cost of postage and other expenses connected with sending out the weekly lessons. The text-books required in the course cost \$9.60 at the regular retail price, but will be sent to the student post-paid for \$5. Thus the entire cost of such a course will be but \$8, which is less than the value of the books used.

We are sure that hundreds of young people, and older ones, too, will want to embrace this opportunity to get a knowledge of the things that are absolutely essential to success in gospel work. Leaders of Christian Help bands and reading circles, Bible workers, ministers' wives, and canvassers can take such a course to advantage, and will get from it more practical help than from a full year's ordinary work in a college at far greater expense.

A circular giving full particulars in reference to the school will be mailed free on application.

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TO put the book, "Healthful Living," and its companion, GOSPEL OF HEALTH, within the reach of all, and especially to favor those who are organizing reading circles for the systematic study of the health principles, and who invariably want both the book and the paper, this special offer is made:—

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.

Here is an opportunity to get just the thing that you need,—the most important book and the most important paper for those who are seeking for light on the health principles.

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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.

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The publishers of GOSPEL OF HEALTH have secured a number of copies of the life of George Müller, the modern apostle of faith, by F. G. Warne, which gives a full and exceedingly interesting account of the life and career of this remarkable man and the wonderful providences of God in connection with his work. All who have read the book are enthusiastic in its praise. It should be in the hands of every Christian Help Band, Gospel of Health Reading Circle, and Life Boat Crew, and carefully studied by all who are engaged in Christian Help Work. The price of the book is 75 cents. We will send it to any person, post-paid, for this amount, and in addition *one year's subscription to Gospel of Health.*

This book would make an excellent gift to a friend. Nothing would more effectively strengthen the faith of the Christian or awaken the interest of the unbeliever than to read this account of the career of a man who started out to work for the Lord penniless, with no visible means of support, and received \$8,000,000 in direct answer to prayer.

Strongly bound in cloth, *adorned with several beautiful half-tone engravings*, including one of Mr. Müller himself on his 90th birthday.