

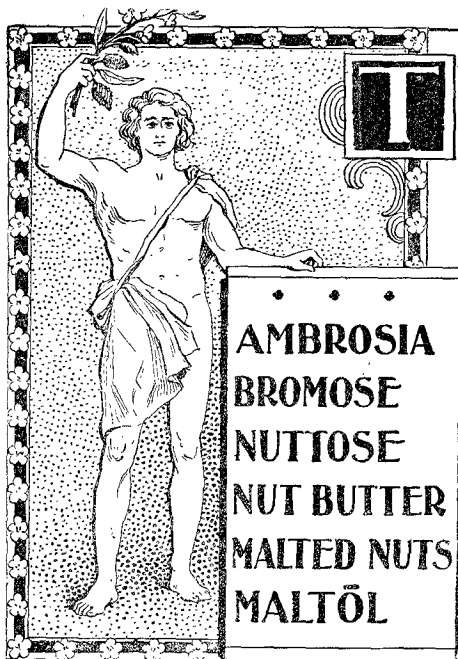
# The Gospel of Health

VOL. 3.

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# The Gospel of Health

VOL. III.

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

No. 3.

## HOW TO KEEP THE VOICE IN GOOD CONDITION.<sup>1</sup>

BY J. H. KELLOGG, M. D.

PUBLIC speakers often come to me with the question, "Doctor, what shall I do to keep my voice in good condition?"—First, keep yourself in the best condition possible. The whole body is a unit; if one member suffers, all the others suffer with it.

One thing that breaks down the voices of public speakers more than anything else is a bad stomach. Poor digestion gives rise to a weakened condition of the whole body. In the great bicycle races which occurred a short time ago, Mr. Miller, who won in the first race, broke down in the second because he had been eating unwholesome food. I received a letter the other day from Mr. West, the trainer of Mr. Miller and several other well-known bicyclists, in which he stated that he had found that the chief secret of success in enabling one to endure bicycle rides was a wholesome diet. He has now adopted a vegetarian diet because he finds it of such great value to the men in his charge.

To have a good voice one must keep his skin in a healthy condition. The mucous membrane lining the larynx and vocal cords is closely related to the outer skin. The body may be said to have two skins, — the outer covering, commonly known as the skin, and the inner lining skin, or mucous membrane. These two skins are connected by numerous nerves;

and when one suffers, the other suffers also. Thus, if a man should burn the outer skin of his stomach very badly, he might die from the injury produced reflexly in the mucous membrane. When there is pain in the stomach, we apply a fomentation to the skin over that organ, the effect of which is to draw the blood away from the mucous membrane on the inside to the outer skin, and thus relieve the pain. So also if a man has pain in his liver, we apply a fomentation over that organ. If, as is often the case, there is a generally diseased and disordered mucous membrane, the patient is given some tonic treatment, as an electric-light bath, which vitalizes, stimulates, and increases the activity of the skin and brings the blood to the surface.

An excellent means of keeping the skin healthy is to take a cold bath every morning. The morning is the best time for the bath, because a person is warm when he first gets out of bed. But if on arising one spends five or ten minutes in preparation, till he begins to shiver and his teeth chatter, he will be injured instead of benefited by the cold bath. If he feels at all cold, he should take a hot bath before the cold one. The cold morning bath affords excellent gymnastics for the skin, and also for the mucous membrane.

Another thing very essential for one who wishes to keep his voice in good condition is to take an abundance of exercise. Vigorous out-of-door exercise induces full breathing, and thus purifies the blood. The muscles must be used as well as the brain, or they will grow feeble and sickly.

<sup>1</sup> Abstract of a lecture in the Sanitarium parlor.

The voice, to be kept in the best condition, must be used properly. The lungs should be well filled before one begins to speak. Many speakers fail to do this, and as a consequence have little breath to use, and can not speak in a sonorous tone. To make the audience hear they speak in a high key, which requires a good deal of force to be exerted by the upper part of the chest; as a result the throat becomes congested, and the mucous membrane diseased and thickened, so that it covers the vocal cords and causes the voice to become husky. Often catarrh results, and the vocal organs are permanently injured.

The lungs may be likened to a rubber bag with a tube connected. The outflow of air may be controlled by pressing the finger on the mouth of the tube. When the finger is removed, the air rushes out because there is accumulated energy stored up in the bag. In a similar manner we breathe. When the lungs are completely filled, there is a quantity of energy stored up, and in speaking we simply liberate this energy, and let the air flow out, but control the outflow. Herein lies the secret of easy speaking for a long time.

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## THE TWO INTELLIGENCES.

BY G. C. TENNEY.

MAN is possessed of two intelligences, one of which comes to him by creation, as an essential part of his physical being, and the other is a special endowment of the Creator. One is natural, the other is supernatural, or spiritual. The first we hold in common with all animals; the second is that which distinguishes us from all other animals.

The "body" consists not only of the material frame, or mere corporeal parts, but, as spoken of in the Bible, it includes all those sensations which we call instincts. The natural propensities and desires with which the animal is by nature endowed are classed with the body, being frequently alluded to as "the flesh," "the carnal mind," "the body," etc. Paul says, "But I keep under my body, and bring it into subjection."

This is the experience of every true Christian. The natural propensities are legitimate and necessary to life. The sense of hunger, of thirst, of self-defense, of self-respect, and indeed every natural impulse in its natural state and in its natural use is good and essential to our well-being. It is not the natural or designed use of propensities that we need to guard against, but that unholy perversion of them by which

human nature has been transformed into an unnatural and wicked passion that demands the discipline of a spiritual life, the constant oversight of an enlightened conscience. These propensities constitute an intelligence of their own, and through them Satan seeks to rule our lives.

Every sin is the result of gratifying some of these perverted natural desires. This principle we call selfishness; and what is selfishness but the desire for self-gratification? It is the demand of some feature of our natural lives for gratification. For instance, acquisitiveness, as God designed it, is a very necessary feature of animal existence. God gives his creatures food, but they gather it. God does not do that for them. But under the control of evil suggestion, acquisitiveness becomes covetousness, theft, violence, dishonesty, and sin in a hundred forms. Under the same control, appetite, one of God's best natural gifts, becomes an open gate to destruction, leading to intemperance, gluttony, debauchery, disease, and death. Thus self-protection becomes murder, hatred, revenge, and all that wicked brood. In a like manner self-respect, which we see in nearly all animals to a greater or less degree, in man becomes pride, vanity, wantonness.

It is thus that Satan operates through the bodily faculties, perverting and inflating them, and seeking, by placing the life under their control, to stultify, and if possible to obliterate, all our spiritual powers. He securely intrenches himself behind our natural desires, and uses them as a powerful agent to cast down and drive out of our hearts every holy aspiration, everything that would hold in check the natural propensities, or that would enforce self-denial in the gratification of any fleshly impulse.

But God has not left himself without a witness in his children. Jesus Christ is a glorious light that shines in the heart of every man that ever came into the world. In many that light is very obscure, but it will shine if it be permitted to do so. The effect of that light is to "give the light of the knowledge of the glory of God." This principle, or intelligence, embraces in its qualities the power to discriminate between right and wrong. It is capable of apprehending spiritual truth, of exercising faith, and of exhibiting the graces and virtues of godliness. It is susceptible to intense cultivation and development toward God. In fact, this wonderful endowment of godlike faculties constitutes a divine life, an intelligence that is designed of God to exercise the controlling influence in our lives, bringing into captivity

every thought to the obedience of Christ, and by holding in check evil tendencies, so convert our natures that our bodies with their sensations, or propensities, may in all things reflect the glory of God. It is thus that God seeks to obtain the control of our lives. He gives us the powers of mind to grasp heavenly things, and help us to attain to them. Satan seeks to control our lives through the senses, and, having stamped his own image upon human nature, finds himself in possession of every man and every woman that is born into the world. In our flesh dwells no good thing. If in us there is anything good, it is by grace.

Now the question to be decided by every one who desires to escape from Satan's power and to be a child of God is, Which shall rule in my life? Shall I be controlled by my sensual, natural desires? shall I live to gratify my body? or shall the spiritual and moral qualities, vivified by the life of Jesus Christ and controlled by the Holy Spirit, be my ruling genius? He who chooses the former loves death. He who denies himself, and is controlled by the soul-power that God has planted in him, loves life.

### MEAT EATING IN INDIA.

WE take the following extract from an interesting letter lately received from Dr. A. W. Hitt, who has had a large experience in medical missionary work in India:—

"In looking over my old dispensary record, I found registered on November 16, sixty-nine cases. These people came from the neighboring towns and some from our own village. There were seventeen castes represented. Out of the seventeen castes two ate meat whenever they could get it. Over fifty per cent. of the cases registered were from the two meat-eating castes. Another interesting thing I observed was that there were five cases of rheumatism out of the sixty-nine registered, and in every instance they were from the meat-eating sects or castes.

"The men and women who eat nothing but vegetables, grains, and nuts are large, healthy, and very strong. It is a common occurrence to see a woman or a man carrying a large heavy trunk up the mountain to Landour. This is a long, steep climb of seven or eight miles, but they do not seem to mind it. Where is the meat-eating Englishman or American who can do the same thing day in and day out for years?

"One of the greatest insults you can offer a Hindu

is to call him a 'cow eater.' He will stand almost anything else, but to be accused of eating anything that has suffered as a cow must when killed, is more than he can stand. Some time since I read in one of the papers of a case in which a Hindu had been awarded damages in a suit with a Mohammedan because the latter had called him a 'cow eater.'

"It seems to me that missionaries who make a practise of eating meat, and especially beef, can not have the influence for good over the Hindu that they should have."

### THE DIVINE HARMONY OF TRUTH.

#### III. *Number of Meals per Day.*

BY DAVID PAULSON, M. D.

THERE are some questions in reference to health that are universally settled for everybody. We know at this day and age of the world that liquor, tobacco, tea, coffee, flesh-foods, mustard, pepper, and other spices are harmful to the human race, and are potent factors in producing the present weakened condition of mankind.

There are other questions which can not be decided universally, but each individual must, to a certain extent, find what is best for him in particular. Such is the question of the number of meals per day. There can be no doubt but that the majority of people would thrive much better upon two meals than three, yet there are those who, under peculiar existing circumstances, may be benefited by a third meal, particularly if it is light and made up of easily digested substances. The general principle is expressed in "Healthful Living," par. 384: "Most people enjoy better health while eating two meals a day than three; others, under their existing circumstances, may require something to eat at supper time; but this meal should be very light. Let no one think himself a criterion for all, that every one must do exactly as he does."

Instead of being in harmony with this light, we find many in the country making supper the heartiest meal of the day, and in our large cities, the best class of people are in the habit of making the noonday meal simply a lunch, while the real dinner is served in the evening. The error of this is well brought out in "Healthful Living," par. 383: "It is quite a common custom with the people of the world to eat three times a day, besides eating at irregular intervals between meals; and the last meal is generally the most hearty and is often taken just before retiring.

This is reversing the natural order; a hearty meal should never be taken so late in the day. Should these persons change their practise, and eat but two meals a day, and nothing between meals, not even an apple, a nut, or any kind of fruit, the result would be seen in a good appetite and greatly improved health."

Dr. Haig, in reciting his own personal experience in changing from the English custom of four meals a day to two, gives in a few words the reason for the good appetite and improved health mentioned in the above quotation. He says, "I reduced myself at once from four meals a day to two. . . . The effect of this change of meal-times was, I think, unquestionably, that my stomach and intestines did better work. . . . The result then was to leave on my mind no doubt that in the plan of two meals a day in place of four we have a most powerful stimulant to digestion and nutrition. Digestion is more perfect, just as with better appetite one would expect it to be, and nutrition is stimulated; the fire burns more brightly, and combustion and absorption are more perfect."

The error of crowding food into the stomach while some of the previous meal is still there is touched upon in the following quotation from "Healthful Living," par. 381: "After it [the stomach] has done its work for one meal, do not crowd more work upon it before it has had a chance to rest, and before a sufficient supply of gastric juice is provided. Five hours at least should be given between each meal."

Upon this point Dr. Bouchard, one of the most eminent French medical investigators of the day, writes in his book, entitled "Auto-intoxication," page 184: "We ought to lay it down as a principle that we should never introduce an additional meal into the stomach when the previous one has not been digested. Five hours after eating, the presence of food in the stomach is pathological;" or, in other words, he recognizes that food may remain in the stomach five hours under perfectly natural conditions, in harmony with the foregoing quotation from "Healthful Living." Unfortunately, there are so many people who have dilated stomachs and slow digestion, that it takes even longer than that to get the stomach emptied, and more or less fermentation is set up. In such cases it is all the more necessary to let a considerable time elapse between the meals, as small portions of the previous meal in a fermented condition will leaven the whole contents of the stomach, and produce a great deal of pain and general discomfort.

## SPRING TONICS AND APPETITE SHARPENERS.

BY W. A. GEORGE, M. D.

THE common practise of using what are called tonics in the spring of the year has become a great evil among many people. First let us notice some of the causes which lead to this demand. One of the chief causes is the close confinement indoors during the cold months, and the consequent clogging of the system due to unventilated rooms, and often to the use of poor food. Another reason for this condition is the change of temperature in the spring of the year, which causes a relaxation of the system in general, and produces a feeling of lassitude and loss of appetite. This is especially true of those who do not exercise regularly. When these feelings come on, it is only natural that one should look for some remedy, and so the practise of taking something which is said to tone up the system has become common.

The tonics in general use are mild drugs which are just poisonous enough to make nature, already loaded with impurities, work a little harder; and while trying to drive off the drug intruder, it drives off some of the waste material with which it is clogged, and thus makes the individual feel relieved from the burden. Still the cause is not removed.

The first mistake made was in allowing the system to get into this condition. During the cold season of the year special care should be taken to have the rooms well ventilated and to eat such food as will keep the system free from poisons. It is also highly essential to take plenty of exercise to drive off the impurities from the system. Frequent cool baths will help to keep the skin active. If these precautions are taken during the cold weather, the feelings of lassitude and relaxation which often come on in the spring will be avoided.

The fact that the appetite is poor is evidence enough that the system is clogged, and does not require more food until nature itself makes the demand. This demand may be created by the use for a time of a less quantity of food, and by cool bathing and plenty of exercise.

It is very desirable to use fruit in the spring of the year, and especially acid fruits. In many cases, however, fresh fruit is so expensive that few feel that they can afford to use it. This shows the importance of preparing during the summer season an abundance of prepared during the summer season an abundance of canned and dried fruits so as to have them for use

in the spring and early summer. If canned or fresh fruit can not be obtained, dried fruit, such as dried apples, apricots, peaches, or other acid fruits, will supply the need.

As has already been stated, the common tonics usually contain only mild drugs. These affect the system according to their strength, and leave it more or less injured. Tonics, however, often contain most deadly drugs. Strychnin is a very common tonic. It has no antidote, and when taken into the system in large enough doses, is very soon fatal. Many, although they may seem to improve for a time after the use of such tonics, are never well again, on account of their lasting effects. The only safe way is to avoid all tonics and drugs if we wish to avoid permanent injury.

Another practise which is indulged in by many in the spring of the year, and to some extent throughout the whole year, is the use of pickles, vinegar, and other so-called appetite sharpeners. Any substance which is preserved by pickling is entirely indigestible, and when placed in the stomach, is the same as eating so much wood, and is of itself an injury to the system. Vinegar contains an acid called acetic acid, which is in itself a poison worse than alcohol; and its effects upon the human system are very deleterious. We do not hesitate, therefore, in classing pickles, vinegar, and spices of all kinds, including pepper, allspice, cloves, and all condiments of this nature, with the ordinary drugs used as tonics.

All those substances which are classed as tonics have an action which might be illustrated by the use of the whip on a tired or heavily loaded horse. For the time being the poor animal is spurred on, and seems to have increased vigor and strength. But it is well known to every careful teamster that the more the whip is applied, the more his faithful animal is injured; that the horse which has life and vigor without the application of any external stimulus can do the best work. So the increase of appetite which is supposed to come from the use of tonics or condiments, like the whip, adds no strength. It only makes the clogged system put forth a special effort.

How much better to use some of God's simple remedies that will aid and not destroy the body. A most excellent practise for the whole year and especially in the spring, when there is a tendency to loss of appetite, is the daily morning cold bath or spray. This may be applied according to conveniences at hand. If one has access to a large bath-tub, a cold full bath with vigorous rubbing is an excellent morning treat-

ment. A cool spray is also an excellent tonic. If neither the cool bath nor the cool spray can be had, the cool or cold hand bath or sponge bath is excellent. Following cold treatment, the skin should always be thoroughly rubbed with a coarse towel to produce a glow. No amount of drugs can be of so great value as these treatments. In some cases where the individual is in too poor health to use the very cool treatment, a tepid sponge bath in the morning, going over only a part of the body at a time and thoroughly drying the part, can be substituted for cold treatment. For example, a person may go over one arm quickly with tepid water, and before the arm has had time to become cold, rub it with a coarse towel until it is warm and glowing from the friction. The other arm may then be treated in the same way, and following this the chest, back, and limbs. Thus a person may avoid chilliness, and at the same time derive nearly the same results as from a cold spray. In most cases, however, unless a person is very feeble, he can become accustomed to, and even enjoy the use of, quite cold water for the sponge bath.

Another practise which is of value in the spring is the use of an abundance of pure cool drinking water. Many do not drink enough at any time of the year, and especially during the cold season, when the system does not seem to demand so much water as in the summer, on account of the small amount of perspiration. There is nothing better for washing out and removing impurities from the system than drinking an abundance of pure water. Water should not be taken at meal-time, but two or three hours afterward.

Let those who think it necessary to resort to tonics and other drug medication, accept in faith the simple remedies that God has given, and live in obedience to the laws of health; and God, according to his promise, will surely keep them from the diseases which are so common. "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: for I am the Lord that healeth thee." Ex. 15:26.

MOTHERS, you need not battle so fiercely against dull brains and hot tempers in your homes if you will remove the causes that produce them. Study carefully the laws of life and health, and teach your children to conform to them. This will help to bring peace, love, and unity into the home.

## LA GRIPPE.

BY A. B. OLSEN, M. D.

DURING the past month or two the gripe, or influenza, has been the cause of much sickness and many deaths. The characteristic symptoms, consisting of a feeling of chilliness, general *malaise*, fever, loss of appetite, severe headache, smarting and pain in the eyes, and a general severe aching throughout the body, are too well known to require description. The illness usually comes on quite suddenly, and there is often great prostration, so that the patient is at once confined to his bed.

The causes, both predisposing and exciting, are numerous. We can mention only a few,—a sedentary life, high living, close confinement in overheated, poorly ventilated rooms, exposure to wet and cold, abrupt changes in the weather, improper diet and overeating, loss of sleep, lack of exercise,—anything that lowers the tone of the body and thus lessens the resistant forces. Many regard gripe as a contagious disease, and there is no doubt that living and intimately associating with those afflicted with it is at least an important exciting cause.

The best treatment consists of simple hygienic measures. Rest is imperative in order that the body may have the best chance to recuperate. The patient's room should be light and well ventilated, care being taken to prevent drafts. If the eyes are very painful, it may be necessary to darken the room for a day or two.

The diet should be light, simple, and wholesome. For a day or two it is better to eat little or nothing. Do not urge patients to eat during the early stages, but give the digestive organs a rest. Mild fruits, both fresh and canned, such as apples, pears, peaches, are excellent, also fruit-juices, and in particular unfermented grape-wine. Unleavened breads, zwieback, well-cooked rice, rolled oats, or cracked wheat are all nourishing, and if properly prepared are easy of digestion. Fruits and grains always agree well together.

Water drinking, and the use of hot lemonade, the juice of oranges, etc., are important aids in elimination. It is well to drink two glasses of hot water or lemonade an hour before each meal, and also three or four hours after meals.

The bowels should receive attention at once, a copious warm enema being administered with the patient in the knee-chest position. This should be repeated once or twice daily until convalescence begins. Constipation is very common in gripe.

The special treatment should be eliminative, but not too severe. Warm baths, tepid sponges, hot blanket packs, hot water drinking, are indicated. The extremities should be kept warm. Trunk and chest packs, and foot and leg baths are all useful. All of these should be followed by a tepid sponge and careful drying, leaving the skin in a glow.

Gripe of itself is not often a fatal disease, but it leaves the body and vital organs in a lowered state of vitality, so that *sequelæ* are wont to occur. Sometimes pneumonia sets in, at other times a chronic bronchitis, or even pulmonary tuberculosis. Recently it has been observed that gripe not infrequently leads to insanity. Indeed Dr. Hughes, of the Philadelphia Hospital, has observed since 1889-90 "that melancholia and general depression of spirits with mental confusion was one of the most frequent sequelæ following an attack of gripe," and since that time many such patients have been received into the insane departments of that hospital.

## STUDENTS AND HEALTH.

BY PROF. E. A. SUTHERLAND.

"THE health should be as sacredly guarded as the character." No thinking person fails to recognize the fact that true education has for its object the formation of character. School work that does not further this end is a positive injury. Knowledge that can not be put into use is as much a dead weight and positive injury as food that can not be assimilated. While these truths are accepted theoretically, there are few who really believe that health is as valuable and should be as sacredly guarded as the character. When students become careless in their character building, when they violate principles of honesty and morality, it is considered a serious thing, and so dangerous that oftentimes such persons are separated from their fellows to prevent the contamination of others, and it is right that it should be so.

Years of education have brought people to the place where they recognize certain forms in society and in the church, and deviation from these is regarded with disfavor. Any one who offends in these things is "looked after," and is given to understand that he must either correct his habits or suffer the consequences. Then, too, a student who is weak in character is not considered fit to hold a position of trust, and a faculty is not blamed for refusing a recommendation to such a person.



When a young person enters school with good intentions and correct habits, it causes his teachers much uneasiness if he soon begins to manifest a tendency to go in wrong paths. They at once begin to labor for him, to correct and strengthen him, and consider it not only a duty, but a privilege, to do so. Many an hour has been spent in earnest prayer that God would give the teacher strength to rescue a student from his fault.

Suppose it should be discovered that the teachers themselves were the ones who were leading the students astray, that the teacher was the one who was continually placing temptations before the student to weaken his good intentions. What if it could be shown that the teacher not only placed the temptations in the way of the student, but used his authority to compel him to go into wrong paths; or that the teacher, with his greater experience, should persuade the student that it was his duty to yield, and blind him so that he would believe that in departing from righteousness he was pleasing God: what should be done with such a teacher? What should parents do? You say that such a condition of things could not be tolerated, that character must be formed and preserved, and teachers must be models in every particular. This is good, but do we believe that all that has been said of character is equally true of health?

You would never think of sending your son to a school where vile literature would be placed before him. Yet are not youth sent to boarding-schools where food unsuited to their needs is served? Are not the effects seen in pale faces, weakly forms, and feeble stomachs?

Did you ever hear of a faculty's coming together to consider the advisability of dismissing a student who persisted in making bad combinations of food, overcrowding his stomach in his gluttony, or patronizing cheap bake-shops, or whose parents would send him sweetmeats to be eaten at all times? Why not, if his health is as sacred as his character? It is very apparent that health will soon give way if such a course is followed. Do teachers become very much stirred when they see, day by day, the bright roses leaving the cheeks, the lips becoming pale, and the eyes showing the peculiar fire of a constant nervous strain? Why do they not become as deeply concerned for such pupils as for one who oversteps some principle of propriety?

When teachers demand of one who is failing in health a certain amount of work which must keep him up late at night, which will compel the neglect

of physical exercise, do they regard such a course with the same feeling as if they were enticing him into a saloon to teach him to drink and smoke, or to a ball-room to be taught dancing, associating with those whose characters are questionable? Why is it that a teacher is retained who will ruin the health, when an attempt to assail the character would be dealt with at once? Is it not true that we have failed to guard the health as sacredly as the character? We do not often hesitate to recommend students to fill responsible places simply because their health is declining. We have not appreciated the fact that health is a gift from God, nor have we remembered the divinely inspired words to Gaius: "Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth."

Many have felt that health was something that could be tossed about and picked up at will, but with Christ the same word brought healing of body and soul, and it is his purpose that education shall give and guard both.

The time has come for all schools which acknowledge Christ as head so to arrange their courses of study that health and character can be built up as one. The students should understand that if they can not preserve their health in school, they should consider it as seriously as they would if they could not preserve their integrity. Should there not be as much hesitancy in recommending one who is physically feeble as one who lacks in moral force? When the schools take a firm stand upon these true principles, a better class of men and women will be developed, and the world will see that health and character are inseparable, that the one can not be regarded lightly without injuring the other. Then students will leave school enjoying better health than when they entered.

Education, then, consists in building up and strengthening the soul, the mind, and the body. These three are to be united in one, till the student comes "into the unity of the faith and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ."

OUR work will succeed if we allow God alone to take the charge of it.—*Rev. Andrew Murray.*

DR. KITCHENER says: "Drunkenness is deplorably destructive; but her demure sister, Gluttony, destroys a hundred to her one."

## LET US GET READY!

BY M. E. OLSEN.

SOLEMN warnings have, through the inspired Word, been handed down to us who live in the last days of the world's history. Fresh warnings and reproofs have come in quick succession through the Spirit of Prophecy. The trumpet has given no uncertain sound. The word comes that God's people are in need of being terribly alarmed. Sensualism is flooding the land; indulgence of appetite is destroying thousands; gross ignorance prevails respecting the simplest laws of health, and the people who profess to be looking for the soon return of the Master are largely unconscious of these things.

This is a time when the Lord has called to "weeping and mourning, and to baldness, and to girding with sackcloth," because of the iniquity that prevails. But instead of mourning over their sins, we see people on every side pursuing a ceaseless round of pleasure-seeking. Instead of fasting and repentance, there is "joy and gladness, slaying oxen and killing sheep, eating flesh and drinking wine," and the utter abandonment to sin indicated by the words, "Let us eat and drink; for to-morrow we die."

The world is wholly given over to idolatry. Men do not fall down before images of wood and stone; but they make a God of their appetite, and offer willing homage at the gilded altar of lust. Evil passions sway them, and Satan exults over his prey.

When we see this world-wide apostasy, the ignorance of God and his laws that prevails, and the consequent well-nigh universal prevalence of disease, how it should stir our hearts, and constrain us to ask, Where are the faithful watchmen who will lift up their voices against sin? Where is the people that God has called to give the last warning message to a dying world? Let them arise in their might, and shed abroad the light they have received with reference to the sacredness of the human body, and the guilt resting upon all who pollute it, and pervert its powers to their unholy purposes.

Why should not this message in its distinctness, clearness, and power be sounded throughout the length and breadth of the land? One thing is lacking. We can not give to the world what we have not received. The word comes to us: "God's people are not prepared for the loud cry of the third angel; they have a work to do for themselves which they should not leave for God to do for them. It is an individual work; one can not do it for another."

Again: "The people of God are unready for the fearful, trying scenes before us; unready to stand pure from evil and lust amid the perils and corruptions of this degenerate age. They have not on the armor of righteousness, and are unprepared to war against the prevailing iniquity. Many are not obeying the commandments of God; yet they profess so to do. If they would be faithful to obey all the statutes of God, they would have a power which would carry conviction to the hearts of the unbelieving."

We are unready for the trying scenes before us, unready to give the loud cry, because we have not the "power which would carry conviction to the hearts of the unbelieving." Then let us bestir ourselves, and get ready. There is no time to lose. Troublous times are before us. The day is near when "the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity." The plagues will be poured out upon the earth, and all who have not received divine help to withstand disease of every kind will fall beneath their power. If there is one weak spot in us unprotected by the divine armor of principles, Satan will there gain access to us with his arrows of destruction. Therefore we are urged to put on the *whole* armor of God that we may be able to resist the wiles of the devil.

This means hard work, severe training, and self-denial. It means crucifixion of the flesh, with all its perverted appetites and sinful passions, and a life hid with Christ in God. The Heavenly Father is now at work training his children for the great conflict. He sits as a refiner and purifier of silver. If we now submit ourselves to the purifying fires, and let them burn away all the dross in our characters, we may then behold with joy the countenance of the returning Saviour which is to his enemies as a devouring fire; we may then dwell safely "with everlasting burnings," because everything about us that is combustible has been burned away, and we are filled with the divine, unconquerable life of God which nothing can destroy.

Let us rouse from our stupor, and give this message a certain sound by receiving the life-giving principles and carrying them out in our own lives. "The Lord is proving and testing his people. Angels of God are watching the development of character and weighing moral worth. Probation is almost ended, and you are unready. O that the word of warning might burn into your souls! Get ready! get ready! Work while the day lasts, for the night cometh when no man can work."

## CAN HEALTH PRINCIPLES SAVE US?

BY DAVID PAULSON, M. D.

WHEN we advocate the glorious truths relating to the sacredness of our bodies, — that Christ died for the body as well as the soul, that health should be guarded as sacredly as character, that sickness is the result of sin, that there is a glorious liberty for those who adopt these principles in faith, — we are often met with the question which seems conclusive to those who raise it, “Oh, so you expect to eat yourself into the kingdom of God?” We trust that no one expects to do anything of the kind. We may eat ourselves out of it, however, as Adam and Eve did from the garden of Eden. I can not make even a lamp chimney, but I can readily break one. There is, however, a deeper principle than this, and may God help all the remnant people to see it clearly.

The children of Israel were fed upon the very best food, for God himself furnished it. They drank water which must have been absolutely pure, for it came directly from the flinty rock. They had an abundance of pure air, for they lived in tents. They undoubtedly had plenty of exercise, for they traveled on foot. Thus they had four of the most essential requirements for health; yet, as Christ said, “Your fathers ate manna in the wilderness, and are dead,” and the very lesson that Christ tried to teach the Jews is the lesson that we need to learn to-day. The children of Israel received these God-given conditions without recognizing the life of God in them, therefore they failed to receive the blessing, in accordance with the word of Christ, “Except ye eat the flesh of the Son of man and drink his blood, ye have no life in you.”

It was a great advantage to the children of Israel to live under these favorable conditions, but without recognizing the life of God in them, it did not give them everlasting life. The remnant people are to secure as favorable conditions for life as the children of Israel, and their history is written for our admonition, upon whom the ends of the world are come, that we may not make the mistake they did. A quotation from page 660, “The Desire of Ages,” illuminates this whole question: —

“Never one, saint or sinner, eats his daily food but he is nourished by the body and the blood of Christ. The cross of Calvary is stamped on every loaf. It is reflected in every water-spring.”

But suppose we refuse to see that cross there; suppose when we drink water, we see nothing in it but

simply a fluid that moistens our lips. Then are we not tramping over the same ground as did the children of Israel? Quoting again: “The family board becomes as the table of the Lord, and every meal a sacrament.” When our children are taught to look upon the daily food as sacredly as they now look upon the food that is distributed at the communion service, think you that they can be induced to eat rubbish and garbage? Will there not be a new meaning in the words, “Be it unto you according to your faith”?

May God help us not to follow after the same manner of unbelief that our fathers in the wilderness did, and may the glorious gospel illuminate every phase of the health question, and thus make the carrying out of these principles a continual feast to our souls.

## PERSONAL EXPERIENCE IN ADOPTING THE HEALTH PRINCIPLES.

BY D. H. KRESS, M. D.

SHORTLY after beginning to keep the Sabbath, I attended a camp-meeting at Grand Rapids, Mich., and there I heard the health principles presented by Dr. Kellogg at one of the early morning meetings. Though I had never heard them before, they appealed to my heart, and I gladly accepted them. On returning home I told my wife about it, and she joined me. Coffee, tea, flesh-fools, condiments, and butter were forthwith banished from the table. But while we abandoned some of the harmful things, we committed other errors ignorantly. We ate an excessive amount of soft foods and large quantities of milk and sugar, and the result was that I got into a worse condition physically than I had been before. Five years ago I gave up the use of milk and eggs. This gave me some relief, but I still ate freely of soft foods, and was in the habit of overeating. After this I read in a special testimony that so-called health reform needed reforming. It was stated further that if people by the exercise of moral courage would limit themselves to one half or one third as much as they were in the habit of eating, they would experience a wonderful change. I determined right then that I would change my habits. So I began to live in a more simple way, using principally dry food that needed thorough mastication, and fruits, and ate temperately of these. Previously to this time I still suffered somewhat with indigestion; besides there were sins that I had been struggling in vain to over-

come. Resolutions were frequently made only to be broken. Like Esau, I found "no way to change my mind, though" I "sought it carefully with tears" (Heb. 12:16, 17, margin). Since adopting a more simple diet, the former things do not come to mind; I remember them no more. It is true, God enabled me to do this through his Holy Spirit, yet he was just as anxious to do all this for me before I corrected my habits of living, but he could not, because I was not then co-operating with him.

the causes. "Whatsoever a man soweth, that shall he also reap."

### THE SANITARIUM AT SKODSBORG.

OUR Sanitarium at Skodsborg, Denmark, is being wonderfully prospered, and is exerting a mighty influence for good in the Scandinavian countries. Dr. J. C. Ottosen, the physician in charge, relates some experiences which will interest our readers:—



FAMILY OF HELPERS AT THE SKODSBORG SANITARIUM.

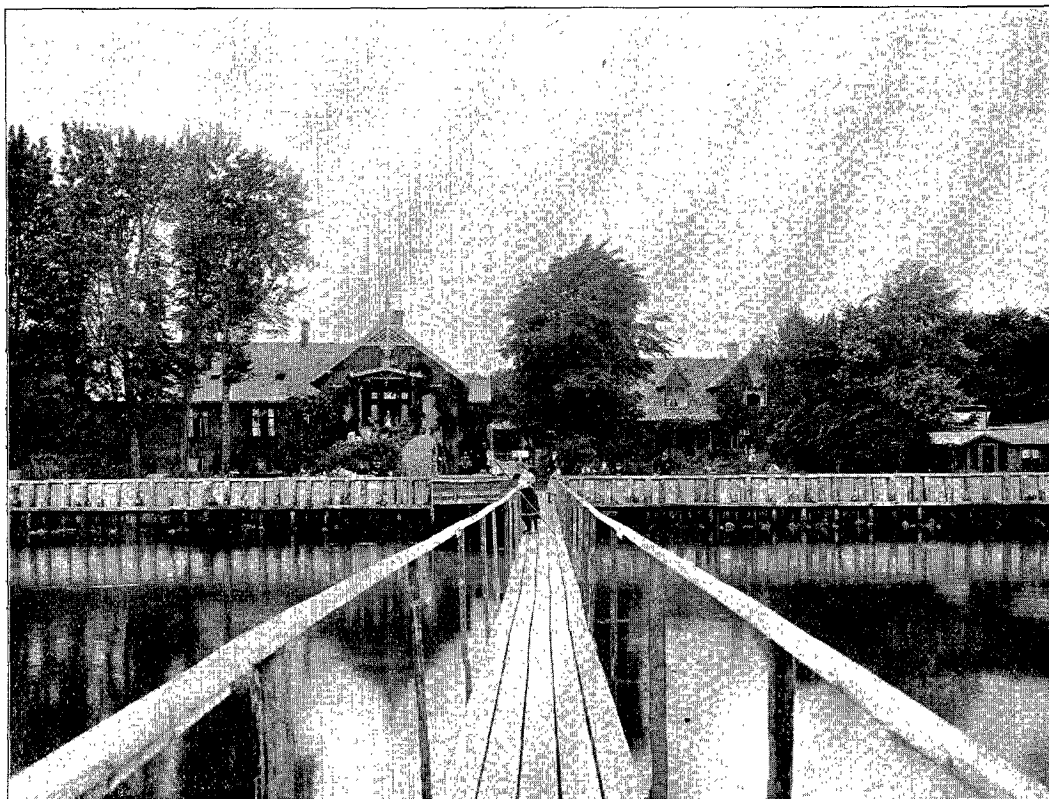
I think that in every case where people have struggled with certain faults without being able to overcome them, God designs to lead them to inquire into the causes. They may be the logical results of wrong physical habits. The iniquity of Sodom was terrible,—similar, no doubt, to that of Chicago; but the people could not be otherwise than godless, wicked, and licentious so long as they indulged in overeating and idleness. So the Scripture says: "This was the sin of thy sister Sodom, pride, fulness of bread, and abundance of idleness." (Eze. 16:49.) As long as the people lived that way, they could not avoid the result. Neither can we, unless we remove

"Skodsborg lies about eight miles to the north of Copenhagen. I usually go to the city every day by train in order to see patients at the branch office there. One morning I felt impressed to go earlier than usual. Something seemed to tell me that I must take a certain train. Without thinking more about it I hurried off to the station, and just managed to get on board before the train started. Seating myself in the coach, I began to read a book which I carried in my pocket. There were four gentlemen in the compartment, and they soon began a conversation among themselves about the condition of health of one of the party. The latter claimed that he was in very

poor health, while the other three insisted that there was nothing the matter with him, for he looked well and strong. Presently I was drawn into the conversation, and we had a very interesting talk together. The man soon discovered that I was a physician. On inquiring my name, he was astonished to learn that I was the remarkable physician who had come to Skodsborg. The result was that this man became our first patient. The Lord had led me to take that particular train to meet him, and open the way for him to get help.

of prayer with this man, in which we were both greatly blessed. He told me how God had helped him in his business, and promised to get a number of patients for us, which he is doing."

Brother Ottosen writes that the Sanitarium has had a decided influence in breaking up prejudice where it had existed, and in bringing about a more kindly feeling toward our people. Among the patients have been prominent Methodist ministers and clergymen holding high positions in the state church. Several of the latter have become staunch advocates of vege-



THE TWO ORIGINAL BUILDINGS OCCUPIED BY THE SKODSBORG SANITARIUM.

The Institution has since rented one additional building, and purchased two, making five in all.

"One of Copenhagen's most prominent business men, who has a large grocery store, came into my office one day, and said, 'I am so glad to be here, for I feel so at home, and take so much comfort in knowing that you believe in God. There are other physicians whom I respect as men, but I have no confidence in them because they are unbelievers.' He said later to his wife, when he thought no one was around, 'You can not imagine how glad I am at having found such a place. It is just splendid to be associated with these good people.' I have had several seasons

tarianism as a result of principles learned at the institution.

A well-known lecturer and author paid the Sanitarium a visit a short time ago, and was greatly pleased with it, as the following words, written after a stay of several weeks, will show: "Those who believe that sickness, sorrow, and pain are the result of sinning against nature—departures from the original sacred natural laws—will be glad to learn of a Sanitarium whose rallying cry is 'Back to nature,' and they will be still more glad to learn from personal

experience that this Sanitarium is in reality a little 'enclosure of health,' where the pure fresh waters of nature's fountain flow freely, and where the patient is made to feel every day that the people who work about the Sanitarium have devoted their lives to the work of helping suffering humanity on the way back to health and happiness." After speaking further of the kind attention received, the writer expresses a wish that the institution may continue to enjoy prosperity and be liberally supported by the public, and closes with these words: "One can not think of a more beautiful work of love than that which this institution has set before it, because to lead people back to nature is to lead them to God."

We shall doubtless have other interesting reports from Dr. Ottosen in the future. It is certainly most encouraging to watch the progress of the health principles in foreign lands, and see how willing and anxious people are to receive light on these subjects. Quite a number have been brought to a full knowledge of the truth already by means of the Skodsborg Sanitarium. The interest among the patients in the study of the Bible is very marked. The institution is every day broadening its field of usefulness, and with the continued blessing of God can not fail to exert a mighty influence for good throughout the Scandinavian countries.

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## THE HOME.

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### HOW TO TAKE A CHILD'S TEMPERATURE.

THE temperature of the sick child can be accurately determined only by a thermometer. Abnormal heat of the skin may indicate fever or only feverishness.

The temperature is best taken by introducing the thermometer into the rectum far enough to cover the bulb, holding it in place for five minutes. The temperature may also be taken by placing the thermometer in the axilla, or arm-pit, after first drying the skin. The arm should be laid across the chest so as to keep the thermometer covered for five minutes. In a child old enough to obey instructions, the temperature may be taken by holding the thermometer in the mouth. When taken in the mouth, the patient must be made to breathe through the nose. The bulb should be kept continuously under the tongue.

The thermometer should always be oiled before in-

troduction through the anus. Care should always be taken to shake down the index before taking any temperature. The top of the index should be below 95° F. The time should be measured by a watch.

The natural temperature of a child is from 98.5° to 99° F. in the morning, and from 97.5° to 98.5° in the evening. When these figures are reversed, that is, when the temperature is lowest in the morning in a young child, the indication is that some grave disease is present.

Elevation of temperature indicates fever. A temperature of 102° F. indicates a moderate fever; 105°, a grave fever; and 107° or more, a very grave condition, likely to prove fatal.

A sudden fall of temperature to the normal point after fever is generally an indication of the beginning of convalescence.

J. H. K.

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### HOUSE CLEANING.

BY A. B. OLSEN, M. D.

It is customary to clean house twice a year,—in the spring and in the fall. This is too often a trying ordeal to the housewife on account of the large amount of extra work involved. If the house and furniture were kept clean all the time, the semi-annual cleaning would not be such a laborious task. Nevertheless, these special times for renovation and thorough cleaning are important, and should not be neglected.

The upper rooms should be cleaned first, one at a time. So far as possible every piece of furniture should be removed from the room, carpets taken up, and curtains and shades removed. Then clean the ceiling, using a broom to which a loose piece of cloth is attached. Shake out the dust and dirt often. It is sometimes well to moisten the cloth slightly. Next wipe down the walls. The windows, woodwork, and floor must be scrubbed with soap and warm water. Sapolio or some similar cleansing agent will be found an excellent aid. Now open the windows and doors, and give the room a good airing.

The carpets and rugs should be hung up on a line, and pounded well on both sides till free from dust. They should also be exposed to the sunlight for two or three days, first on one side and then on the other.

The furniture should be set outside in the sunshine for a number of hours. Sofas and upholstered furniture should be well beaten to remove the dust, and the woodwork carefully washed with soap and water. Then they may be returned to the clean room.

Curtains, shades, and draperies should be carefully dusted, and also hung in the sun.

Care should be taken not to breathe the dust and germs while cleaning. This can easily be done by covering the mouth and nose with two or three thicknesses of cheese-cloth or mull. Even if there are no malignant germs, the dust is quite irritating to the delicate air-passages.

In cleaning house the cellar should not be neglected. If vegetables have been allowed to spoil and decay, they should be removed, and everything cleansed. During the cold weather the windows have necessarily been closed, and consequently the cellar needs fresh air above all things. Never allow rubbish of any kind to accumulate in the cellar, for it often becomes a menace to life.

#### POISONING FROM A TURKEY DINNER.

“RIPE turkey” was the cause of a severe epidemic of poisoning in the Pennsylvania Military College, January 30. More than half the students were attacked with nausea and vomiting soon after the dinner. The symptoms were so severe as closely to simulate those of acute arsenic poisoning. The birds were shipped in from a neighboring State, and were kept in cold storage until cooked. No bad odor, and no changes other than those accompanying an ordinary putrefaction were noticed—we say ordinary putrefaction, for all the meat eaten is in a more or less decayed condition. The process of putrefaction begins immediately after death, and has often reached advanced stages before the meat is consumed.

A similar case, that proved fatal, is reported from Philadelphia. The patient had eaten freely of scrapple at breakfast, and was taken with intense pain at about 10:30 o'clock, accompanied by nausea and vomiting. A doctor was called in, but his services were of no avail.

Probably many readers of GOSPEL OF HEALTH do not know what scrapple is. The Standard Dictionary defines it as follows: “Scrapple, an article of food made by boiling meal or flour with scraps of pork, chopped hog’s liver and kidneys, and seasoning; served in fried slices.”

Some may say, “A man who will eat such stuff deserves to die.” No doubt that is true; and yet we should not judge harshly, for great ignorance prevails in regard to proper food, and this largely because we who know these things are not more active in giving the light to others. How many of us have neighbors and friends who are treading the path of destruction,

and we let them go on unwarned. Who can say that the death of some of these people will not be laid to our charge in the judgment?

Let us heed the message, “Arise, shine; for thy light has come, and the glory of the Lord is risen upon thee.”

#### VEGETARIAN RECIPES.

*Stewed Carrots.*— Prepare young and tender carrots, drop into boiling water, and cook for fifteen or twenty minutes. Drain, slice, and put into a stew-pan with rich milk or cream nearly to cover; simmer gently until tender; season with salt and a little chopped parsley.

*Hominy Gems.*— Beat one egg until very light, add to it one tablespoonful of thick sweet cream, a little salt if desired, and two cupfuls of cooked hominy (fine). Thin the mixture with one cupful or less of boiling water until it will form easily, beat well, and bake in heated irons.

*Boiled Apples with Syrup.*— Halve, and remove the cores of half a dozen nice apples, leaving the skins on. Boil until tender in sufficient water to cover them. Take out with a fork and put into a glass dish. Add to the juice three or four slices of a large lemon. Boil for ten or fifteen minutes; sweeten to taste; then pour over the apples, and cool.

*Cranberry Apple Toast.*— Stew fresh, nicely flavored apples in a small quantity of water until tender. Rub through a colander, and add one third as much cranberry pulp as apple. Sweeten to taste, and serve as dressing on slices of zwieback moistened with hot cream, hot water, or hot malted nuts.

*Swiss Potato Soup.*— Pare and cut up into small pieces enough white turnips to fill a pint cup, and cook in a small quantity of water. When tender, add three pints of sliced potatoes, and let them boil together until of the consistency of mush. Add hot water if it has boiled away so that there is not sufficient to cook the potatoes. When done, drain, rub through a colander, add a pint and a half of milk and a cup of thin cream, salt if desired, and if too thick, a little more milk or a sufficient quantity of hot water to make it of the proper consistency. This will make two and a half quarts of soup.

THERE are youth in our churches who could be educated to do a work for the Master in visiting the sick, in running errands of mercy. This work is not done, because no attention has been given to the matter.—*Mrs. E. G. White.*

## THE CARE OF THE SICK.

*The Sick-Room.*

BY MAUD B. CUMMINS.

NOT all upon whom the duty of caring for the sick devolves are privileged to become "trained nurses." Many are said to be "born nurses," and always come to the front in times of need. Such seem to know instinctively what should be done in the sick-room, while others, though as anxious to do good, are at a loss how to begin. It is to the latter class, particularly, that I offer a few suggestions, that in their ministrations of love they may have an intelligent idea of how and when to do certain things, and why they do them.

In the first place, let us consider the room for our patient, supposing there are several from which to choose. One on the sunny side of the house is preferable, where the patient may get the full benefit of the morning rays; for one hour of sunshine then is worth more than all of it the rest of the day. Every one knows that sunshine dispels gloom and the "blues." Neither of these should ever be invited into the sick-room.

Having chosen the location of our room, let us look after the ventilation. Nothing is more important than this.

"Of all things, the most I would have you beware  
Of breathing the poisons of *once-breathed* air;  
When in bed, whether out or at home you may be,  
Always open the window, and let it go free."

By ventilation not only the temperature of the room is regulated, but the devitalized atmosphere is replaced by the influx of pure air.

I have learned from experience that very few homes are properly ventilated, or even ventilated at all.

If I find poor ventilating facilities, I endeavor to improve them; if none at all, I invent some. There are many ways whereby this can be accomplished.

A piece of planed board as broad as the window-frame may be inserted beneath the sash after this has been sufficiently raised to receive it. This allows the chief volume of incoming air to enter between the upper and lower sashes, and prevents a draft along the floor. Here is another way: lower the upper sash an inch or two, and raise the lower one the same distance. Still another: raise the lower sash of one window, and lower the upper sash of another, always being careful to avoid drafts.

Should the patient complain of feeling too much air, place screens in such a way as to direct the air

currents away from him. Even though you know this to be imaginative on his part, do not argue the point. Close the window, and re-open after having carefully protected the patient. Inspire his confidence in you. Make him feel that fresh, not *cold*, air is essential to his recovery.

A fire-place is a good ventilator; also a natural-gas stove carries off impurities.

Never permit a lamp to be turned down and remain in the sick-chamber, or any chamber for that matter, contaminating the atmosphere with its infectious breath.

Every morning the room should have a general airing. To do this, and avoid giving your patient cold, is very easy. Place hot water bottles, hot sand or salt bags, common glass bottles filled with hot water, flat-irons, or even stove-griddles, in different parts of the bed. See that there is plenty of covering on the bed, not enough to be heavy, however, for warmth lies not in the quantity, but in the quality. Next, tuck the clothing tightly about your patient's neck and shoulders. Put a light shawl or hood on his head, and then open a large umbrella over all, throwing something over the umbrella, if needed.

Now open the windows, and give the room a thorough house cleaning. After the dusting is done and everything in its place, close the windows and remove the umbrella. Nine times out of ten you will find your patient asleep, having enjoyed the waves of pure air that swept over him and yet harmed him not.

The temperature of the room should not ordinarily be above 70° F. Keep a thermometer handy, and refer to it often.

Never tolerate dust. Remember that dust means germs.

Keep the room cheerful, and always light, unless for some reason the patient can not bear it. Sunshine is the best known germicide. It carries healing in its beams, soothes the tired nerves, and distributes generally a healthy and happy atmosphere.

Have a place for everything, and when you are through using an article, put it where it belongs.

Nothing will make a sick person forget his ills like cheerful surroundings. Flowers add much to the sick-room, but should always be removed at night on account of the carbonic-acid gas they exhale after the sun goes down.

If medicines are used, keep them and all instruments out of sight.

Give your first and last considerations to your patient.

(To be continued.)



## HOW TO MAKE AN OLD DRESS NEW. STUDIES FOR THE READING CIRCLES.

BY MRS. EVA ANDERSON.

How to make an old dress new is a perplexing problem, and one that agitates the mind of many a woman as she looks into her wardrobe, and finds a number of half-worn garments too good to cast aside, and yet not in proper form to be worn. Times are hard and money scarce: she feels a sense of helplessness, and bemoans her fate that she has "nothing to wear," or she may be imbued with the missionary spirit, and desires to give the price of a new dress to some worthy cause.

What shall she do? Let us see.

Begin by ripping up the old dress, taking care not to cut the goods, pick out all the cut threads, and brush thoroughly in the open air. If the dress is badly soiled, and the color and material will permit, wash it in soft, warm water, using soap-bark, and rinse several times in warm water. Shake out each piece, and pin smoothly on the line where the goods will dry rather quickly. This will prevent shrinkage. Before the goods is thoroughly dry, press on the wrong side with an iron that will not scorch. If the fabric is of delicate tint, clean it in gasoline. Should the dress be faded or discolored, I recommend the use of diamond dye. The directions will be found on each package, and if carefully followed, good results will ensue.

The lining of skirts should be washed, and stiffened with gum arabic water. Dissolve enough of the gum arabic in the rinsing water to give sufficient dressing to the lining. To retain the proper shape of a skirt, the gores must not be starched, but be pressed cross-wise of the grain of the goods. To lengthen a short skirt, extend the goods to the top and piece the bottom, using braid or bias folds.

New waist lining is necessary, and the best is always the cheapest. It is not out of form to use several materials on a waist, but it is in better taste to have the back and sleeves of the same as the skirt, using the odds and ends of suitable material and color for front, collar, and trimming on sleeves.

In making over a dress the latest style may not be obtained, but as the "latest" is not always the best, let us select a happy medium and avoid criticism.

— (To be continued.)

Not to enjoy life, but to employ life, ought to be our aim.—*Macduff*.

1. "NUMBER of Meals per Day," by Dr. David Paulson. This study touches on a practical question. Notice carefully the reasons given why too frequent eating is harmful. In addition to the references here, other quotations may be taken from "Healthful Living" bearing on the same point. One objection to the third meal, which is not mentioned, is the extra work it involves for the housekeeper. Some mothers have a ceaseless round of drudgery week in and week out. Almost as soon as breakfast has been eaten and the dishes washed, preparation must be made for dinner, and when that meal is out of the way, quantities of greasy dishes must be cleaned, and then she must get supper. If the third meal were done away with, there would be a saving of about two hours, which could be devoted to other things now neglected. Moreover, when supper is dispensed with, the mind is clearer in the evening and better fitted for reading and study. Read in connection with this the article by the same author on "The Hygiene of the Meal Hour."

2. "Spring Tonics and Appetite Sharpeners," by Dr. W. A. George. Read in connection with this the article in the February number entitled "Drugs and Drunkenness." The following points among others are clearly brought to view: (1) Drugs are dangerous because they produce an appetite for alcohol and other stimulants. (2) They are harmful in their effects on the system. (3) Drugs are wholly unnecessary; therefore we are wasting our money in buying them. (4) Prevention is the best policy. Pure food, an abundance of pure water, daily baths and exercise, build up the system so that it will not need artificial stimulants of any sort. (5) Pickles, condiments, and the like are also useless, and their effect on the system is similar to that of mild drugs.

3. "Let Us Get Ready," by M. E. Olsen. This article may be studied to advantage in connection with chapter nine in "Healthful Living." Special attention may well be given to the following paragraphs of that book: 109, 114, 117, 126, 127, 130, 132, 133, 139. The relation of the health principles to the religious life of individuals and churches is a very close one. God's people can not be too careful to conform their habits of life to the truths they profess. We are told in "Early Writings" that we should live every day with a view to the soon coming of Christ. When we look at health reform from this standpoint, it will not be difficult for us to give up

wrong habits of life, and adopt right ones in their place. We shall count it a privilege to follow the footsteps of our Saviour in the path of self-denial and self-sacrifice.

4. "Can Health Principles Save Us?" by Dr. Paulson. Read in connection with this study, chapter five of "Healthful Living," and hunt up scriptures bearing on the same point.

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## PUBLISHERS' NOTES.

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THE label on your paper tells you when your subscription expires. See cover page for special offer to renewers and new subscribers.

THERE is not a very large variety of matter in our School of Health department. Some important contributions came too late to go in this time.

WE are pleased to offer our readers an article by Elder G. C. Tenney. We hope that he will not forget GOSPEL OF HEALTH in his new field of labor, but remember us with contributions as often as he may have opportunity. Elder Tenney is greatly missed by his many friends at the Sanitarium.

WE heartily commend the thoroughgoing measures proposed in the article on House Cleaning. This work will lose much of its drudgery if we realize that by cleansing ourselves and our homes from impurities, we are making them more fit for God and his angels to dwell there. How often should that verse come to mind: "Be ye clean that bear the vessels of the Lord."

ELDER CONRADI brings us a very encouraging report of the health work in the German field. The German edition of "Christian Temperance and Bible Hygiene" is published in editions of ten thousand, and is being received with general favor throughout the country. It has also been translated into three of the Russian dialects, and has been formally admitted by the authorities to be circulated in that country. This means a great deal to us when we are informed that

an effort was made to introduce "Steps to Christ" in this way without success. The health principles certainly are proving to be an entering wedge in bringing the truth before the people of Russia.

BACTERIOLOGISTS assert that the average oyster served in "first-class restaurants" contains all the way from 44,000 to 880,000 germs.

THE number of circles is continually increasing. God's people are awakening to a sense of their lack of a thorough knowledge of this part of to-day's message. Some write that they see so much misery all about them, brought on by disobedience to nature's laws, that they are driven to earnest study of these principles for themselves in order to be able to present them intelligently to others, and thus be the means, in God's hands, of saving lives.

MRS. S. M. I. HENRY'S new book, "The Abiding Spirit," would be very helpful to the reading circles. It treats with remarkable force and clearness the subject of health reform in its relation to the Holy Spirit, and shows the power of the word of God. This book would be an excellent one to loan neighbors whom you wish to interest in present truth.

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