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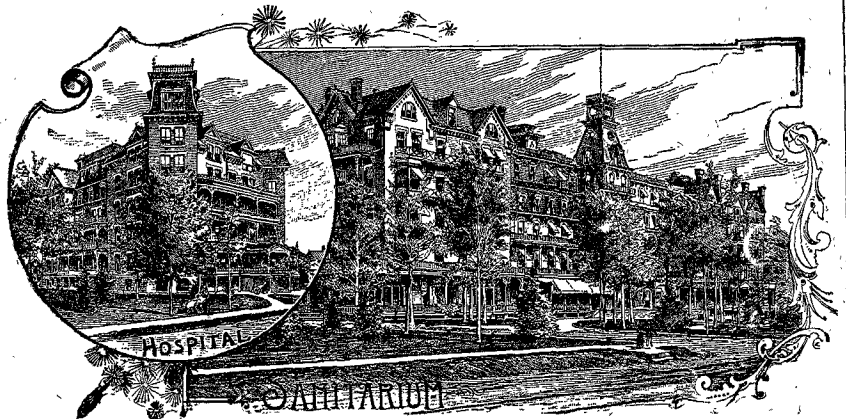
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SIMPLE METHODS OF TREATING THE SICK.¹

BY J. H. KELLOGG, M. D.

A KNOWLEDGE of some of the simple principles underlying the proper treatment of the sick will be useful to every worker. I will begin with explaining the use of the fomentation. The curative qualities of hot water are astonishing. If there is a pain in any part of the body, usually the first thing to do to relieve it is to apply a hot fomentation. But the fomentation must be hot—just as hot as can be borne without injuring the skin. It must also be wrung out dry, and exchanged for a fresh one before it cools perceptibly.

The theory of relief by means of the fomentation is that it causes the blood-vessels at the surface to dilate, thus drawing the blood to the skin and relieving congestion of the internal organs. The skin is a great reservoir capable of containing nearly all the blood of the body. A person placed in a very hot bath will soon begin to feel light-headed. Why?—Because the blood has been drawn from the head and the internal organs to the skin. In giving hot full baths and vapor baths, the nurse must be careful to graduate the heat to the condition of the patient, or he will faint. Fortunately, when one is in danger of fainting, all that it is necessary to do is to dash a little cold water over him, and he will at once revive. Cold is a perfect antidote for heat.

¹ Abstract of a talk before the delegates to the Medical Missionary Conference, March 13, 1899.

After applying hot fomentations continuously for fifteen minutes, it is well to vary the treatment by a cold application, letting it remain for only a few moments. When the cold compress or ice-bag is removed, the hot fomentations may be resumed if the patient's condition demands it, and this treatment may go on for several hours. The effect of the cold application is to break the monotony, and restore tone to the skin and tissues, thus making more effective the fomentations.

In case there is no rise of temperature and the pain is local, the hot fomentations may be continued indefinitely without interruption, except in treating the head, where continuous fomentations are liable to overheat the brain and produce the same effect as sunstroke. In fact it is rarely necessary to apply fomentations directly over the head, better effects being usually secured by treating the base of the brain at the back of the neck and between the shoulders.

The length of time during which the treatment is applied will depend largely upon the nature of the difficulty treated. Usually fifteen or twenty minutes of hot applications, varied by a very brief cold one, will be sufficient for a time; and after the patient has rested for a few hours, the treatment may be repeated. If the work has been properly done, each treatment will leave the skin a bright-red color, but not injured. Care should be taken to dry the part perfectly after the cold application has been removed, and to keep it covered warmly between treatments.

Sciatic pains may often be treated to advantage by continuous hot fomentations. This treatment is also good for severe sprains. The continuous fomentation may be most conveniently applied in the following way: Lay a few thicknesses of moist flannel over the part to be treated, and place over this a rubber bag filled with hot water. Pain in the head, face, and chest may usually be relieved by shorter treatments. Bruises are best treated by a short course of hot fomentations followed by a brief application of cold. In all cases be sure your fomentation is large enough to fully cover the seat of pain.

Fomentation cloths of the right size may be made by cutting a blanket (preferably half wool and half cotton) into four equal pieces. A somewhat larger cloth may be used to advantage if an extensive part of the body is to be covered. The fomentation is best wrung out of boiling water. This may be done by seizing the cloth at the ends, twisting while holding these close together, then dropping the middle into the water, and pulling the ends apart. If there is danger of its being too hot, test by pressing the cloth lightly against the cheek. The skin of the cheek can stand a high degree of heat. It is also best to lay one thickness of flannel between the fomentation and the part to be treated. Two or three thicknesses of flannel laid over the fomentation will help to retain the heat.

Sometimes one is called upon to give fomentations where the desirable conveniences are lacking. Perhaps the stove where the water is to be heated is downstairs. The fomentation cloth may then be wrung out quickly, covered by a woollen cloth, and taken to the patient; or a pailful of hot water may be carried to the room. In the latter case the water should be frequently renewed, for the fomentation must be hot if it is to do any good.

Fomentations may be needed immediately, and no hot water is at hand. I was once called to a house where the patient was suffering severely. There was a hot stove in the room, but no hot water. I snatched up a towel, wrung it out of a pail of cold water, put it into a newspaper, and wrapped it around the stovepipe. In about half a minute I had a hot fomentation. If the stovepipe is out of reach, lay the cloth on the stove. The wet cloth keeps the paper from burning, and the paper keeps the cloth from getting soiled.

A few months ago, while stopping at a hotel, I was writing in my room one night between twelve and one o'clock, when I heard a woman groaning below.

A moment later one of the attendants knocked at my door, and asked me if I could not do something to relieve her. I found the woman suffering with a terrible pain in the head. In going after a pitcher of water in the dark she had run against a sign-board, and badly bruised her head. I asked for hot water, but there was none in the building, and the fires were all out. There was a kerosene lamp and a big dipper at hand. I inverted the latter over the lamp chimney, wrung a small towel out of cold water, and laid it across the dipper. In a moment's time we had a fomentation, and as soon as that one was off the dipper, we put on another towel wrung out of cold water, and so kept passing fresh cloths to the patient, who was relieved almost immediately.

It is unnecessary to have the appliances of a sanitarium at hand in order to give sanitarium treatments. The beauty of the health principles is their simplicity. Fresh air, pure water, and heat are the essentials, and they may be had almost anywhere. It is well to study the simplest methods of relieving pain, so that one can act quickly and wisely on short notice.

(To be continued.)

THE FLESH AND THE SPIRIT.

BY G. C. TENNEY.

IN the Bible the terms "body" and "flesh" are used synonymously as referring to the instinctive, or animal nature. These natural propensities have been perverted by sin, and form the medium through which Satan seeks to control the individual. But God seeks to control his children through the moral, spiritual, and higher intellectual faculties, and to make the body the vehicle of the divine principle. Consequently there is an incessant strife going on: "The flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye can not do the things that ye would." (Gal. 5:17.) James, too, writes of this unhappy state of affairs. "From whence come wars and fightings among you? come they not hence, even of your lusts that war in your members?" (See James 4:1-4.) Paul speaks of such an experience in the first person in Romans 7, when he found himself the wretched slave of an inexorable law which decreed that when he would do good, evil was present with him.

Every man and woman knows by experience what this struggle is. Regard for right, urged on by con-

science, pleaded for the right; but self clamored louder and louder until conscience yielded, and was heard no more until the time for regret and reproaches came. Unhappy are they whose lives are thus distracted, whose progress in divine life is wholly impeded, whose every aspiration and effort for a holier life is neutralized by the antagonism of evil dwelling in their own hearts; and their name is many, many legions. The churches are full of such hapless victims struggling hopelessly against an invincible foe. They are conscious of the fact that their religious life is barren and unfruitful; they know that their best resolutions are ropes of sand.

The apostle writes: "Dearly beloved, I beseech you as pilgrims and strangers, abstain from fleshly lusts, which war against the soul." But he addresses Christians, and one must get the victory over those lusts before he can abstain from them. Under the allegory of Ishmael and Isaac and their two mothers, Paul describes this state of a divided life, and he appropriates the stern word, "Cast out the bondwoman and her son." Good advice indeed! It is the only thing that can bring peace. But the bondwoman and her son were there first. Ishmael was older than Isaac. He that was born after the flesh had full possession before the spiritual life began. How can we who are evil cast out the evil? "I thank God, through Jesus Christ our Lord." Death to the flesh through the cross of Jesus, and a new life through his indwelling righteousness, is the only way of escape from the bondage of Satan.

But some may say, "That is the old-fashioned gospel. What does it have to do with health reform?" — Everything. Sin of every kind is but a form of bodily or sensual gratification. In reforming the heart and life, then, the first thing is to bring into subjection to Jesus Christ all our bodily habits and impulses. We must learn, whether we eat or drink or whatsoever we do, to do all to the glory of God. And it will require the same redeeming, transforming power to save a man from physical sins as from transgressions of the moral law. Indeed, the distinction is only an imaginary one, for "all unrighteousness is sin."

From this we also see the futility of trying to make ourselves righteous by doing right. Correcting one's outward habits will not rectify the heart. Breaking off the use of intoxicants, tobacco, tea and coffee, flesh-food, and the various steps by which we approach correct forms of life is not the path by which men find peace and joy in the Holy Ghost. It is the peace-

ful reign of Jesus in the heart that produces purity of life and habits that glorify God. Health reform can not be put on as an outer garment to cover up inward lust and uncleanness to the glory of God any more than baptism or any outward observance or sanctimoniousness can afford a secure shelter from the piercing eyes of Him with whom we have to do. The control of the body is a work of divine grace, and health reform is therefore an essential part of the gospel of Jesus Christ.

THE DIVINE HARMONY OF TRUTH.

IV. *Pepper and Vinegar.*

BY DAVID PAULSON, M. D.

IN paragraph 42 of "Healthful Living" we are told that condiments and spices weaken the system, contaminate the blood, and produce inflammation.

Dr. Boix, an eminent French physician, has recently been making some very extensive experiments as to the effects of various harmful substances upon the human system, and has reported the results in a book entitled "The Liver of Dyspeptics." His experiments were made upon rabbits. Two of the harmful substances experimented with were vinegar and pepper. He mixed from seven to eight grains of ground pepper with the bran he fed the rabbits daily, and continued the experiment for twenty-seven days. At first thought this would seem to be a cruel experiment, but when one remembers that it is only what hundreds of thousands of parents are continually inflicting upon themselves and their children all over the world, it does not seem so terrible.

After the rabbit was killed, Dr. Boix found that the liver was much congested and also the kidneys, that the blood-vessels in the liver were hardened, and as a consequence rendered more or less useless. All the kidney cells were swollen and granular, and the arteries were markedly thickened. Such a condition in a human kidney would be the best kind of foundation for Bright's disease. These results speak for themselves, and need no further comment.

With reference to vinegar: The doctor mixed about twenty drops of acetic acid, which is the acid of vinegar, with the bran upon which one of the rabbits was daily fed. The experiment was continued for thirty-six days, when the rabbit was killed. Its liver was found to be hardened, the stomach inflamed, and the arteries beginning to harden. In other words, exactly the same effects were seen as one would find in a

drunkard's liver. How many people there are who talk fluently of the effects of alcohol upon the human system, while at their own tables they daily take those substances which were not only pointed out as harmful by the Spirit of God more than a century ago, but which the work of recent scientific investigators has proved to be exactly the same. The time has come to lay aside every hurtful and harmful substance, and take the simple, natural food that God provides, which is free from all irritating and disease-producing substances.

THE HYPNOTIC POWER OF SATAN.

BY GEORGE H. HEALD, M. D.

"SATAN knows that he can not overcome man unless he can control his will. He can do this by deceiving man so that he will co-operate with him in transgressing the laws of nature."

Notice the steps taken by Satan in gaining control over a person: (1) He deceives man so that (2) man co-operates with him in transgressing the laws of nature; (3) this gives him control of the man's will, which is control of the man.

Satan's whole power lies in his ability to deceive. All he did to Eve was to suggest that the Lord had not told them the truth regarding the tree of knowledge. She co-operated with him, of her own free will, after she was deceived by him; and as a result she was under Satan's control. Her words, "The serpent beguiled me, and I did eat," might truthfully be repeated by hundreds of thousands of Eve's descendants.

We are not tempted to touch a red-hot stove, for our experience teaches us that such an act would be followed by speedy retribution; but some of us are tempted, and yield to the temptation, to put into the stomach such abominations as fried potatoes, mince pie, and ice-cream, because Satan deludes us with the hope that somehow we will escape the penalty.

We know that the man who sows thistles will not reap wheat. We know that the reaping is invariably in accordance with the sowing; but the harvest of disease often comes so long after the sowing-time that we are led by Satan to believe we will escape the reaping. Satan beguiles us (deceives us), and we eat. Often we are only too willing to listen to his arguments that such and such foods are not harmful.

"Every man is tempted when he is drawn away of his own lust and enticed." The lust, or "desire," for food is there; then the serpent comes with the

deception that it is a small matter; that it is nobody's business, as we are injuring only ourselves; that while this indulgence is injurious to others, it may not be for us, etc. So in every sin there are at least two elements; first, a desire on the part of the person; second, a deception on the part of Satan.

This refers to the individual not under the control of Satan. Having once caused an individual to yield, it is much easier to accomplish the result afterward. It is much easier to hypnotize an individual who has once been hypnotized than one who has not. Satan hypnotizes man, so to speak. At first he must use strong arguments to overcome man's conscience; but with each indulgence, conscience grows weaker and fleshly desire grows stronger, and soon it is not necessary for Satan to continue the deceptions. He has his victim in the toils.

A time is coming when Satan will work "with all power and signs and lying wonders, and with all deceivableness of unrighteousness;" but it will be "in them that perish; because they received not the love of the truth that they might be saved. And for this cause God shall send them [allow to come to them through Satan] strong delusion, that they should believe a lie [Satan's lie]: that they all might be damned who believe not the truth, but had pleasure in unrighteousness." 2 Thess. 2: 9-12.

Who will this class be who will be under Satan's power at that time? Satan's only means of gaining control of man is to deceive him and get his co-operation in transgressing the laws of nature. So those who are deceived by Satan's last great deception must be persons who have proved unfaithful to health principles.

How many will come up at that last great day with only the excuse, "The serpent beguiled me, and I did eat"?

THE ELEMENT OF FAITH IN HEALTH REFORM.

BY F. M. WILCOX.

THE element of faith should accompany all study and practise of the great reform principles. While much evil has resulted in the past from the misadoption of so-called health reform, far more persons have suffered from taking hold of the reform unwillingly, and in not making it a part of their lives and a matter of faith.

"Whatsoever is not of faith is sin," says Paul in his letter to the Romans, and this is said, too, with

special reference to the subject of eating. Therefore faith should be the great underlying principle in the adoption of health reform. If one can take hold of these principles intelligently, with ready acquiescence, with a firm belief that God will bless to his physical good the light he has revealed, only excellent results can follow.

There are two extremes to be avoided: one is the idea that the adoption of these health principles, scientifically considered and without faith in God, will preserve us from disease; and the other, equally erroneous, is the idea that disregard of these principles and so-called faith in the Lord will likewise preserve us. God does not set a premium upon ignorance. He desires an intelligent obedience on the part of man, whom he has so richly endowed with intellectual powers. And with the study of the bodies he has given us, with an understanding of their workings and demands, and then with an intelligent belief in the application of the principles of health reform, we may exercise that faith which will bring to us the keeping power of God.

THE SECRET OF THE DIVINE PRESENCE.¹

BY DR. E. J. WAGGONER.

JOB said, "O that I knew where I might find thee." There are so many professed Christians who do not know where to find the Lord. They get glimpses of him only once in a while; and this is the strangest thing in the world, when God says that he fills all things,—heaven and earth. "Whither shall I go from thy spirit? or whither shall I flee from thy presence? If I ascend up into the heaven, thou art there: if I make my bed in hell, behold, thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall thy hand lead me, and thy right hand shall hold me."

Where shall one go to find the Lord? Why, where can one go and not find him? He has made everything, and is in everything, and still people can not find him!

"Hear, O heavens, and give ear, O earth: for the Lord hath spoken, I have nourished and brought up children, and they have rebelled against me." O, what a closeness of relationship is this, and yet they did not know him! Carrying them in his bosom as a mother nourishes a child,—*"I have nourished and brought up children,"*—*carrying them upon his arm,*

and yet they did not know him. He fed them, they drew life from him, yet knew him not.

"The ox knoweth his owner, and the ass his master's crib: but Israel doth not know, my people doth not consider." How do these animals recognize their master? Ah, they know where they are fed. Why do these animals recognize their master and their home? They recognize who feeds them, and where they are fed. So the Lord expects us to recognize him in eating. Eating is a thing that appeals very strongly to us. What is the use of eating? Hasn't the Lord power to keep us alive without eating? He kept Elijah forty days without eating, and Jesus lived forty days and nights without eating, and he could keep us forever without eating. Why does he not do it? It is very plain that if the Lord kept people without eating, they would soon cease to remember him at all. If he made it possible for them to live without eating, they would soon cease to trust in him.

From what does a man get his life? From eating, drinking, and breathing. But it was God who made it possible for man to live by these means: there is no strength or life emanating from man.

Here is a man who is very ill, just at the point of death; he can not raise his hand, can scarcely raise a finger—utterly helpless. Two or three weeks later we meet him on the street, well, and he says he never felt better in his life. How that very man will assume that the strength is his! that he had the ability to get well! If the strength were his, why did he lie there utterly helpless? If he had the power to restore himself to strength, why did he lie ill and helpless so long? It was simply because he had no strength of his own, no strength except as God gave it to him. If a man has strength in himself, he has it all the time and need never be ill. A man will take in drafts of God's power, and then turn around and ascribe that power to himself. Sometimes we get so faint and hungry that we can not work. Our brain refuses to act, we are absolutely tired. We say, "This work must stop until I get something to eat." When we eat, what takes place? We are stronger, the brain is active, the weak muscles feel strength returning. Where did that strength come from? From the food, we say, but tracing back the origin of this food, we see that the power came from God.

I have here a piece of bread. I know there is life in this bread, yet I can not see it. Where does the life come from? We know this bread is made from grain. We cast the seed into the ground. We can

¹ Report of a Bible study before the Sanitarium helpers, Jan. 13, 1899.

see there is power in it, for we can see it grow and develop until there is a whole field of grain. But trace this back to the first harvest of the earth. Was there any seed in the earth then? No; the earth was empty. Who sowed the first seed? It was God; and how did he sow it? He said, "Let the earth bring forth grass." What was in the earth before that word was spoken? We have just said that it was empty, and it would have remained so throughout eternity but for the word of God. What did he put into the ground? What must be put into the ground before we can have grain?—Seed; everything comes from seed. Then the first seed that was sown was the word of God. When we cast a handful of seed into the ground, what are we sowing?—We are sowing the word of God. Realizing this, it brings us face to face with God. Thus we see that when we are eating bread made from grain, we are eating God's own life.

We can now better realize Christ's statement when he took the bread and said, "This is my body which is broken for you." It was said of Jesus that he was the Word, and that the Word was made flesh and dwelt among men. Then Jesus did not have to do anything to make that his body: it was already that. The Lord Jesus was teaching us how to eat, how to know God. Jesus was the representative of his Father, for he said, "He that hath seen me hath seen the Father." In the last supper the Lord Jesus gave to us a memorial. You hear quoted every time you come to the Lord's supper, "This do ye . . . in remembrance of me." "Wherefore whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord." How?—By not discerning the Lord's body. So God expects us to recognize him in eating.

What was the manna given for in the wilderness?—To sustain life. What is our bread given us for to-day?—To sustain life. How did some of the children of Israel regard the manna, or bread from heaven?—They ate it not discerning whence it came, and they were shut out of the promised land because of unbelief. Jesus says, "I am the living bread which came down from heaven;" so if we eat bread not discerning that it is the body of the Lord, we are eating to our own condemnation.

Jesus gave the model meal that night for all mankind. If men would recognize at each meal that they are eating the body of Christ, it would make better men of them, for in eating the body of Christ they are eating righteousness. "Blessed are they which

do hunger and thirst after righteousness, for they shall be filled." Then it is possible for a man to eat and drink righteousness. Now, what is righteousness?—Right doing, or doing the right thing. With what does a man do anything?—With the strength he receives from eating. If a man eats and drinks, recognizing that he is eating the Lord's body, he will recognize the Lord in other things also; his life will bear witness to the truth.

HEALTH HINTS.

BY M. E. OLSEN.

Wet Feet.—Sitting with cold, wet feet has brought on many an acute attack of sickness. Children are especially liable to be careless on this point. The melting snow and puddles so frequent at this season of the year present great attractions for them. Unless carefully educated, they will not only get wet, but go on the rest of the day without drying their feet, and as a result, perhaps, contract a severe cold. If a child has been exposed in this way, remove his shoes and stockings, plunge his feet for a few minutes into hot water, then dash on a little cold water, and rub briskly till the circulation is fully restored, and the feet are warm and glowing. Daily bathing of the feet in cold water, followed by vigorous rubbing, makes them less sensitive to changes of temperature, and is therefore an excellent preventive of colds.

How to Break up a Cold.—There are a number of good ways of curing a cold. The philosophy of each consists in securing vigorous action of the skin, thus relieving congestion of the internal organs by bringing the blood to the surface. A young person of vigorous health, who is taken with acute catarrh, commonly known as a cold in the head, may usually cure himself by the following method: Take some vigorous exercise in the open air for an hour or two, bringing the lungs into active play and starting perspiration. Then step into a room comfortably warmed, and sponge the body, uncovering only a part at a time, with cold water in which a handful of salt has been dissolved. Apply the water quickly and follow immediately by vigorous rubbing with a crash towel until the skin is all in a glow. Do this with each part of the body in turn, paying especial attention to the chest. Put on clean woolen underclothing, and you may resume your work.

This kind of treatment does not make the skin sensitive to cold as does a warm bath. One can take it

in the morning immediately on rising, and go about his usual work without fear of "catching more cold."

It is also well for the person who has taken cold to eat very little for a few days, making the diet consist largely of fresh or stewed fruit. If it can be had, malted nuts dissolved in hot water would be excellent, as this food is easy of digestion and very strengthening.

For older and less robust persons the best method of breaking up a cold would be to take some hot treatment. A hot full bath or a hot foot bath, taken immediately before retiring in the evening, is excellent. Of course, if one has a cold on the lungs, fomentations should be applied over the chest, and in such cases it is most proper for the patient to remain quiet for a time at least, as recovery will take place much sooner.

WHAT IS PAIN?

BY D. H. KRESS, M. D.

PAIN is to the body what the pangs of conscience are to the soul. If a man commits a moral wrong, the Spirit of God calls his attention to it, and the man is no longer at ease; he has violated his conscience. The mental suffering is not the thing to try to get rid of or avoid, but the sin which was the cause of it. The Bible speaks of a class who have "their conscience seared with a hot iron." These commit sin, but no longer feel conscience smitten, so they are without correction. "But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons." (Heb. 12:8.) This is evidently a hopeless condition to be in. Let us try to cultivate a tender conscience in both physical and spiritual things. We should not seek an opiate to quiet the conscience, but should rather rejoice when the least deviation from right causes mental unrest, and look upon it as a loving Father's correction.

Physical pain should be regarded in the same way. The hand, if in a normal condition, should report when brought in contact with a heated object. When an irritant or something indigestible is taken into the stomach, or a bad combination is eaten, the stomach should be so sensitive that the error will be reported; and when this is done by those faithful sentinels, the nerves, what is needed is not opiates to paralyze them, but diligent search to be made for the causes, and promptness in removing them. In praying for the sick the burden should be to ascertain and remove the causes; no case is permanently cured until this has been done. If the pain should be eased, while the causes which

produced the suffering still exist, the person ere long would be in a worse condition, the nerves crying out louder than before, unless they have been utterly paralyzed.

Is it not strange that so many people turn away from God, who heals by correcting their wrong habits, and turn to nostrums, patent medicines, Christian science, so-called faith cures, or, like Saul, to the witch of Endor (Spiritualism)?

ARE THE PLAGUES ABROAD IN THE WORLD?

BY DAVID PAULSON, M. D.

CHRIST spoke of a time when men's hearts would fail them for fear of the things that were coming upon the earth. Have we entered this time or not? Consider for a moment: Every sixth or seventh funeral is due to consumption. Five hundred people are dying in the United States every twenty-four hours from consumption alone, the majority of deaths being due simply to a low state of vitality into which the victim has gradually fallen. Influenza, or "la grippe," which a few years ago was looked upon merely as a sort of inconvenience, is now striking down its victims with a vengeance everywhere, and, what is worst of all, is beginning to leave behind it such results as inflammation of the nerves, paralysis, pneumonia, and other serious disorders, which, if they do not end life, make it at least miserable.

Cerebro-spinal meningitis, which seems like a foreign word to many of our readers, is evidently destined soon to become as familiar in the household as measles. It is at present epidemic in a number of American cities. It is a disease that affects particularly the brain and spinal cord. There are scarcely any recoveries. In from one to two or three days death frees the poor victim from agony. No satisfactory remedy has yet been discovered.

Letters are beginning to come in from some of our brethren, saying, "What shall we do to protect our children against this disease?" We can only answer, Get in harmony with God's statutes, for God has promised that when we are thus in harmony, none of the diseases of Egypt shall fall upon us. Ex. 15:26.

Those who have read "Early Writings" will remember the statement that at the time of the latter rain God would draw the covering over his people to pro-

fect them from these very things. Are we having this covering drawn over us? The destroying angel is abroad in the land. Are you asking God to teach you the right principles, and to help you get into conformity with them, so that the hallowed influences of his Spirit may abide in your home, and the destroying angel may pass over?

THE TREATMENT OF MEASLES.

BY A. B. OLSEN, M. D.

THIS is an acute, contagious disease that may occur at any season of the year, but is perhaps more prevalent during the winter and early spring. Children are more likely to suffer, but older people who have not had the disease are also liable to take it. Measles is characterized by the usual symptoms of a severe cold, together with more or less nausea and vomiting, and an eruption of reddish blotches on the face, neck, and trunk. There is also a disturbance of digestion, considerable pain in the head and limbs, and a dry cough, and the eyes are very sensitive to light. The eruption usually appears on the fourth day, and lasts two or three days, then gradually disappears, when there is more or less scaling of the skin.

Measles is highly infective, *i. e.*, it is easily communicated from one person to another. The patient should be isolated at once, and great care taken to prevent spreading the disorder.

The treatment is very simple, and consists chiefly of good hygiene and simple diet. The patient should be confined to his bed for a few days, and the bowels should be kept open. See that the room is well ventilated. Hot drinks, warm baths, warm blanket packs, fomentations, tepid sponges, etc., are all excellent.

The fever is rarely high, and the course of the disease as a rule is favorable. Still measles is a serious disorder, and is liable to be followed by dangerous complications, especially those involving the lungs. Hence, great care should be taken during convalescence to prevent a relapse.

Cool drinks are usually desired by the patient, and should be freely given. Lemonade and the various fruit-juices are excellent. Mild fruits, such as baked sweet apples, stewed prunes, and sweet oranges, are wholesome as well as refreshing. Plain, well-cooked gruels, browned rice, fruit toasts, zwieback, granola, and unleavened breads are other wholesome articles of diet. The patient should eat sparingly for a few days, as this will favor a rapid recovery.

As soon as one recovers from measles, he should be given a warm bath, and the sick-room, furniture, bedding, and clothing should be thoroughly disinfected by burning sulphur or brimstone, and then scrubbed with soap and hot water. [For method of disinfection see article in the Home Department of this number. — Ed.]

As prevention is better than cure, every precaution should be taken to avoid exposure. The general health should be built up, and the resistant forces of the body increased. This is accomplished by an abundance of fresh air, outdoor exercise, sufficient sleep, and plain, wholesome food.

HYGIENE OF THE MEAL HOUR.

BY DAVID PAULSON, M. D.

Thorough Mastication.—“Dry food which requires mastication is far preferable to porridges. The health food preparations are a blessing in this respect.”—“*Healthful Living*,” par. 351.

“We must masticate well.”—*Bouchard*.

State of Mind.—“At meal-time cast off care and taxing thought. Do not be hurried, but eat slowly and with cheerfulness, your heart filled with gratitude to God for all his blessings.”—“*Healthful Living*,” par. 389.

When we recognize that the very life of God is in the food we eat, and that the words spoken by Christ, “This is my body,” may apply to every meal, to the partaking of our daily food, it will not be difficult to carry out this instruction. Upon this point Bouchard’s words are almost an echo, “We must eat slowly, and without mental worry.”

Mental or Physical Taxation Immediately after Eating.—“Neither study nor violent exercise should be engaged in immediately after a full meal.”—“*Healthful Living*,” par. 576. Study the entire paragraph to get the full reasons for this advice.

Regarding this we quote again from Bouchard: “It is necessary to abstain altogether from work immediately after meals. Fatiguing work is bad, even if it is physical work; what is useful is no longer repose, but muscular activity in the open air, without its being pushed to the extent of fatigue.” This statement is almost a counterpart of par. 573 in “*Healthful Living*.” “Exercise will aid the work of digestion. To walk out after a meal, hold the head erect, put back the shoulders, and exercise moderately will be a great benefit. The mind will be diverted from self to the beauties of nature. The

less the attention is called to the stomach after a meal, the better."

Unfortunately, many people are so busy that they think they have no time to heed these heaven-sent instructions, but if they thus neglect them, they will have time to rest beneath the sod before translation.

We have reached a day and age in the world when every ray of light that God has given us upon the subject of health can be verified by statements from the choicest works of famous medical writers. The time has come for all our people "to study to show themselves approved" in these truths, as well as in the other truths of the message, to be able to give a reason for the hope that is within them upon the great principles of health that God has been pointing out all these years, and above all, to live so near to God that he can direct us by his own unerring counsel so to carry these things out that, as in Paul's experience, Christ may be magnified even in our very bodies. There is a glorious future for the remnant people of God.

"Let us therefore fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it." Heb. 4 : 1.

THE SACREDNESS OF THE BODY.

A Bible and Testimony Reading.

BY M. E. OLSEN.

1. WHAT exalted position is occupied by the body of every believing Christian?

Ans.—It is the temple of the Holy Spirit (1 Cor. 6 : 19, 20). We pay real reverence to the church building where God meets his assembled people; how much more should we reverence these living temples which God has made with his own hand, and in which he desires continually to abide.

2. To whom do our bodies belong?

Ans.—To God, both by creation and by redemption. This is plainly shown in the scripture quoted above. (See also H. L., pars. 1, 3, 17.)

3. How carefully should the health be guarded?

Ans.—H. L., par. 10.

4. How does the Lord look upon ignorance with reference to the laws of life?

Ans.—H. L., par. 19.

5. Does the world in general regard matters in the same light?

Ans.—No. (See H. L., par. 41.) Therefore people must be educated, and we who know these truths

must do the educating. The gospel of health is to be presented everywhere as a part of the everlasting gospel.

6. Is it in the order of God that this message should be given at this special time?

Ans.—H. L., par. 47.

7. Will God hold us responsible for giving this light?

Ans.—Most assuredly. It is an awful thing for us to see people all around us sinning grossly against the sacred laws of the body, and not to seek by humble, prayerful, yet persistent efforts to give them a knowledge of these things.

8. What are some of the ways in which to spread the health principles?

Ans.—By distributing copies of *Good Health* and GOSPEL OF HEALTH to our neighbors to read; by taking subscriptions, and perhaps selling the magazine by the single copy; also by starting mothers' meetings and health cottage meetings, where the religious care of the body may be talked over, and divine help sought in earnest prayer.

9. What is necessary in order to succeed in this work?

Ans.—The worker must have a profound conviction of the truth of the principles, and a daily life sanctified by them. When Seventh-day Adventists realize that the work they do in their kitchens in preparing proper food and at the table in eating it is just as sacred a thing as to attend a religious service; that breaking one of these laws is just as displeasing in God's sight as breaking the fourth commandment; and that we who have the light of health reform, and yet do not make earnest systematic efforts to give it to our neighbors, must be held responsible before God for a large amount of the sickness around us, and for the untimely deaths that are occurring continually,—then we shall see a revival of interest in this subject that will make a stir in the world.

10. How can such a preparation for work be gained?

Ans.—By earnest prayer and heart-searching, and by a determination, faithfully carried out, to live in strict harmony with advanced light ourselves. We never can take people farther than we have gone ourselves. But as we freely imbibe these principles, we will find it almost impossible to refrain from giving them to others. Our experience will be like Jeremiah's (see Jer. 20 : 9)

Study the following additional passages: H. L., pars. 40, 42, 50, 53, 55, 57.

SCHOOL OF HEALTH

HOW TO STAND.

FEW people, perhaps, would willingly admit that they do not know how to stand correctly, and yet such is doubtless the case with the great majority of



FIG. 1.

adults in civilized countries. Sedentary habits of life are one of the causes of this degeneracy. Sitting over a desk for eight or ten hours daily, and taking the street-cars to and from work, as thousands of clerks and business men do in our large cities, it is no wonder that they forget how to stand and walk. Women use certain muscles in their housework, and neglect the others entirely. As a result, they soon lose the grace and elasticity of youth. The farmer's work calls for shoulder development at the expense of the muscles of the waist, consequently he is liable to have a swinging, awkward gait, as has also the day laborer. We must go back to childhood to find the best examples of correct standing and walking.

Fortunately there is a remedy for these bad habits. By painstaking care even those who have long practised wrong habits may develop the unused muscles.

The accompanying cuts will help the reader to learn the art of correct standing. Fig. 1 shows a person leaning forward so as to bring the hips back. Fig. 2 shows the attendant assisting her to raise the trunk while keeping the hips in position. Fig. 3 gives the correct standing position, where the weight falls on the ball of the foot. Fig. 4. shows the incorrect position.

THE CARE OF THE SICK.

Beds and Bed Making.

BY MAUD B. CUMMINS.

ANYBODY can make a bed ; but bed making plays so important a part in the comfort of both sick and well, and so little attention is paid to it, that I desire to make emphatic a few points. Perhaps not a few of life's ills might be traced to a poor bed, if the matter were investigated.

First, if possible, select a single iron bedstead. It is not only easier to keep sweet and clean, but it has no attraction for foul odours, as do plain wood and the dead plant fibre of the mattress.

The bed should be on casters, that it may be easily moved. There should be firm wire springs, and over these a mattress of some kind. Straw has the advantage of cheapness, and can be often changed. A feather-bed should never be tolerated. It is not only hot and damp, but is unhygienic from every point of view. Over the mattress should be a large pad of cotton, covered and tacked like a comfortable.

In making the bed, spread the lower sheet smoothly and tightly over the mattress and pad, and tuck in securely on all sides. In sickness it may be necessary to use a rubber cloth for protection. This should be covered



FIG. 2.

by a second folded sheet, called a "draw sheet," which can be easily removed and another slipped in its place. Both of these must be stretched, and well tucked in. Next comes the upper sheet securely tucked in at the foot, and left long enough to turn down over the blankets at the head.

The bed clothing should be only enough for warmth, and as light as possible. Blankets make the best covering, as they are warm and light. A clean white sheet may take the place of a counterpane, and is more easily washed. If a counterpane is used, it should be removed at night.

It may happen that a patient can not bear even the touch of the bedclothes. Then raise them by means of a strong cord fastened diagonally from the head to the foot of the bed.

For changing a sheet while the patient is in bed, place the patient close to one side of the bed, and roll (or fold like an accordion) the sheet lengthwise from the edge of the bed toward the middle, or toward the patient. Take the clean sheet, arranged in the same way, and unroll or unfold it to the center. Then lift or turn the patient on to the clean sheet, and remove the soiled one, straightening out the rest of the clean sheet.

If it is not advisable to move the patient even this much, the mattress may be pressed down and the

clean sheet worked under his body, as the soiled one is removed.

To change the upper sheet, free the clothes at the foot and sides of the bed; spread the clean sheet first and then a blanket over all, and tuck in at the foot. Then remove the first set.



FIG. 3.

The best way is to have two single iron beds in the room, each supplied with bedding. Then the patient can be easily carried from one to the other.

Do not use high pillows. Have plenty of clean bedclothes, especially pillow-cases. It is so restful to lay one's head on a clean, fresh pillow.

The bedding should be changed every day. Except

in cases of contagion, this may be done by having two sets of bedclothes, one for the day, the other for the night.

Those that are taken off in the morning should be hung out in the sunlight, but must be brought in before nightfall. The set taken off at night may be aired in another room on the backs of chairs before an open window. Warm all clothing before putting it near the patient.

A bed well cared for denotes a good nurse.

To be Continued.



FIG. 4.

You need to take yourself in hand, and let no one whip up your tired nerves and muscles to meet his individual measurement. You are God's workmanship; and under a full sense of your accountability to God, you are to treat yourself aright. Give yourself proper time to sleep. They who sleep, give nature time to build up and repair the weary waste of the organism.

Study carefully the first chapter of Ephesians, and let your understanding become enlightened. If you would build for time and for eternity, obey the laws of health. Place yourself in right relation to God as his property, caring for the wonderful husbandry and building of God. In no wise is this to be neglected. You can do the very best home missionary work by taking care of God's temple, not defiling it by gross indulgence of human passions, not imperiling it by neglect, by undue wear and overwork. Do not presume to overtax this wonderful machinery, lest some part give way, and bring your work to a standstill.

—Mrs E. G. White.

OUR CORRESPONDENTS.

THE "RIGHT ARM" TRUTH OF THE MESSAGE.

BROTHER W. E. GERALD, North Deering, Me., sends us the following encouraging words:—

After an experience in practising the truths of health reform, I am more convinced than ever before that you are touching the "right arm" truth of the third angel's message. I, for one, appreciate your efforts to hold up this banner of truth, and believe that God will reward your faithfulness. We do not use tea, coffee, spices, pepper, mustard, vinegar, pickles, cheese, cake, cookies, or meat. We have no use for a sugar bowl on the table or the clatter of cups and saucers. We have found it a good suggestion to use fruit and vegetables alternately. We eat breakfast at 7:00 and dinner at 4:30. I can perform severe labor during the intervening time without having the slightest feeling of faintness. I have a clearness of mind that I never had before. When I began to practise these principles, my friends laughed at me as a poor sample of a health reformer, but since I have begun to gain in flesh and improve in every way in my physical appearance, they wonder in silence. I mean to tell others of the blessings that follow obedience to God's laws.

BORN AGAIN — CONVERTED TO HEALTH REFORM.

WE are glad to see that the Lord is impressing the hearts of some with the importance of imparting a knowledge of the health principles to their friends and neighbors. A letter has just come from a sister in Nebraska who writes in part as follows:—

I am born again, converted to health reform. Now I want to know how to study to show myself "approved unto God, . . . rightly dividing the word of truth,"—in other words, I want to know how to present these facts intelligently to others. I want to become a canvasser for GOSPEL OF HEALTH. Please send me full particulars. I may never be able to go out of my own immediate vicinity, but I want to do that. I want to be able to be instant in season and out. . . . I have been twenty years *unlearning* what I struggled hard for years to *learn*. Now I want to shine and do it intelligently. I have at last thrown off the yoke of Egyptian bondage, and hope to live to go back to the university where I was graduated in 1878, and tell them that whereas I was blind, now I see.

This sister rightly realizes that additional light always brings additional responsibility. If we have

received these truths for ourselves, we can not be at peace with God and our fellow men unless we put forth every effort to give them to others. We earnestly hope that many will feel a burden to get these principles before their friends and their brothers and sisters in the church. It is awful to think of people all around us suffering with sickness brought on by wrong habits when we might be the means in the hands of God of giving them this light and thus preserving their lives. Christ healed the sick, cleansed the lepers, and preached the kingdom of God among men. This work belongs also to his followers. One of the most effective ways in which we can preach this message is to get reading-matter treating of it into the homes of the people.

APPRECIATIVE WORDS.

THE GOSPEL OF HEALTH comes to my table every month. I prize the journal highly, and would not think of being without it.—*M. H. Brown, Oakland, Cal.*

Enclosed please find a note for 40 cents to renew my subscription to GOSPEL OF HEALTH. I am taking five of our papers, and as *Good Health* is one of them, I thought I would have to dispense with GOSPEL OF HEALTH, but as it comes to me month by month with its pages filled with good things, I have decided that I can not afford to be without it.—*G. G. Bledrok, Cottonwood Point, Mo.*

THE HOME.

HOW TO DISINFECT.

To disinfect a sick-room, burn three pounds of sulphur for every thousand cubic feet of air. Place an iron kettle on some bricks in the room, put the sulphur in the kettle, then add some live coals, or pour on a little alcohol, and light with a bit of burning paper dropped into it. Shut the room up tight, pasting strips of paper over the cracks in the doors, and allow the sulphur fumes to remain in the room overnight; afterward air the room three or four days with doors and windows wide open.

To disinfect solid or liquid matter, a solution of copperas or green vitriol, two pounds dissolved in a gallon of hot water, is an efficient agent. The

solution should be applied to decomposing matter which needs disinfection, as it will both destroy any offensive odor and stop the putrefactive process. Sulphate of zinc, a pound to a gallon of water, is better for disinfecting clothing, as it does not stain or injure the fabric.

Heat is a good disinfectant. Clothing subjected to a temperature of 240°F. in an oven for two or three hours will be disinfected. At this time of the year it is important to give attention to matters of this sort, and whoever has not already made a tour of his premises, with a view to a thorough cleaning and disinfection, should at once attend to this important matter.

FRUITS IN SEASON.

FRUIT is an indispensable commodity in every health reformer's home. At this time of the year, when it is difficult to get fresh fruit, and the supply which was canned last fall needs to be husbanded rather carefully if it is to last through the season, many of our readers may be directing their attention to the various dried fruits which the market affords in abundance. Properly prepared, these are very wholesome and palatable. The following recipes are taken from "Every-Day Dishes," by Mrs. E. E. Kellogg:—

Dried Apples.—Good apples properly dried make a very palatable sauce; but unfortunately the fruit generally selected for drying is of so inferior a quality that if cooked in its fresh state it would not be good. The dried fruits in most of our markets need to be looked over very carefully, and thoroughly washed in hot water before using. Put into a graniteware kettle, cover with boiling water, and cook gently until tender. Fresh steam-dried, or evaporated apples will cook in from one half to three fourths of an hour; if older, they may require from one to two or more hours. Add boiling water, as needed, during the cooking. If when tender they are lacking in juice, add a little boiling water long enough before lifting from the fire to allow it to boil up once. If the fruit is quite poor, a few very thin slices of the yellow portion of a lemon or orange rind, added a half-hour before it is done, will sometimes be an improvement.

Dried Apples with Other Dried Fruit.—An excellent sauce may be made by cooking a few dried plums with dried or evaporated apples. Only enough of the plums to give a flavor to the apples will be needed; a handful of the former to a pound of apples will be sufficient. Dried cherries, raisins, English currants,

dried apricots, prunes, and peaches are also excellent used in combination with dried apples.

Dried Apricots with Peaches.—These fruits, if dried with the skins on, need, in addition to the preparation for cooking recommended for dried apples, a thorough rubbing with the fingers, while being washed, to remove the down. Put into boiling water in about the proportion of two parts of fruit to three of water. If the fruit was pared before drying, a little more water will be required. Cook quickly, but gently, until just tender, and take from the fire as soon as done. If too soft, they will be mushy and insipid.

Cranberries.—Cranberries make an excellent sauce, but the skins are rather hard of digestion, and it is best to exclude them. Stew in the proportion of a quart of berries to a pint of water, simmering gently until the skins have all burst, and the quantity is reduced to a pint. Put through a colander to remove the skins, and when nearly cool, add for every quart of berries two thirds of a cup of sugar.

Cranberries with Raisins.—Cook the cranberries as in the preceding recipe, and when rubbed through a colander, add for every pound of cranberries before cooking, one-fourth pound of raisins which have been steeped for half an hour in just sufficient boiling water to cover. A little less sugar will be needed to sweeten than when served without the raisins.

WHAT TO DO IN CASE OF FIRE.

HUNDREDS of lives are lost every year through ignorance of proper methods of procedure in case of fire. The following suggestions, given by a writer in one of the popular magazines, deserve careful study:—

In cases of serious fire, presence of mind is an absolute necessity if one hopes to escape or to help others. The loose garments worn by women and children expose them to special danger. To obey the first impulse when the clothing is afire, and open the doors and rush out, is often sure destruction. Fall down instantly on the floor and roll over in the clothing, snatching a woolen shawl or rug, if near, and wrap the body tightly in it. One is comparatively safe while rolling over and over, for then the flames will not rise to the face, and the lungs are less able to be injured.

Those already in the room, or those who enter before the fire is under control, have their work plainly before them. Keep doors and windows closed, snatch the first woolen thing to be found—a

table-cover or a curtain. Pull it off! Never mind the works of art that will be broken. Who cares where the bric-à-brac rolls to? A human life is in danger. A woolen shawl or rug—anything but that human form—is valueless. Wrap the sufferer up instantly and closely at once. Take the coat from your back if you can find nothing else at hand. Thus wrapped, roll the figure upon the floor while closely bound in the woolen cover.

In case the house is on fire, there should be one "captain," if possible, to lead the less self-possessed out of the burning building. Every door and window must be kept closed except when one is quickly passing out. There are always eight or ten inches of pure air close to the floor, and if one can not walk erect through the smoke, he should, as soon as wrapped in something woolen, drop on the floor, and on hands and knees crawl out. A silk handkerchief, a piece of flannel, or a woolen stocking,—if one can find it,—wet and put over the face, will help one to breathe in dense smoke.

A BAD TENDENCY.—One of the worst tendencies of the times is the disposition to rear children as if the whole purpose of life were to treat it like a stick of candy—suck the most sweetness out of it as soon as possible. They are taught that dress is something to be admired instead of to protect them from the inclemencies of the weather; that food is something to enjoy rather than minister to the nourishment of muscle, bone, and brain; that exercise is for the purpose of enabling them to gratify the ambition to be champion athletes rather than to build up a temple fit for the indwelling of God; and that business pursuits and openings in public life are opportunities for climbing up over the backs and shoulders of other men and wresting success out of their fingers, rather than of building up character and serving the age. Thus there come forth from the homes of well-meaning but indulgent and worldly-minded parents, pampered, sordid, selfish young egotists, whose center of living is self, either for sensuous gratification or greedy grasping.

But out of the homes in which the altruistic instead of the egotistic view of life is upheld, come such men as Samuel, with their life purposes keyed up to the Christ idea of serving humanity, of the greatest good to the greatest number, instead of a monopoly of good for number one. Shall we not have more of these latter?—*New York Observer*.

OUR WORKERS.

STUDIES FOR THE READING CIRCLES.

1. "THE Divine Harmony of Truth," page 55. The free use of condiments is undoubtedly one of the most potent causes, not only of the widely prevailing dyspepsia, but also of the drink habit. Vinegar, pepper, mustard, and the rest of the category have no place on the tables of a people who are preparing for the soon return of the Saviour. Salt, used very sparingly, is probably the only condiment allowable, and some find themselves in better health as a result of abstaining from salt, except in so far as it enters into the composition of the food in its natural state. One point is to be noticed,—it takes greater skill by far to make food palatable by bringing out the natural flavors which God himself has put into the fruits, grains, and vegetables, than by using artificial seasoning. Therefore, the mother who would cook healthfully needs to give the subject careful thought and study in order to master it.

The question of the number of meals per day (See page 60) is timely. It would be well for the members of the circle to exchange ideas over their individual experiences in respect to both of these subjects.

2. "Simple Methods of Treating the Sick," page 53. In studying methods of relieving pain and restoring health to the diseased body, it is well to keep continually in mind the fact that this is a part of the gospel ministry in which Christ's people are to be engaged. The body is the temple of the Holy Spirit. The Saviour is now ministering in the sanctuary above. He also wants to do a ministry through the minds and bodies of his people here below. The more carefully we study these things, the more effectively can we co-operate with him in the work.

3. "The Sacredness of the Body," page 61. This study scarcely needs further explanation or comment. Be sure to read all the extracts from "Healthful Living." Pray that the burden of this work may rest upon the church, that each and every member may perceive the vital relation sustained by the health principles to the third angel's message.

4. "The Secret of the Divine Presence," by Dr. E. J. Waggoner. Christians are very liable to forget God in the transactions of every-day life. The children of Israel had precisely this experience. When the Lord had brought them into the land of Canaan and had given them houses and lands and everything

that heart could wish, they forthwith forgot him, the Giver of all good gifts, and began to serve idols. Not until trouble was brought upon them did they turn and seek the Lord. So it is to-day; we sit down two or three times a day to a table supplied with good, nutritious food; we have plenty of clothes to keep us warm, and comfortable houses to live in; and yet we are not particularly thankful, and easily forget that all these things come to us from the bountiful hand of God just as really as if he were to appear on this earth, and distribute these gifts to us in person. We shall see a new beauty and sacredness in the whole subject of eating as we come to realize that the food we set on our tables is the life of God, and by eating it in faith we may appropriate that life.

WE are glad to learn from the reports that come in from time to time that the circles are enjoying much of the Lord's blessing in their meetings. May the good work go on, and every circle have a leavening effect upon the church in which it is organized, so that in due course of time every member in that church will be an intelligent representative of the health principles, and will be as well qualified to explain this subject as that of the Sabbath and the soon coming of the Lord. This is as it should be. Remember the word that has come to us through the Spirit of Prophecy, "Guilt rests upon us, who as a people have had much light, because we have not appreciated and improved the light given upon health reform."

AT THE SANITARIUM.

THE WORKERS.

As the weather becomes milder, there is less to do in the direction of supplying the physical wants of the poor and destitute, and our workers are having more opportunities to help them spiritually. Some very interesting cottage meetings have been held in the last few weeks. In one house, meetings have been in progress for several months. The husband and the son did not at first remain at home those evenings, but as the meetings continued, their interest grew, until finally they stayed themselves and invited the neighbors to come in. Now the whole family are deeply interested, and are anxiously inquiring the way of truth.

The mission conducted in this city under the auspices of the Medical Missionary and Benevolent Association was the means of bringing a number of what were considered the hardest cases in town to a saving

knowledge of the gospel. When the mission closed its winter's work a few weeks ago, the citizens presented the superintendent, Brother H. Behenna, with a beautiful Bible, and also gave a Bible to one of the converts, who is well known throughout the city, and was thought to be beyond help. We are glad to see that this man and also a large number of others are living consistent Christian lives and studying their Bibles daily.

A few days ago about twenty of these converts were invited to take dinner at the residence of Dr. Kellogg in connection with some of the mission workers. It was an enjoyable occasion indeed. After the meal was over, the company took seats in the parlor, and an informal testimony meeting was held, in which a number took part. It was a beautiful sight to see these men testify, with joy in their faces and tears trickling down their cheeks, to the saving power of God which had brought them up out of the pit, and placed their feet upon the Rock, Christ Jesus.

The religious interest in the Sanitarium family is good, and yet we all feel that we come far short of having the zeal and earnestness which should characterize God's waiting people. We are impressed every day with the sacred position we occupy with reference to the patients who come here for treatment and spiritual help. They look to us for everything, and seem so willing to be taught the way of truth. We need the prayers of God's people everywhere that we may be as sign-boards pointing in the right direction, that we may exert a strong influence for good, and may be ministers of life to the hungry, perishing souls about us.

THE PATIENTS.

Sin lies at the root of all sickness. It is a comforting thought that the patients in this great institution not only learn how to treat their bodies so as to maintain health, but also become acquainted with the Source of all strength, both spiritual and physical, and very often learn to know him as a personal Saviour. Elder Mc Coy, the chaplain, Elder Munson, and Sister Henry are constantly being called upon to break the bread of life to hungry souls. Doctors and nurses also have much of the same kind of work.

It is not at all infrequent for a patient to drop into his doctor's office some morning, and say that he is not feeling as well as usual, and ask his doctor to pray with him. This is done by men who were not Christians at all when they came here, but who have since come to learn to trust in God as the helper of soul and body. How good it will be when every believer

in present truth will understand these principles so thoroughly, and be so constant in his works of mercy, that he will be looked up to by the entire community as one who can render effective assistance in sickness, and can administer a healing balm to the sin-sick soul. Christ healed the sick when he was upon earth, and preached repentance from sin. The continuation of this work falls upon all his faithful followers.

PUBLISHERS' NOTES.

If you fail to receive any copy of GOSPEL OF HEALTH, drop us a card, and we shall take pleasure in having the matter attended to promptly.

DR. J. H. KELLOGG sailed for England, March 25, in accordance with the request of the Medical Missionary Board. The doctor is to read a paper at the International Congress of the Medical Temperance Association to be held at Paris, France, April 4 and 5. He will also visit our Sanitariums at Skodsborg, Denmark, and Basel, Switzerland, and plan for opening medical missionary work in other parts of Europe and the East.

ELDER E. J. HIBBARD, who has had charge of the Bible teaching at our Training-School in Chicago, has recently connected with this work at the Sanitarium, and is conducting some very interesting and profitable lines of study with the nurses and medical students.

WE trust our readers are following closely the articles by Dr. Paulson on "The Divine Harmony of Truth." These quotations from medical authorities will be very helpful to workers in presenting the truths of healthful living to unbelievers.

THE articles by Elder G. C. Tenney and Dr. G. H. Heald will repay careful study. An understanding of the deep spiritual laws underlying health reform will be of the greatest benefit to those who would live for health.

THE *Training-School Advocate*, published by the Battle Creek College, has been coming to our table for several months, each time bringing something new and fresh in educational lines. Singleness of aim, and a firm purpose to follow the light given by

God are marked characteristics of this paper. It gives the trumpet a certain sound. Parents, and young people as well, would derive much benefit from a careful perusal of this new periodical, which is neat and attractive in appearance as well as rich in contents.

Price, 25 cts. a year.

THE International Health Association had its first formal meeting for organization the evening of March 19. Dr. J. H. Kellogg, who was appointed chairman, occupied some time in explaining the objects of the Association and the work it was intended to accomplish. The Sanitarium chapel was filled to its utmost capacity with a very enthusiastic audience. The number of members is increasing daily. GOSPEL OF HEALTH readers wishing information about the Association with a view to joining are invited to write for particulars to the International Health Association, Battle Creek, Mich.

READERS of GOSPEL OF HEALTH who wish to take an orphan or a rescued man or woman are invited to send in their names and addresses to the *Medical Missionary*. Needy cases are being brought to our notice continually. The Lord is sending us his sons from far, and his daughters from the ends of the earth. They are without money, without homes and friends. We should like to have a large list of people who are so situated that they can actively co-operate with the Medical Missionary Board in the work of finding homes for these needy brothers and sisters.

BROTHER M. E. CADY, in charge of the Science department of Battle Creek College, has begun the publication of a complete set of elementary Nature Studies based on the Bible and the Testimonies. These lessons are especially designed for the use of teachers in our church schools, and will also be very helpful to parents who desire to interest their children in this line of study. The series will contain 260 lessons (130 leaflets, $5\frac{1}{2} \times 7\frac{1}{2}$ in.), one for each school day in the year. The first lessons are ready, and the rest will be mailed, post-paid, to subscribers as fast as they are printed. The whole set for the year, with strong binding cover and blank leaves for notes, will be sent, post-paid, for only \$1.

Those who desire to examine the lessons before subscribing, may send a two-cent stamp for a copy of the introduction and the first two lessons.

Address M. E. Cady, Battle Creek (College), Mich.

A Special Offer.

Gospel of Health for One Year Free.

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.

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made in the Sanitarium Food Laboratory and Kitchen. It shows how to use the health foods, and also contains instruction which will enable those who have not access to these foods to prepare hygienic meals from the ordinary products of the farm and garden.

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