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# The Gospel of Health

VOL. III.

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

NO. 10.

## THE TRUE GLORY.<sup>1</sup>

BY W. W. PRESCOTT.

THE purpose of everything outside of God the Father is to reveal the glory of God the Father. This is true even of Christ, who is spoken of as being "the brightness of his [the Father's] glory, and the express image of his person." In other words, Christ is the outshining or revealing of the Father's glory. The whole work of creation is a simple revealing of the glory of God. Of man we read that he was created a little lower than the angels, and crowned with glory and honor. This glory with which he was crowned was of God, who is called the "Father of glory." Glory, if it is real, must be the glory of God. There are many other appearances of glory calculated to deceive men, but they are merely appearances. The only true glory comes from God.

Man was created, then, in the image and glory of God, but fell through disobedience. The perfect handiwork which had been pronounced by its Creator "very good" was terribly marred. Man sinned, and *came short of the glory of God*. The plan of redemption was formed to restore man to his former estate, in which he could reflect the glory of God. The Saviour came to this world to live and die for the glory of God. He manifested forth the glory of his Father. "And the Word was made flesh, and dwelt among us [and we beheld his glory, the glory as of the only begotten of the Father], full of grace and truth."

John the Baptist was the messenger of Christ, sent to prepare the people for his first coming. He was the voice crying in the wilderness, "Prepare ye the way of the Lord, make straight in the desert a highway for our God. Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places

plain: and the *glory of the Lord shall be revealed*, and all flesh shall see it together."

John received his message from above; he did not learn it of any man; the word of God came to him in the wilderness. The message took complete possession of the man. He was mightily energized by it, and devoted the best powers of soul and body to its proclamation. His teaching was very positive. He knew what the message was; he knew it was time to give it. He knew who he was. When they inquired whether he was the Messiah, he said, No. Was he Elias?—No. That prophet?—No. Who, then?—The voice of one crying in the wilderness, "Prepare ye the way of the Lord, make straight his paths."

The Lord has given a similar work to his people to-day. We are intrusted with a threefold message, which is to prepare a people for the second coming of Christ. And so the very first words of the message are, "Fear God, and *give glory to him*." The people that give this message in its power will have the same characteristics as had John. They will get their message, not from men, but from God himself; they will not be taught in the schools, but by the Holy Spirit. They will know who they are, and what the Lord has called them for, and their life will bear witness to the truth of the message they bring. Like John, they will be a temperate people, their simple, abstemious habits bearing effective testimony against the luxury and high-handed intemperance that prevail in the world.

Now it is your privilege and mine to give this message. But, remember, it is an individual matter. One may belong to a certain class of people, and yet not be giving the message or doing the work committed to that people. There must be a personal consecration. You must individually give yourself to the Lord before you can be his mouthpiece, and give his message to the world.

Many people have an utterly wrong idea as to what it means to be a Christian. I asked a young man a

<sup>1</sup> Partial report of a talk given before the Sanitarium family.

few weeks ago, "What is your idea of being a Christian?" "Well," he said, "so far as I can see, with most people at least, the idea is to get to heaven." "But," I said, "that is not the idea at all." It is not in order that we may get into heaven, but that we may glorify God, whether in heaven or hell. That is all the Christian is to think about. Now God has so arranged it that if we do give glory to him, he will put us in heaven; but if we reverse it, and propose to put ourselves in heaven regardless of the glory of God, we will not get there. That is the very thing that will shut us out of heaven. The Christian seeks not to *get somewhere* but to *be something*. He seeks to live to the glory of God, and then leaves it with the Lord to put him where he wants him, and that will be just the place where he ought to be. The one thing for us to think about is how we may glorify God, that the Creator's original purpose may be carried out. To do this, we must not think of ourselves, but of God; not of our own exaltation, but how we may exalt him who is the King of kings and Lord of lords.

This view of the gospel gives large place to the principles of healthful living, for to reflect the glory of God fully, we must glorify him in our bodies as well as in our minds. The plan of redemption includes the whole man. Our bodies, which are the temples of the Holy Spirit, must be treated with reverence. Depraved appetites and sinful passions must be cut off, and every effort made to live in harmony with those great natural laws which underlie health and happiness.

### SANCTIFIED THROUGH THE TRUTH.

It is the Christian's privilege, while attending to his duties in this world, to constantly aspire heavenward. By looking unto Jesus we become changed into his likeness, and learn to "endure as seeing him who is invisible." The peace and joy that come thus into our lives affect the physical being most favorably. Having the mind of Christ opens the way for having his body. As one writer has well said, "When there is a complete surrender of . . . the will, then God enters and takes up the scepter, and rules over the body as its Saviour moment by moment." No doubt this is included in Paul's thought when he said: "If any man be in Christ, he is a new creature; old things are passed away; behold, all things are become new." Heavenly appetites take the place of earthly ones; low aims are displaced by those which are lofty and noble, and life itself takes on new meaning and sacredness.

This is true conversion and sanctification, and it is unnecessary to add that no one who is passing through such an experience will lightly cast away the beautiful and practical truths pertaining to healthful living. Rather, he will hail them with delight, and earnestly apply himself to a proper understanding of them.

### DIVINE HEALING.

BY G. H. HEALD, M. D.

God is the author of all life. "In him is life." "In him we live, and move, and have our being." "He giveth to all life and breath and all things."

At creation he imparted to man of his own Spirit, or breath, and this was in man the life principle which constituted man a living soul. "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." Gen. 2:7. The word which in this text is translated "breath" is in Eccl. 12:7 translated "spirit." "Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it." In these two texts, embodying two opposite processes, we discern the dual nature of man,—the dust of the earth organized into proper form by God and vivified by the Spirit, or "breath" of God. In this, man does not differ from the lower animals, for we see that in their nostrils was the breath of life ("breath of the Spirit of life," margin). Gen. 7:22. And they possessed a *living soul*. Gen. 1:30, margin.

In Eccl. 3:19 we also have the statement, "That which befalleth the sons of men befalleth beasts; even one thing befalleth them: as the one dieth, so dieth the other; yea, they have all one breath; so that a man hath no pre-eminence above a beast." The psalmist, speaking of the animals, says (Ps. 104:29, 30), "Thou takest away their breath, they die, and return to their dust." "Thou sendest forth thy spirit, they are created."

In the beginning God created all things perfect. "And God saw everything that he had made, and, behold, it was *very good*." And the evening and the morning were the sixth day." This "everything" included, of course, the health of Adam and Eve. When man was created, it was with perfect health, and had it not been for transgression, he would always have remained in perfect health. Man did not have "life in himself" in the sense that the Father and the Son have it (John 5:26), but there was means pro-

vided whereby man might perpetuate his life; namely, the fruit of the tree of life, and his daily food.

Since the fall, all is changed. Man still has the life principle in him, and access to foods, as did Adam; but he does not have access to the tree of life; and sin has so weakened the race that men can maintain an existence only for a few score of years at most.

The condition upon which man was to maintain his life was obedience. "In the day that thou eatest thereof thou shalt surely die." "The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." The human race would have been doomed to hopeless death had it not been for the mediation of Christ, through whose merits man may have the right to life. "And this is the record, that God hath given to us eternal life, and this life is in his Son."

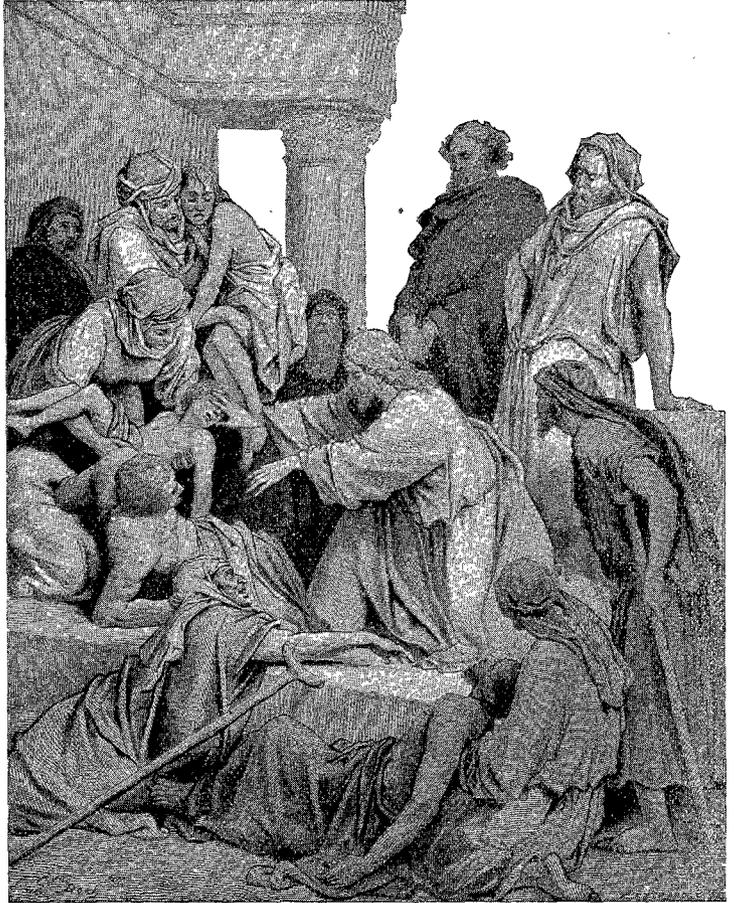
The conditions for life were implicit obedience ("if thou wilt enter into life, keep the commandments"), but as this is impossible with sinful man ("there is none righteous, *no, not one,*" "for *all* have sinned, and come short of the glory of God"), life with righteousness must come to man as a gift. "Therefore as by the offense of one judgment came upon all men to condemnation; even so by the righteousness of one the *free gift* came upon all men unto justification of life."

#### THE GREAT PHYSICIAN.

When any one is cured, or relieved of sickness, it is God that has done it. One may go to a physician and be healed, but whether the physician be Christian or infidel, whatever remedy he may use to perform the cure, he and the remedy he uses are agents in God's hands for the performance of that cure. "Bless the Lord, O my soul, and forget not all his benefits; who healeth *all* thy diseases." Whether we be healed by prayer, or through human agency, we should always give God the praise.

The process of cure is so constantly manifested around us that we scarcely notice it. If a hand is cut, a large number of minute blood-vessels are severed. Were it not for the provisions made by God for the repair of the body, that cut, no matter how small and insignificant, might continue bleeding indefinitely, and possibly cause death from loss of

blood; but "nature," as we call it,— God working in us, to speak more accurately,— causes the ends of the blood-vessels to contract so that the blood does not flow so readily; and the blood oozing from the small vessels hardens, forming a solid clot. The process of repair goes on, new tissue replacing that which has been lost or damaged by the accident. So in every disarrangement of the mechanism of the body, the forces within set up a repair process tend-



*Used by permission.*

ing to the restoration of the parts that have been injured.

This living principle seems to be endowed with almost superhuman wisdom; for when the organism is attacked by some antagonistic element, it sets about to fortify it against that element. A few examples will suffice: When one goes to a cold climate, the body gradually undergoes changes by which it endures with comfort a degree of cold which would have been unendurable at the first. One using a hoe or spade for the first time, blisters his hands, but later a more resisting skin forms in the place of that which was lost. A horse being subjected to a

small dose of the diphtheria poison, is poisoned; but if it survives, there is formed within the body a chemical which not only makes the horse itself resistant to diphtheria poison, but if the process is kept up with increasing doses, this chemical may become so potent that very large doses of the diphtheria poison will be harmless to the horse, and a very small quantity of the serum from the horse injected into a child will make it insusceptible to an attack of diphtheria, or cure it if already attacked.

These are only a few examples of the many ways in which the body, human or animal, seeks to protect itself from unfavorable surroundings. Science does not, can not, explain the intelligence that makes such ample provisions for the preservation of life; but Revelation teaches us that it is the wisdom of Him who is the source of life—*his* life in us working in our physical bodies to do of his good pleasure.

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### THE MINISTRY OF LIFE.

BY D. H. KRESS,  
London, England.

It is not education or the ability to present truth in an attractive, logical, and eloquent manner that converts men from error. Beautiful theories may be worked out by the careful student of the Scripture, and presented to the people in the most pleasing and attractive manner, thus calling forth their admiration and praise; but if the truth is not practiced by the speaker, he lacks the power to convict and convert the hearer. The tree, although beautiful, bears only foliage.

As workers we are apt to forget that *God reveals truths to us because of our own needs*, for our own benefit first of all, that we may by practicing them be sanctified; then, when presented to others, they carry converting power and life with them. "The husbandman that laboreth must first be partaker of the fruits," in order to be himself a successful laborer.

This is no doubt the reason why so little is accomplished in the presentation of health principles. The one who presents them should be a living witness of what these principles are able to do. He should be fair of countenance and with no bad odor in his breath. Jesus said, "For their sakes I sanctify myself, that they also might be sanctified through the truth." He sanctified himself in order that the truths he taught might not fall lifeless from his lips, but might sanctify those who heard him.

The officers that were sent by the Pharisees to take Jesus dare not lay their hands upon him, their answer to the question, "Why have ye not brought him?" being, "Never man spake like this man." The reason why never man spake as he, was, never man lived as he lived. He spoke as one who had authority or power. The words that he spoke were spirit and life. They contained hope for the discouraged and life for the dying. "The bruised reed shall he not break, and the dimly burning [margin] flax shall he not quench." It is therefore not what men say that leads others to forsake wrong, but what they are.

It is only life that can beget life. The highest work is not to communicate knowledge, but to impart life. In order to be ministers of life, it is necessary to follow the example of our Saviour. For the sake of those who long for health, who are desirous of living a purer and better life, we must sanctify ourselves, by practicing the truths given us, that they also may be sanctified through the truth. We must be living witnesses of the efficacy, virtue, and power of the principles we attempt to teach others.

After the healing of the cripple, the high priests could say nothing against the truths taught by the apostles, because they beheld the man that was healed standing in their midst, a living witness of the power of the truths taught by them.

Nearly every one recognizes the importance of pure air and systematic physical exercise; while there are but few who consider it a part of their duty to take daily exercise, and to keep the windows open in sleeping apartments, admitting the pure, fresh air.

Though men may not have attained the standard recognized by worldly schools, and may be considered by them as unlearned and ignorant, the people will again take knowledge of them that they have been with Jesus, and that the living principles they impart are leaves from the tree of life for the healing of their woes.

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### COMPLETE CONVERSION A REQUISITE FOR COMPLETE HEALTH.

BY DAVID PAULSON, M. D.

IF a dog wants to bark, you can keep him from it by holding his jaws shut, but the bark is still there. So you can give a man morphine, and he will not know that he is in pain, but the pain is still there. If a train of cars is going down an incline toward a chasm, and a man is waving a danger-signal, you

may shoot the man that is giving the warning, but the chasm will be there just the same. Every symptom of disease is a danger-signal. Patients often think, because their pains are smothered, that they are doing well, but this is far from being the case.

Malaria is a disease that flourishes on low, marshy lands. Suppose I give quinine to a man who has had malaria, to smother it, instead of removing him to higher ground on the mountainside, where he ought to live; have I really done anything for him? He has received no permanent benefit, and can not until he moves away from the marsh, for the quinine does not drain it. But he may think he sees reasons for not leaving. The Lord told Lot to flee to the mountain, but he said, "There is a nice little village over there that I would like to flee to; I don't want to go up on the mountain." The sin of Sodom was "idleness and fulness of bread," and Lot seems to have been unwilling to give up the things that he found on the lowlands of Sodom. A man once told me that he had given up ham sandwiches, but he thought he could not give up other evil things. He was like Lot, — he was willing to get out of the center of the evil city, but he was not willing to leave the suburbs.

In order to get well we must get out of the stratum of disease; that is, get out of that condition in which we are willing to give up some things that are injurious, yet cling to others which are equally dangerous, merely because they please us. The patient is not entirely saved until he is lifted upon the higher plane of denying himself for the good of others. A wicked man may give up swearing, but that is not enough; the man must forsake all his sins. So it is not sufficient to relieve a pain in the shoulder or ankle, but we must lift the *whole man* above the disease line. That is the object of all true treatment, diet, and regimen.

There is no short cut to health, there is no "royal road" to it; it means reform. The moment a man is thoroughly imbued with the spirit of reform, he will give up everything that he knows to be injurious. Such reforms result in the building up of the whole man; he gets a new skin, new liver, new stomach, new brain,—everything is made new, as is sometimes done with an old building, the workmen taking out one by one the old boards and bricks, and putting new ones in their place. There will be some groaning at first, as there is in the old building when the jack-screws are put under it, but if the process is persevered in, a good building will at last be the result. So, if a man perseveres in the work of recon-

struction, he is as sure to get well as he is to reap a harvest from wheat which he has sown.

Still a man can not expect to recover so much health that he will have it in excess and be able to squander it. He will recover sufficiently for ordinary purposes, and he will keep improving. This is a most encouraging consideration for the invalid. Many a patient who has come to the Sanitarium for health, has not been able to remain long enough to secure all that he came for, but he has become inoculated with health ideas and fired with a determination to live right. I have heard patients, years after leaving the Sanitarium, say: "I am the healthiest person in the community. I weigh much more than I did when I left, and I am enjoying life."

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### WORDS OF LIFE.<sup>1</sup>

BY E. J. WAGGONER, M. D.

WE are so self-conceited that we would rather follow our own way all the time and receive credit for our many mistakes than do the right thing and give God credit for it.

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What a marvelous being man would be if the ways of God were manifest in him. We can not measure the possibilities of a man in whom God acts and thinks. We had such a man in Christ Jesus. He said, "As I hear I speak." That was God manifest in the flesh. He simply let the life of the Father live through him. He let God do his thinking and acting for him, for he said, "I can of mine own self do nothing." And no one can accuse Jesus Christ of being weak-willed, narrow-minded, or illiterate. Men who did not believe in him never brought such charges against him. On the contrary, he manifested on all occasions a strength of character that commanded the admiration of his enemies.

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Now, a man is narrow-minded when he allows any one except God to control him. When a man boasts of his own wisdom, then he becomes a fool; but when he allows God to think and act in him, then he is wise. So when the wicked man forsakes his way and the unrighteous man his thoughts, and comes to the Lord a blank, the Lord fills him, the inspiration of the Almighty gives him understanding. The brain is the organ of thought, but God must do the thinking for us. Observe the plant; it has no brain, no way to

<sup>1</sup> Extracts from Bible studies given before the Sanitarium family.

choose, but see what a marvelous work is wrought in it because God chooses his own way in it. A far greater work could be done through man, made so much above the plants, if he would but submit himself to God.

Pure human reasoning, apart from God's use of it, is only an imaginary thing. When we refuse to let God use this instrument that he has made, what a bungling job we make of it; but when we let God have control of it, he casts down every imagination. Think how much time we would save if we would only let God do our thinking. When we give God the credit, he gives us the benefit, because the one who lets God work in him to do of his good pleasure is the one to whom he says, "Well done." "Thinking God's thoughts after him" is a poor expression. We do not have to think his thoughts after him, because he will think his own thoughts in us. The end can not come until there is revealed to the world a people who are a perfect witness to his power to save.

### PHYSICAL SALVATION.

BY DAVID PAULSON, M. D.

GOD has asked us to glorify him in our bodies and in our spirits (1 Cor. 6:19, 20), but we are also told (Rom. 3:23) that all have come short of the glory of God. What shall bridge the gulf from the coming short to the actually attaining? Right here is where the beauties of the plan of salvation shine forth. In Christ we are complete. He is the ladder that bridges the gulf from man's deficiency to God's ideal. He has taken our place, so that we may occupy his place. He bore our sins, in which he had no part, that we may have his righteousness, in which we have no part. God treats him as we deserve to be treated, so that he may treat us as Christ deserves to be treated. He was made sin for us all, so that we might be made righteousness.

In order to carry out this plan, his sufferings did not cease on the cross. Even to-day, in all our afflictions he is afflicted. All our sins are set to his account, so every time that Satan hounds us with an image of our past sins, it is just as much a delusion of his as if he should by an illusion pretend to show us our dead friends. He is the accuser of the brethren. It is he, and not the Spirit of God, that brings up to us our sins when they have been punished in Christ and set to his account. We are to know the truth in reference to this matter, and that truth will set us free.

### DEFILEMENT OF THE FLESH.

BY J. P. HENDERSON.

"HAVING therefore these promises, beloved, let us cleanse ourselves from all defilement of flesh and spirit, perfecting holiness in the fear of God." 2 Cor. 7:1, R. V.

God himself is perfection. All that pertains to him must be pure and holy, and all who serve him are required to be "holy, even as he is holy."

Defilement of the flesh, as described in the Levitical law, results from the use of "unclean" things. "Ye shall therefore put difference between clean beasts and unclean, and between unclean fowls and clean: . . . and ye shall be holy unto me: for I the Lord am holy, and have severed you from other people, that ye should be mine." Lev. 20:25, 26.

Whatever we eat as food necessarily enters into the tissues of our system, and as nothing can be hid from the eye of God, his "X-rays" will detect the forbidden things, although they may have become a part of the bone and muscle in us. If we are composed of such material in any quantity whatever, we are certainly defiled thereby.

God is the same to-day as he was in Moses' time, and that which would make a people holy then will have the same effect now. "For thou art an holy people unto the Lord thy God. . . . Thou shalt not eat any abominable thing." Deut. 14:2, 3. "Ye are a chosen generation, . . . a peculiar people. . . . Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul." 1 Peter 2:9, 11.

God knew what was best for his people, and the object of making these physical prohibitions was that they might "secure the highest possible development of mind and soul and body."

### GEMS OF TRUTH.<sup>1</sup>

OUR life is to be a life of earnest, thoughtful service to God.

Let every step taken by those who claim to be sons and daughters of God be forward.

We need not say that the perils of the last day are soon to come upon us. Already they have come. We need now the sword of the Lord to cut the very soul and marrow of fleshly lusts, appetites, and passions.

Only those that are sanctified through the truth will

<sup>1</sup> Culled from the writings of Mrs. E. G. White.

compose the royal family in the heavenly mansions Christ has gone to prepare for those that love him and keep his commandments.

Take heed how you hear. The messages of God's word, in appeals through his servant, will not return to him void. They are to each a savor of life unto life or of death unto death. His word will save or ruin us. After hearing the word, we are no longer in the same position before God that we were before the light came.

Our Saviour warned his disciples that in the last days, just prior to his second coming, a state of things would exist very similar to that which preceded the flood. Eating and drinking would be carried to excess, and the world would be given up to business and pleasure. *This state of things does exist at the present time.*

We must reach out the hand of faith and grasp the hand of our Redeemer. We must not wait for the latter rain. It is coming upon all those who will recognize and appropriate the dew and showers of grace that fall upon us. When we gather up the fragments of light, when we appreciate the sure mercies of God, who loves to have us trust him, then every promise will be fulfilled. "For as the earth bringeth forth her bud, and as the garden causeth the things that are in it to spring forth, so the Lord will cause righteousness and praise to spring forth before all the nations."

Students are to strive for the mastery. They are to seek for perfection, that they may not remain novices, but be capable, by precept and practice, of taking hold of the strength of the invisible, and doing God's work with faith, trusting in him. Every opportunity is to be made the most of. Teach the students to respect and reverence God, who has exalted men by giving Jesus Christ that they might belong to the divine family, that they might be sons and daughters of God. Teach the students to guard the human machinery, that every part may act in harmony with the others, that every God-given power, every faculty, may become what God intended it should be. Thus students will be enabled to do their work with an efficiency and capability that will honor the truth of God which is to test the human family in this last time.

## EASY TO FIND EXCUSES.

BY M. E. OLSEN.

It is an easy matter to find excuses for rejecting the health principles. The brother or sister who presents them is a little inclined to extremes; perhaps our feelings were hurt by something said a little too strongly, or we think we can not afford the health foods, and therefore it is no use to try to change our present diet; our fathers ate such and such things, and they were good Christians, etc.

Did it ever occur to you that the Pharisees had most excellent reasons, from their standpoint, for rejecting Christ? Could they not say that he harshly misjudged them when he called them hypocrites? Was he not making extreme statements when he said, "He that believeth on me shall never die"? Did he not hail from that wicked city Nazareth, when the prophecy pointed to Bethlehem as the birthplace of the Messiah? Was he not a poor man's son? Had he not lived thirty years in obscurity, working at the carpenter's bench, when they looked for a prince and a ruler?

Surely the Saviour was a stone of stumbling and a rock of offense to all the haughty followers of Moses. But why? Because of inconsistencies on his part? — No, but simply because these men were not real seekers after truth. They looked on the surface of things, and passed judgment accordingly, when candid, prayerful investigation with the aid of the Holy Spirit would have made everything clear, and convinced them beyond possibility of doubt that Jesus of Nazareth was the Messiah.

The same principle applies in regard to the accepting of health reform and any gospel truth. There are plenty of superficial reasons why they should be rejected. Content with these, many will turn a deaf ear to the heavenly teaching, and go on in the old way, treading in the broad, well-beaten path of custom. Some few will put themselves to the trouble of getting at the heart of things. These the Spirit will lead into all truth, and they will find a wondrous beauty and harmony where the superficial observers saw only harsh discord. So the prophecy is fulfilled; "Many shall be purified, and made white, and tried: but the wicked shall do wickedly, and none of the wicked shall understand; but the wise shall understand."

EVERY morsel to a satisfied hunger is only a new labor to a tired digestion.

## SICK-HEADACHE: ITS CAUSE AND CURE.

BY A. J. SANDERSON, M. D.

As the head is the great center of the nervous system, and through it of the entire body, it necessarily becomes the important seat of government for all the activities of life. The constant and arduous work that it performs, together with the close relation it has to every healthy or unhealthy tissue of the body, peculiarly exposes it to trouble. It, perhaps, more often than any other part of the body, becomes the seat of pain.

Sick-headaches are common and varied in nature, and arise from numerous causes. The following suggestions as to cause and cure can deal with the subject but briefly, yet we trust that the explanation may be practical to our readers.

*Varieties.*—Headaches may be classified according to location, as frontal, occipital, parietal, temporal, or diffuse, according as the seat of pain is in the front, back, top, or side of the head, the last being a general pain affecting all parts alike. Headache frequently attacks one side of the head only, or the pain may pass from one side to the other. The pain may be throbbing or dull, while at times it is only a steady pressure or a compressed feeling. In other cases it is merely a burning sensation; in some severer cases, the sufferer describes the pain as boring; or there may be a feeling of tightness or constriction about a portion of the head.

Each special variety of headache rises from one of the varied classes of causes, and must be treated accordingly.

*Causes.*—We must look for the source of the pain, either in the nature of the morbid activity that is going on in the brain tissue itself, or in some tissue or organ that is closely related to it by contact or by sensitive nerve filaments. As possible places where the remote cause may be, we should take into consideration the condition of the blood, the eyes, the upper respiratory tract as regards catarrh, the stomach, the bowels as regards regular action, other abdominal organs, especially the liver and kidneys, the pelvic organs, and the nervous system.

The usual manner in which these causes act is either by sending too much blood to the head, by diminishing the blood supply, or by introducing poisonous substances into the blood, producing the toxic headache. In the brain itself the cause may be overwork, especially when it is accompanied by

anxiety or worry. "Whatsoever is not of faith, is sin." It is a great sin to operate the human mind without that faith in God which makes one conscious of the fact that it is he who produces the act or thing of which the mental study is the forerunner. Headaches which arise from these causes are usually characterized by a dull pain, general in character, though it may be only frontal. In some cases the pain may become throbbing and intense.

Poisons in the blood may produce headache. This may happen with the drunkard, the tobacco user, or the morphine fiend. These habits produce headache when they are first indulged in, when the poison they give to the blood accumulates, or when the individual is trying to leave them off. The same is true to a less extent of tea and coffee; only the amount of poison in them is so small, and at first it is taken in such limited quantities, that it does not produce the initiatory headache; but the profoundness of the poisoning is indicated by the persistence of the headache when the individual undertakes to leave off their use.

The source of the poison may be some disease in another part of the body. The infection produced by nearly all the acute diseases, including la grippe, so poisons the blood that a severe headache is one of the first and most prominent symptoms. Doubtless by far the most common source of such poisons is the toxic substances absorbed from the alimentary canal. The different forms of dyspepsia, acute indigestion, dilatation of the stomach, constipated and sluggish bowels, all give rise to fermentation, the products of which are as actually poison to the nerves and tissues as are the drunkard's tips, the source of which is a similar fermentation, only outside of the body. These headaches are commonly frontal, but may be occipital or general. At first there is simply a dull, heavy pain; but gradually it may become deep seated and severe.

Pain which originates from the eyes is usually manifest by recurrence whenever the eyes are placed on a long and steady strain. All such cases should receive the attention of an oculist.

A dull, persistent frontal headache in some cases arises from catarrhal difficulties of the upper air-passages, and should be prescribed for by one competent to judge as to the condition.

Another class of headaches is due to the persistent uric acid and other poisonous products in the blood. They usually occur in people of sedentary habits, who are "high livers" or "heavy eaters," especially when their diet is composed largely of flesh-foods.

Headaches may also be caused in a simple reflex way by the stomach, as when a person with an irritable stomach has a headache upon passing the time of the regular meal without food.

When due to diseases of the intestines, liver, or kidneys, headache is caused by the poisons retained in the blood by the faulty action of these organs. The special organ at fault can be ascertained by carefully observing the accompanying symptoms.

Headaches caused by a diseased condition of the nervous system may be spoken of briefly as belonging to two classes: first, those accompanied by symptoms of exhaustion with prostration; and secondly, when there is pain in the head produced by nerve excitation, as in the case of persons suffering from neurasthenia, hysteria, and similar diseases. With the first class the headache is anemic and reverse in nature. It is either frontal or diffused, and is often accompanied by a sensation of pressure. The second class is often severe, but changeable in character and location, at times accompanied with a steady ache at the back of the neck or head. It may be of periodical occurrence.

*Treatment.*—The sufferer from sick-headache should first determine the cause of the pain; this once found, the remedy is to remove it. Rest for the overworked brain, faith for the anxious one, the stimulus of a God-inspired purpose to the unused mind, and the consciousness of right doing are means which will save as well as cure many an aching head.

Poisons have no antidote; they must be removed from the system.

When the trouble is with the alimentary canal, the diet must be simplified and regulated. Most of the mischief arises from fermentation and decomposition. This is avoided by not taking mixtures of food which, when kept in a warm place outside of the body, become sour in a few hours. For temporary relief, flushing of the bowels and washing of the stomach are much better measures than antidotes or the suffering of a three-days' sick-headache till nature has had time to rid herself of it by the eliminative organs.

As measures for immediate relief of anemic headaches and those due to exhausted conditions, heat should be applied to the head by the use of fomentations or other hot applications. Gentle sponging about the neck and sides of the head with a soft towel wrung from boiling water is a measure that has relieved like magic many severe headaches of this class. For the congested, throbbing headache, the

opposite is necessary; cool to the head and warm to the body. Cool cloths to the forehead, ice-bags to the top of the head or to the back of the neck, cool sponging in place of hot, as described above, are measures well adapted to different cases. If necessary, these may be accompanied by the hot foot bath or the hot leg bath or even the warm full bath. The immersing of the entire body in water at a temperature of 98° for twenty minutes will often wonderfully relieve a nervous headache.

If the pain is reflex, the fomentations or hot and cold applications must be applied to the spine, stomach, liver, abdomen, or other seat of the reflex.

The drinking of hot water and the withholding of a meal or two, followed by a fruit or other light diet, is the best measure for the headache that comes from uric acid poisoning in a full-blooded person. The same treatment is applicable to several forms of dyspeptic headache.

We do not say that these simple measures will relieve every case at once; but even if they do not, one is not justified in resorting to the popular headache powders of the day,—acetanilid, antipyrin, phenacetin, etc., all of which are coal-tar products, and are dangerous. The coroner of one of our large cities recently pronounced these powders to be the cause of a death, it being the fifth case which had occurred in his city. Many similar cases are reported everywhere, and they should be a warning against the use of these products.

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## AUTUMN HYGIENE.

BY F. M. ROSSITER, M. D.

In June, July, and August there is more freedom from acute disease than at any other season of the year. During these months the sun shines more constantly and with greater heat, consequently it is more destructive to all germ life, and any decomposing animal or vegetable matter is more quickly disintegrated, oxidized, and rendered unobnoxious. In the fall and early winter these conditions are reversed. There is less sunshine, the atmosphere is cooler and full of moisture, and there is more rain. These conditions favor decomposition. In addition to this, there is a luxuriant growth of grass, weeds, flowers, and decomposing vegetables and fruits that become an element of danger if not properly cared for.

In the fall the yards should be thoroughly cleaned from everything that can undergo decomposition.

If not, the air is polluted and full of poison. It is mockery to pray to be saved from typhoid fever and other infectious diseases when the cause of disease is in our own yard, cellar, or cesspool. From a sanitary standpoint, it is highly essential that our premises be clean, the cellar airy, and free from all rotten fruit and vegetables, and that all dead plants and vines be removed from the soil about the windows.

If the house is properly aired and kept in order daily, fall house cleaning will not be necessary. We should be clean every day, and not have periodical attacks to clear away the dust and dirt of six months' standing. The sunlight should be allowed to stream into every room, and the breezes of heaven to circulate through the house until it is sweet and fresh, and free from all must and dampness.

In the fall, when the cold weather begins, nature protects every living thing that she expects to survive the cold winter and live the next year. She thickens the bark of the trees; she causes the fur of animals to grow longer and become more shaggy; she makes the feathers of the fowls heavier and the down thicker. So man instinctively adopts heavier garments to suit climatic changes.

Care must be exercised to see that children are properly clothed during cold weather. The feet, ankles, and limbs of all should be well protected, but it is an excellent plan to inure the face, ears, neck, and hands to the cold by the gradual changes in temperature. As to the clothing to be worn, each must decide for himself, for writers are not agreed, and it is a matter of choice. For all practical purposes and from an economical standpoint, woolen goods are the warmest, wear the longest, and are the cheapest. Linen for some purposes is excellent, but it is too expensive for people in average circumstances.

Just as it requires more fuel to heat a house in cold weather, so more heat-producing food is necessary to meet the requirements of the body in cold weather. Foods that will produce heat and energy are required. Also more food is needed in cold weather. Foods rich in starch and fat are necessary. This is the time of year when typhoid fever, pneumonia, and colds are common. The first may be avoided by carefulness in eating and in the care of the digestive system, and by obtaining the drinking water from a pure source, and if milk is used, by seeing that it is as wholesome as possible in the first place, and secondly by having it sterilized.

Pneumonia and all forms of colds are due to exposure, exhaustion, loss of sleep, and improper

eating. Hence the necessity for care in all of these things. One of the best means of preventing these diseases is the cold sponge bath and friction in the morning before dressing. The value of this simple measure can not be too much emphasized, and it is certainly very much underestimated by the great majority of people. It is worth more, and will do more good than all the drugs in the world.

More sleep is required in cold weather. All animals sleep more during the cold season. There is an important physiological fact in this. During sleep the body stores up oxygen to be used the next day to furnish energy and to unite with the food to supply sufficient heat to maintain all the vital processes and to protect from the cold. It is impossible to do this and deny oneself plenty of refreshing sleep. This point needs to be emphasized. There is just as much religion in sleeping well as in doing excellent work. In fact, it is impossible to have much religion or do good work without sleep.

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## THE PEASANT WOMEN OF EUROPE.

BY M. E. OLSEN.

THE American woman regards her European peasant sister with a pity that almost savors of contempt. The idea of a woman's pulling a cart, following the plow handles, or removing huge stones from a piece of sterile land! It seems perfectly ridiculous to civilized people. Judged from conventional standards, the life of the country women in Europe is undesirable. Many of them do work too hard, and as a consequence age prematurely; but taken as a class, they are strong, healthy, and enduring, their simple habits and life in the open air making them strangers to the pains and aches that make miserable the existence of their more refined sisters.

As for drudgery, the American woman can hardly boast exemption; she has enough of it, and that of a far less healthful variety. Plowing, sowing, and harvesting are laborious tasks, to be sure, and not suited to women; but they have this advantage,—that they take them out into the sunlight and fresh air, where the birds sing and the whole handiwork of God is spread out as a beautiful panorama for the eyes to feast upon. Such work, though trying to the muscles, is far more invigorating and healthful than the ceaseless round of indoor drudgery which falls to the lot of a large class of American women, and it makes smaller inroads on the vitality than the late hours and

fashionable dissipation of the women of the so-called higher classes.

The accompanying cut represents a scene not at all uncommon in Austria and some other parts of Europe. This woman has risen early, probably before day-break, and is on her way to the market, having very likely a walk of six or eight miles before her. The basket probably contains some farm or garden produce. The wagon is a sturdy, old-fashioned vehicle, too heavy, when loaded, for the dog to pull alone, and so his mistress has harnessed herself by his side, and is evidently doing the largest part of the pulling. A

the light of friends and companions. They are a part of the family. The Hamburg milkman harnesses his dog under or in front of his cart, and himself pushes behind. Thus man and dog are mutually helpful. Some small farmers can not afford to keep a horse or donkey, so when the family cow has yielded her morning's supply of milk, she is hitched to the old-fashioned plow, and the house dog takes his place by her side. If these prove inadequate, the man himself takes a hand at it, or his wife or grown-up daughter. The sight is painful to us, but naturally grows out of the poverty-stricken condition of the peasantry. And it is



AUSTRIAN PEASANT WOMAN.

barbarous sight, you will say, and so it is. The Maker did not intend woman, the most beautiful of all his works, to be reduced to such degrading labor. But there are worse barbarians than this woman.

The fine ladies who daily drive behind horses cruelly docked and with check-reins so high as to be absolutely painful, probably have less of the milk of human kindness in their hearts, and with all their silks and fineries, are in God's sight lower in the scale of development than this untutored peasant woman.

It may as well be said right here that the general feeling toward animals is different in Europe than here. Cows, donkeys, horses, and dogs are made useful in a larger variety of ways, and are regarded more in

certainly more humane to help the animals to pull than to do as some American drivers do—sit on top of a heavy load, and cruelly lash the poor horses, already doing their best to make a steep hill.

But let us take another look at the woman in the picture. She is a fairly good specimen of the peasant woman, perhaps a little above the average in personal appearance. Her hands are large and brown, her complexion is ruddy rather than fair, and there is evident want of refinement; but nature has given her buoyant spirits and an elastic step, good appetite, perfect digestion, and nerves that mind their own business, and don't keep her wondering what they are going to do next. With all her

crudeness, she is not barbarian enough to compress her chest with steel stays, nor to put rings in her ears or French heels under her feet. Her employment, we will freely grant, is not delicate or womanlike, but it is just as much so as some other things that are daily occurring duties in the average American household.

Putting all our old notions away, what is really more disgusting to a woman of delicate instincts than to be obliged daily to handle the bloody remains of some unfortunate cow or sheep, and work for hours in a stuffy kitchen redolent with the fumes of burned flesh?

It must be admitted that European country women are not absolved from occasional services of this kind, but these feasts are not of such frequent occurrence. Flesh-foods are too expensive to permit of their free use by the peasants. This is largely true throughout the world. It is only in America that the laboring man can have his meat two or three times a day; and it may well be added that America is also the country of dyspeptics. Nowhere else are there so many worn-out, prolapsed, invalidated stomachs, because nowhere else is this useful organ so frightfully abused.

The household duties of the European peasant woman are very simple and easily performed. The staple food is a kind of bread made of rye and barley flour, coarse, hard, and nutritious. This, eaten with some simple vegetable soup, is considered a good dinner. Milk, fresh and stewed fruits, cooked grains, cheese, butter, and eggs are also used, the latter three articles rather sparingly, butter being considered quite a luxury. One thing at a time, and enough of it, seems to be the motto of the German housewife, and this principle, consistently carried out, wonderfully lightens her domestic cares. Pie is unknown, and cakes and cookies are indulged in only on gala-days. Meat in some form usually forms a part of Sunday's dinner. Washing is not a very serious affair, because the articles are all of simple make, and the housewife's muscles are in excellent trim as a result of her invigorating work in the fields.

There is another very exhausting occupation from which the peasant woman is exempt, and that is shopping. The farm supplies the household needs to a large extent. The wardrobe consists of articles selected with a view to service and comfort, and as the fashions are exactly the same as they were a hundred years ago, there is no danger of having to lay aside a garment because it has "gone out of style."

So, on the whole, our European cousins, while they work harder than we, have less ground for worry, and consequently are longer lived, and less liable to disease.

## WHAT TO DO FOR THE SICK CHILD.

BY ABBIE M. WINEGAR, M. D.

It is said that nearly one half of all human beings born into the world, at least in civilized lands, die before they reach the age of five years. While many children are born into the world with a bad heredity, there is no doubt that if proper attention were given to their care, education, and training, this mortality might be greatly lessened.

Every mother should have a thorough knowledge of the human body, and of the symptoms or language of disease in children. To this should be added an understanding of the best methods of prevention and treatment of the various diseases common to children. As the child is unable to describe its symptoms, the mother should be familiar with the child as it appears in health, and the contrast between the sick and the well child. When we speak of an infant, we refer to a child under two years. The period of childhood extends from two years old until the child is thirteen or fourteen years of age. At birth the average child weighs about seven pounds, and measures about nineteen inches in length. Many young mothers will doubtless be interested to know something of the development of the child, and what to expect as they watch the little one's growth.

During the first month the infant gains about one inch in length and from one to two pounds in weight. The infant should be able to hold its head erect at the end of the third month, and to sit erect at the age of four months. It should creep at eight months, and at eleven or near that time should begin to walk, although some children are not able to walk until a much later period.

The so-called soft spot on top of the head may usually be found in healthy infants under one year. If the fontanel is found bulging, it is an evidence of disease; if greatly depressed, it indicates an impoverished state of the blood.

The secretion of saliva begins between the fifth and sixth months, or about the time the first teeth make their appearance.

Tears are first secreted between the third and fourth months.

If a mother is observing, she will note the first symptoms of disease, and be ready to combat them before the disorder has fastened itself upon the child. In order to be able to determine whether a child is sick or well, we should note the appearance of the face, whether pale or flushed; whether the eyes are dim or dull; whether the child is puny and frail, or robust and healthy. The flushed face does not always indicate fever, as is often supposed.

The healthy child, when sleeping, has an expression of complete repose. The eyelids are closed, the lips are closed or only slightly opened, and there is no movement of the nostrils in breathing. When awake, the child is bright, and appears interested in all its surroundings. The healthy child is active and full of energy. In contrast to this we have a great variety of symptoms which indicate various diseases, and with which every mother should be familiar.

In severe disease of any kind there is likely to be incomplete closure of the eyes. Twitching of the eyelids or quivering of the eyeballs indicates the possible approach of a convulsion.

Movement of the nostrils in breathing indicates lung disease.

A drawn upper lip indicates pain in the abdomen.

Sleeping with the mouth open, or with the head thrown back, and snoring, indicates enlarged tonsils.

Feverishness during sleep, with restlessness, is an early symptom of rickets.

Headache and earache are often indicated by the child's fretting and putting his hands to his head.

The child frequently rubs his nose when there is irritation of the stomach and bowels.

The child's cry is one of the most characteristic symptoms, as almost every disease has its peculiar cry.

An incessant cry is usually due to hunger, earache, or the pricking of a pin.

Crying with coughing indicates pain in the chest.

Crying before or after the bowels move, indicates pain in the intestines.

A nasal tone in crying indicates obstruction of the nose from catarrh or other trouble.

A loud, brassy cry gives warning of spasmodic croup.

The faint, whispered cry indicates membranous croup.

In disease of the larynx there is a hoarse cry.

In pneumonia and pleurisy the cry is repressed or low and subdued, to avoid pain.

A sharp, piercing cry is an indication of brain disease.

Crying after swallowing is an indication of sore throat.

If the infant refuses to nurse, or attempts to nurse and then drops the nipple with a cry, it is an indication of sore mouth.

In bronchial catarrh or cold on the lungs the child will have a tight cough in the early stages. The looseness of the cough indicates improvement.

In spasmodic croup the cough is of a brassy nature, while in true croup the cough is suppressed, or may even be absent entirely.

The ordinary hoarse cough may indicate a catarrh of the larynx only.

If the abdomen is drawn or retracted, it is an indication of tubercular or brain trouble. When distended or bloated, there is dropsy, peritonitis, or gas.

If the child lies with the limbs flexed on the body, there is evidence of bowel trouble.

All of these, with many other symptoms, should be observed and studied by every mother.

Having studied the various symptoms and indications of disease, the next important question is, What shall be done for the child? The mother who has the constant care of the child is better prepared than any one else to give such treatment as is necessary.

The surroundings should be such as will promote health,— plenty of sunshine and fresh, pure air; well-ventilated rooms; suitable clothing; and good, wholesome food.

During the first years of the child's life the food should be very simple. The first year the mother's milk is the very best diet. The mother should give careful attention to her own health, that the food may be nourishing and wholesome for the child. After the first year the diet should be changed to one containing more solid substances,— well-cooked grains, well-toasted breads, which will be sufficiently hard to require mastication, fresh, ripe fruits with nuts, either in the natural state or well-prepared by grinding or cooking, or both. As most diseases of children begin from some disturbance of the digestive tract, we can not lay too much stress on the importance of a proper diet for them. The food should also be taken at regular hours, and after the fourth or fifth year should not be taken more than three times a day. A child at this age often thrives well on two meals a day, which should be the rule as early as possible.

As digestive disorders are usually the beginning of other diseases, treatments need to be applied more directly to these organs, unless there are special indications to the contrary. If the child has a fever,

it may be only a simple fever, which will pass off in a few days or hours, or it may be the beginning of a severe attack. In children the temperature usually rises rapidly, and may be very high, perhaps 103° or 104°. In such a case the child should not be allowed anything to eat for at least twenty-four hours. The bowels should be thoroughly cleansed by means of the hot enema. A warm bath should then be given, and, if possible, perspiration induced, which will usually cause the temperature to subside. The child should be given plenty of water to drink, as this aids in reducing the fever by carrying off the poisons. The hot-blanket pack may also be used, as it is a means of eliminating poisons. If the perspiration ceases and the skin is dry and hot, a cool sponge or saline towel rub may be given, repeating it, say, every hour, if necessary.

If it is a simple digestive disorder, the symptoms will usually disappear in twelve or twenty-four hours.

If it is a continued fever, the same treatment may be given for the first two or three days, after which the hot treatments should be avoided, and cold treatments given instead.

In treating any eruptive or other fever, the same treatments may be used as in continued fever.

If the child is suffering from bronchitis or a cold on the lungs, it should be put to bed immediately, and treatments begun,—a mustard foot bath, and a fomentation to the chest for fifteen minutes, this to be followed by cold compresses to the throat and chest. The child should be given large quantities of water to drink, and should take only a very light diet, particularly during the first few days.

If the child is suffering from croup, instant relief may be given by the use of the ice-cold compress to the throat and chest, fomentations to the throat and chest, or the hot-and-cold application.

In case of bowel trouble,—diarrhea or dysentery,—the patient should take no food for twelve or twenty-four hours, and the treatment should be an enema, fomentation to the abdomen every two hours, with plenty of hot water drinking, and a warm full bath given every day, or oftener if necessary. If the treatment is carefully followed, the difficulty will usually subside in twenty-four or forty-eight hours.

If the bowels still continue in an irritable condition, the hot injection may be followed by one of starch water, one-half teaspoonful of starch to two-thirds cup of water, cooked thoroughly. This should be retained.

For several days the diet should be of simple food,

such as gruel thoroughly cooked. A very good gruel for such cases may be made from whole-wheat flour browned and made with water, with the addition of a little salt.

In every case special attention should be given to the diet and the general surroundings. Keep the stomach and bowels in good condition, and use such simple treatments as will aid nature in restoring the system to its normal condition.

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## SIDELIGHTS ON HEALTH.

BY M. E. OLSEN.

PROFESSOR BATERINI, of Naples, author of an excellent book on the voice, thinks the reason Americans have such bad voices is that they do not let their children cry. According to the professor, when the infant cries and gets red in the face, it sends the blood out, and thus irrigates the new-forming cells and fibers. Not to do it is to starve the baby. We are unable to judge as to the truth of this theory, but would suggest that one good time to let the baby cry would be when it wants something to eat between meals or something harmful at meal-time.

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A recent convert to vegetarianism gives the following well-worded testimony:—

“There have been times when I was obviously ‘fit,’ and times again when I was ‘fitter;’ now the time has come when I feel ‘fittest.’ After three months of total abstinence from flesh, which at one time was my principal diet, my testimony is this: I have never, since I was a very young man, felt better or stronger, and barring anxieties and worries, never happier than at the present time. My brethren *would do a good thing for themselves and their flocks* if they gave the humane diet a trial. I am told the winter will try me, that when the cold weather comes, I shall return gladly to flesh eating. Our answer is, ‘What others have done, we can do, too; a non-flesh diet course is not an untried course; it is a pathway along which many have passed before, and moreover, that which is *wrong* in summer can hardly be *right* in winter: so we are content.’”

When we seriously consider the work before us, the severe conflicts with evil which are inevitable, and the millions of our fellow men who are yet to hear the blessed gospel, it surely must be the earnest desire of every Christian to be in the fittest possible condition for the Master’s service.

It is said that an inspector examining a brand of canned "chicken sausage" found on investigation that it contained no chicken whatever, but was wholly composed of the ground flesh of unborn calves and pigs. Our sausage-eating friends are continually being imposed upon, and no wonder. Everybody knows that the contents of the average sausage are a mystery known only to the manufacturer. But, as far as that is concerned, there is not such a very great difference between flesh-foods. Meat at its very best is usually in a more or less decomposed condition, and its flavor is determined largely by the amount of blood and excrementitious matters present. Fortunately for vegetarians the simple products of nature, such as grains, fruits, and nuts, are not very liable to be adulterated.

## WAYMARKS IN THE HISTORY OF THE HEALTH REFORM MOVEMENT.

*Life in the Early Days.*

BY J. N. LOUGHBOROUGH.

By request I pen a few facts respecting the development of the health principles among Seventh-day Adventists. In so doing, these words of the prophet come forcibly to my mind, "Look unto the rock whence ye are hewn, and to the hole of the pit whence ye are digged." Isa. 51:1.

To illustrate the benefit derived from adopting right principles of living, a reference to my own experience may not be out of place.

My birth and early days were in the "Empire State,"—New York,—where there was abundance of what were denominated "the necessaries of life." In my eighth year (1839) my father was stricken with typhoid fever, and died. In those days bleeding and calomel were sovereign remedies for all diseases. With such remedies, water was strictly forbidden, as one result of its use would be "a calomel sore mouth." Notwithstanding my father was burning with fever and his mouth and tongue parched with thirst, he was forbidden by his physician the luxury of a drink of cold water or a refreshing breath of pure air. Around and over his bedstead, with its tall posts, were placed thick blankets to exclude from him all fresh air. Well do I remember the last time I saw him alive. It was through a one-foot opening in the blanket curtain. It seems strange to me, in these days of advanced light in medical science, that intelligent people did not sooner discover that water, which is so

effectual in exterminating literal fires, is equally good in extinguishing the fires of fever in the human body, and eliminating the accumulated wastes.

Fever patients did sometimes disregard the directions of the doctors, and drink cold water, at the risk of "sore mouth" or "death," rather than to burn up with fever. I call to mind the case of an uncle of mine who, when burning up with fever, was forbidden the use of water. On seeing a pail of cool fresh water on the opposite side of the room, he got out of bed, when his attendant was out, crept like a child to the pail, drank a whole quart of the pure, cold water, and then crawled back to his bed again. When his nurse found what he had done, he thought death would surely result; but, contrary to expectation, he lived. The water, with the extreme effort made to obtain it, threw him into a profuse sweat, and this broke the fever. Perhaps it was the "freaks" of fever patients that led physicians to the discovery that water is good to reduce fever.

After the death of my father I was placed in the family of my grandfather. Their home was on a farm. In providing for the family they butchered each fall four large fat hogs and one beef creature. I think we ate about all of the hogs, except the bristles and hoofs. That was before the "Washingtonian Temperance Movement." Farmers reckoned in several barrels of hard cider with the yearly family supplies. Every fall seven barrels of cider were rolled into our cellar. Although my grandfather was a devout Christian, and a class leader in the Methodist church, it was his habit to have me draw a jug of hard cider to place before company or the laborers in the field. He was early, however, in adopting the temperance pledge. From that time he would let a grown-up son in the family (who did not adopt temperance) have only one barrel of cider a year. This son, in his wrath, said, "These temperance folks are afraid to go under a sour apple tree for fear they will get drunk."

I was a great lover of animal flesh as food. I wanted fat pork fried for breakfast, boiled meat for dinner, cold slices of ham or beef for supper. One of my sweetest morsels was bread well soaked in pork gravy. True, I had from five to seven boils to care for every year, and every bruise or cut required from four to five weeks for festering and healing. I kept a roll of "Poor Man's Plasters" or some other sticking salve handy, supposing that man's life must ever consist of the constant "curing" of some ailings of the flesh.

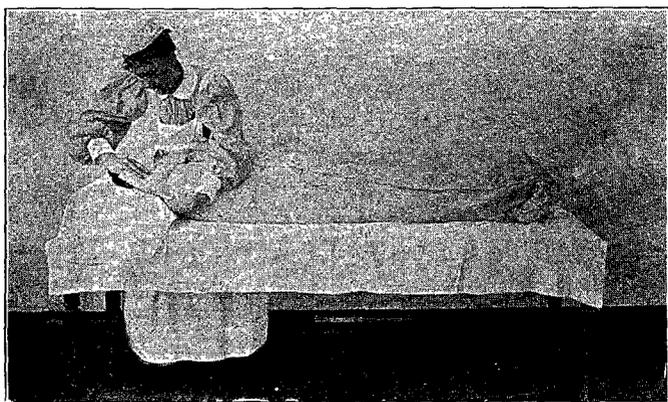
(To be continued.)

## SIMPLE METHODS OF TREATING DISEASE.

### THE USE OF THE COMPRESS.

COLD water is at once the simplest and most accessible of all remedies. It is also a very potent one, and in unskilled hands may do harm. Ordinary well water is sufficiently cold for most treatments. If ice is used, be careful not to prolong the treatment. Cold acts as a powerful depressant. There is danger of freezing the part unless proper care is taken. If the cold is applied by means of an ice-bag, at least two thicknesses of dry cloth should be placed between the bag and the part to be treated.

A compress is best made of cheese-cloth, which is of loose texture and will readily absorb the water. It is



PATIENT IN PACK, SHOWING MANNER OF TUCKING BLANKET IN AT NECK AND FEET.

more conveniently handled if sewed up in pads of the right size, using four to eight thicknesses of the cloth. If cheese-cloth can not be had, mosquito netting will serve the purpose.

There are three ways of keeping a cold application cold; first, by the use of the ice-bag. The second method consists in frequent changing of the cloths. This must be faithfully attended to if the treatment is to do good. The cloth must not be allowed to get warm. In the third method the cloth is kept cool by evaporation. One may illustrate this by wetting the finger in the mouth, then waving it back and forth in the air. It begins to feel cooler at once. When you depend on evaporation for keeping the compress cool, it is well to have it consist of but two or three thicknesses, so that the air may have easy access to it.

The compress has a large variety of uses. Burns and other accidents where there is much local inflammation are successfully treated by it. Congestive

headache, where the head is hot and throbbing, is relieved by wrapping a thin compress around the head or applying ice. Where the whole body is hot and inflamed, as in fever, the wet-sheet pack, which is really a large compress, is found to be of excellent service. The method is this: Wring a sheet out of cold water, and wrap it quickly around the patient; have him lie down, and cover with blankets. The patient will often go to sleep in a pack like this. It is a very successful means of inducing perspiration. The chest pack and wet girdle are other forms of the compress that will be discussed later.

In speaking of cold applications, the morning cold bath should not be omitted. It affords healthy gymnastics to the skin, imparts vigor and tone to the whole system, and keeps the surface of the body clean. Every person who wishes to be strong and healthy should not neglect the morning cold bath.

### THE QUESTION BOX.<sup>1</sup>

*Question.*—What is the best diet for one who has no free hydrochloric acid in the stomach, but who wishes to gain flesh rapidly?

*Answer.*—Fruits, grains, and nuts in their various preparations are exactly adapted to such a case.

*Ques.*—What is the cause of enlargement of the liver?

*Ans.*—The most common cause of enlargement of the liver is the use of too much sugar, pepper, pepper-sauce, ginger, Worcestershire sauces, and meat eating. In fact, anything that produces indigestion may cause enlargement of the liver.

*Ques.*—What prevents the stomach from digesting itself?

*Ans.*—No one can answer that question. It must be because nature has provided some wonderful arrangement for the protection of the stomach against the digestive fluid; there have been some half dozen explanations offered, none of which are satisfactory.

*Ques.*—What do you advise for home treatment of the liver and kidneys?

*Ans.*—Proper diet and copious water drinking; careful attention to clothing and exercise; a neutral bath at 92° to 95° every night, half an hour before going to bed. The water must be just warm enough so that you will feel neither cold nor hot.

<sup>1</sup> Extracts from a question-box lecture in the Sanitarium gymnasium by Dr. J. H. Kellogg.

*Ques.*— Will one gain flesh faster by drinking plentifully of water?

*Ans.*— Yes, water-drinking tends to increase flesh in a person who is too thin. The use of water also works in the opposite direction in a person who is too fleshy. Water is a regulator of nutrition. If a person accumulates too much flesh, the use of plenty of water furnishes a stream which will carry it off; and if one is thin and poor, his nutrition will be improved by the use of water, and he will gain in weight.

*Ques.*— How long does it take to cure a cold at the Sanitarium?

*Ans.*— You can be cured right off. The best time to cure a cold is when you first get it. A cold is due to the retention of the excretory products through the lack of proper activity of the excretory organs. You can get the skin, liver, lungs, and kidneys to work by exercise, regimen, and treatment, and your cold will be cured in a short time.

*Ques.*— What is the trouble if eating plentifully of bromose fails to give one flesh?

*Ans.*— Such a person must be unable to digest fat; it may be that he should take his fat in a different form. Perhaps he does not chew his food sufficiently. It may be that he needs a thorough quickening of the vital processes. His food may not be properly assimilated. Perhaps digestion and assimilation could be stimulated by cold baths, massage, etc.

*Ques.*— Give a simple mode of taking the cold sponge bath.

*Ans.*— In the first place, do not use a sponge. Cold friction with the mitt is very good. A wet towel will do very well. Wring the towel as dry as possible, and throw it over the shoulders, and, holding the ends with the hands, rub the back and shoulders with a seesaw motion, and then down the back until the spine has been thoroughly rubbed; follow with a dry towel. Take the feet first, next the face, head, and neck, and then the rest of the body.

*Ques.*— Give a home cure for rheumatism in the knee.

*Ans.*— A good home cure for rheumatism in the knee must be administered chiefly at the dinner-table where thorough reforms are in order. Rheumatism is usually a consequence of dietetic errors. It is especially a meat eater's disorder. People who do not eat meat are usually not subject to rheumatism. But meat eaters are subject to the worst form of rheumatic diathesis or disease, known as the gout. Gout, rheumatism, obesity, diabetes, renal calculi, or stone in the kidney, and gall-stones, or calculi of the blad-

der, are different forms of rheumatism. Neuralgia, sciatica, and a great variety of other diseases belong to the same category of maladies, the foundation of which is the use of too much nitrogenous food and the consequent storing up of uric acid in the body. Restrict the diet to fruit, grains, and nuts, take a reasonable amount of exercise, and apply fomentations over the part affected. The measures will usually give relief.

*Ques.*— What can be done for one who has offensive-smelling feet?

*Ans.*— The very same principle which I have stated before applies here: It is the people who have grown old in sin, and have violated the laws of nature until a diseased condition has been produced, that are so troubled. People in a savage state who go barefooted make no such complaint. It is the wearing of unventilated shoes, and confining the secretions to the feet, that produces bad odors. The feet secrete very rapidly, and these secretions being retained by the wearing of shoes and stockings, the skin of the feet by and by becomes diseased in consequence, and this produces the offensive odor. This difficulty can be obviated by changing the stockings every day, or twice a day in case the feet sweat profusely. In the majority of persons who have malodorous feet, the difficulty is due to the decay of the perspiration, which has accumulated, and sours and ferments. If the feet are washed frequently and the stockings changed often enough, the feet will be sweet. Another helpful measure is to bathe the feet in cold water night and morning, ending with a good rubbing.

*Ques.*— Why do people hiccough after eating?

*Ans.*— Hiccough is due to irritation of the center of the stomach, causing sudden contraction of the diaphragm; it is periodical, like breathing, coming just so many times a minute. Next time you have the hiccough, notice the second hand of your watch at the first hiccough, and count seconds to the next. Now if you can break that rhythm, you can relieve the hiccough. For instance, if your watch shows that the hiccough comes every fifteen seconds, wait until ten seconds have passed, and then take a deep breath, and hold it. That presses the diaphragm down as far as it can go; so there can be no hiccough; for when one hiccoughs, there is a pulling down of the diaphragm. In this manner, then, if you breathe as deeply as you can and hold your breath as long as you can at each interval, after a time the rhythm may be broken entirely.

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## THE HOME.

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### PERSONAL EXPERIENCE.

It is just twenty years since I came in contact with this people and the health-reform message. At that time a relative who believed in this reform was visiting at our home, and though young, I could see that she had a regard for her body that others did not have, and I respected her for it. She showed me the evil effects of drinking tea in such a startling way that ever after it ceased to be a temptation to me.

The light has come all these years, line upon line, precept upon precept, and the harmonious chain of truth on health has been wrought link by link. Those who probe these truths to the depths can be convinced of their power by beholding the results not only in their own experience, but in that of others.

Dr. Kress's recent testimony found an echo in my own experience. It has taken me all these years to learn so little of the secret of health that I wonder at the patience of God in bringing me over the same ground again and again. In our family we have not used milk for nearly two years. We found a gain from the very first — less dyspeptic symptoms, clearer heads, cleaner tongues. I am convinced that by exercising forethought it is possible to live cheaply on the fat of the land. It does not cost much more to have the best food than to buy medium or cheap grades of food, and spend time and energy doctoring them up with sauces, seasoning, etc. A natural food does not need "fixing up." I have discarded the use of mixed dishes, complicated foods, and mushy foods, living on nut foods, health foods, and fresh or cooked fruit. I use the fruit before meals or after, but rarely with other food. This, I find, is much better than mixing. Now and then we have a meal of freshly cooked vegetables. By adopting a nourishing diet of the best foods, I find I have gained ten per cent of hemoglobin in two months, and added several pounds to my weight in spite of keeping at work the same as usual. By eating two light meals of bromose, malt, nuttolene, seasonable fruit, and zwieback, leaving other food almost entirely aside, I find I have left a slow digestion behind, and have a clearer head and greater mental and physical strength.

There is a false economy which is ruining the health of many who know something of this reform. A few weeks' comparison of accounts will convince the most skeptical that it does not pay to live on

second-grade food. If it is necessary to economize, let it be in the quantity rather than the quality of food. There are many supposed wants which vanish under a close examination, but our daily bread is a necessity, to meet which a kind Father has given abundant material, and wisdom to prepare it. Let us be co-workers with him in working out our own salvation as he works it in by the Holy Spirit.

P. A. DE FOREST, M. D.

*Basle, Switzerland.*

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THE SECRET OF HEALTH.— A contemporary gives these ten rules for maintaining one's health:—

1. Keep warm.
2. Eat regularly and slowly.
3. Maintain regular bodily habits.
4. Take early and very light suppers, or, better still, none at all.
5. Keep a clean skin.
6. Get plenty of sleep at night.
7. Keep cheerful and respectable company.
8. Keep out of debt.
9. Don't set your mind on things you don't need.
10. Mind your own business.

We feel inclined to add to these the following:—

11. Take daily exercise in the open air.
  12. Give drugs and patent medicines a wide berth.
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WHERE DEATH LURKS.— In neglected drains and cesspools, uncleaned cisterns, foul wells, moldy cellars, unventilated bedrooms and closets, filthy barn-yards, undisinfected privies, and in every other place where foul or decomposing matter is allowed to accumulate, death and disease are lurking, and all who do not search out and remove all nuisances of the kind mentioned will be legitimate subjects of disease.

— *Selected.*

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STRICTLY pure, clean milk is probably a rare commodity. The report of a local health officer in London mentions the following articles as among the ingredients of several samples of milk recently examined: Human hair, linen fiber, soot, minute worm, animal hair, straw, animal epithelial cells, bacilli, raspberry seeds, dirt.

Rather an unsavory combination, to put it mildly. They are fortunate who have learned the art of living well on man's original diet of fruits, nuts, and grains.

SEASONABLE RECIPES.<sup>1</sup>

*Vegetable Soup.*—Boil two small beets, three potatoes, and three carrots until tender, being careful not to pierce the beet so as to bleed it. When done, remove the skins of all, and cut them into dice about one fourth of an inch in size. Into the inner cup of a double boiler put one cup of the potato, one-half cup of the beet, and one-half cup of the carrot. Add to this five cups (equal to one and one-fourth quarts) of boiling water, one pint of tomato-juice, a small onion, sliced, and salt to taste. Let it cook in the double boiler for at least twenty minutes, so that the flavors of the various vegetables may combine, and the mixture will have a beautiful orange-red color. Serve a few of the dice in each bowl of soup. Crackers or sticks taste good with it.

*Stuffed Tomatoes.*—Remove the pulp from a nice large tomato, and add to it some graham bread-crumbs, a little protose, some nut cream made by emulsifying nut butter, salt, and celery-salt to flavor. The dressing should be quite stiff. Stuff the tomato hull, return the cover, and bake the whole in the oven for twenty minutes. Serve hot. The dressing, when cold, makes a nice filling for sandwiches. Potato and ripe cucumbers may be served the same way, but need longer cooking.

*Scalloped Beets and Potatoes.*—Cook beets and potatoes until tender, remove the skins, slice, and arrange in alternate layers in a granite dish, sprinkling each layer with a little salt. Pour over the whole cream enough to cover, and bake in the oven until the liquid is mostly absorbed.

*Protose Pie.*—Arrange in a granite basin layers of protose and mashed potato that have been seasoned with salt, a little celery, and a little nut cream added to the potato. Let the top layer be of the potato and quite thick. Brush the top with nut cream, and bake in the oven until of a nice brown. It may be served with a protose dressing made by putting protose through a colander, diluting with water, and thickening with browned flour. Salt to taste.

*Banana Custard.*—Put ripe bananas through a colander, and add to each cupful of pulp one egg, and if desired a little almond cream. Bake in a moderate oven for twenty or thirty minutes. Serve with a lemon sauce made by thickening one cup of water with one tablespoonful of corn-starch, adding to this,

when it is well cooked, the juice of two lemons and one fourth of a cup of sugar.

*Macaroni Croquettes.*—Make a thick sauce by adding to one cup of boiling water three tablespoonfuls of flour, cooking until well done. Season with salt, add a little celery-salt, and then put well-cooked macaroni with it. Form into rolls, roll in fine bread-crumbs, then in beaten egg, and in the crumbs again. Bake in a hot oven until of a golden brown.

## SWEDISH GYMNASTICS.

BY LENNA WHITNEY-SALISBURY.

THE Swedish system of gymnastics was devised by Peter Henrik Ling in the early part of this century. Its object is to secure the harmonious development of the whole body, special attention being given to the strengthening of the vital organs. It differs essentially from most other systems in the progression of the exercises, advancing from simple to complex, from gentle to strong, and in the "day's order."

Years of experience have shown that the best results are obtained if in each lesson the exercises are taken in the same order. Greater strength can thus be acquired in a given time, and stronger exercises taken without fatigue, than by practicing random exercises without any attention to the order. Therefore all the exercises of the Swedish system have been divided into ten classes, which together constitute what is known as the "day's order."

Briefly considered, the divisions are as follows:—

1. *Introductory Exercises.*—These are simple movements used at the beginning of the lesson to concentrate the attention and give general muscular control. They are usually easy exercises, which require little mental effort, such as breathing exercises, head movements, foot movements, etc.

2. *Arch Flexion.*—These consist of a bending backward of the upper part of the spine. The object of these exercises is to increase respiratory power by stretching the chest. They produce flexibility of the chest walls, straighten the dorsal spine, and increase its flexibility. The abdominal muscles are also brought into action to quite an extent. This class of movements has also been named "chest-lifting movements," which conveys a better idea of their object. In this and the following class there is a general uplifting of the abdominal viscera.

3. *Heaving Movements.*—These are movements of the arms which bring into play the inspiratory mus-

<sup>1</sup>Furnished by Miss Lulu Teachout, instructor in the Sanitarium Cooking-School.

cles, and expand the upper part of the chest by lifting it. They also develop the muscles of the arms. These together with the two preceding classes of exercises strengthen and increase the respiratory power, which is the basis of all exercise.

4. *Balance Movements.*—These require more mental effort than physical strength. They produce general equilibrium and poise of the body, and also diminish any quickening of the heart-beat which the two preceding movements may have caused. They rest the body by bringing into action an entirely different set of muscles.

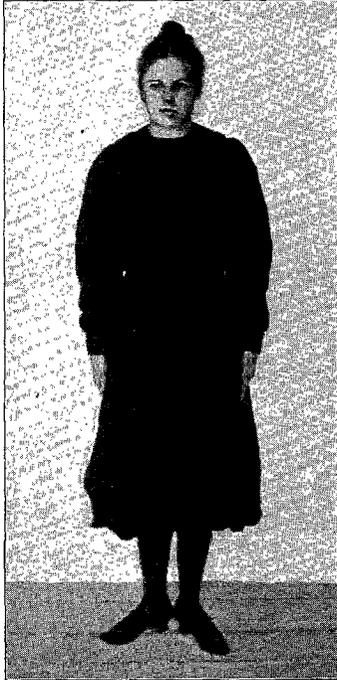
5. *Shoulder-blade Movements.*—These exercise the muscles of the back and correct bad position of the shoulder-blades. They are very effective in overcoming "stoop shoulders," and cultivate mobility of the shoulder-blades.

6. *Abdominal Exercises.*—These develop and strengthen the abdominal walls, and increase peristalsis and digestion.

7. *Lateral Trunk Movements.*—These consist of trunk rotations or twistings and trunk bendings sidewise. They strengthen the waist muscles, and have a strong effect on the general circulation. They increase the activity of the liver and intestines, and really complete the work begun by the abdominal exercises. As Baron Posse has very aptly said, they develop "nature's corsets."

8. *Slow Leg Movements.*—The preceding exercises are very apt to quicken the heart-beat and the respiration. Slow leg movements equalize the circulation by diminishing it. They are not necessarily slow movements of the legs, as their name might suggest, but movements which produce passive extension of the leg muscles. They are used only when necessary.

9. *Leaping.*—This includes jumping and vaulting. By these exercises general elasticity of the body is developed, also skill and co-ordination of movement.



FUNDAMENTAL STANDING POSITION.

10. *Respiratory Exercises.*—These produce normal respiration, cultivate deep breathing, and prepare the pupil for rest. No lesson should ever be concluded without them, and they should be introduced at any point in the lesson where they are needed.

The fundamental standing position (fund. st. pos.) is as follows: Heels together, a right angle between the feet; the weight on the balls of the feet; the knees straight, the hips held back; the abdomen drawn in; the arms hanging at the sides, fingers together and straight, the thumb beside the forefinger (have a feeling of reaching down to touch the floor); the chest well lifted; the shoulders hanging evenly; head erect; chin drawn in; eyes looking straight forward. As suggested in a previous lesson, *stand tall.* The accompanying illustration shows the fundamental standing position.

The first lesson will be given in the next number.

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## QUESTION BOX.

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PILES.—J. H. asks: "1. What is the cause of piles? 2. Can they be cured, and if so, how? 3. Does engaging in hard farm labor make the condition worse? 4. Will a strict vegetarian diet make the suffering more tolerable? 5. Are certain foods especially hurtful?"

*Ans.*—1. Hemorrhoids, or piles, are often brought on by obstinate constipation and straining at stool. They indicate an atonic condition of the bowels.

2. Sometimes palliative measures, such as the application of an ointment or witch-hazel or bathing with hot water, will relieve the difficulty. In more severe cases a surgical operation is necessary.

3. No.

4. Yes, because a vegetarian diet consists largely of fruits and grains, which tend to make the bowels more regular.

5. Yes, especially such foods as produce constipation.

INACTIVITY OF THE BOWELS—STOMACH TROUBLE.—E. J. L. says she is troubled with inactivity of the bowels, sour stomach, frequent eructation of gas from the stomach, and asks: "1. What can I do for these troubles? 2. What can be done when at times it seems impossible to satisfy the appetite with any

amount of food? 3. What can be done for gas on the stomach? 4. Are muskmelons, tomatoes, sweet corn, plums, plum sauce, and cottage cheese healthful?"

*Ans.*—1. Stomach troubles are more easily prevented than cured. Careful attention must be given to diet, which should be simple and nutritious, and should consist of fruits, grains, and nuts. A glass of hot water taken half an hour before each meal is sometimes helpful. Fomentations to the stomach and bowels for a period of fifteen minutes daily are beneficial.

2. This condition usually indicates a poor quality of digestion. The food should be most carefully selected with respect to its digestive properties, and should be eaten in moderate amounts only, allowing an interval of six or seven hours between each meal, to give ample time for digestion.

3. The presence of gas indicates fermentation, to avoid which, care should be taken in the selection and combining of foods. Pies, cakes, pastry, milk, and sugar should be avoided. The use of the antiseptic tablets prepared at the Sanitarium will relieve this condition.

4. Yes, with the possible exception of cottage cheese, which is not an ideal food.

WORMS IN FLOUR — RECHARGING BATTERY — WHOLE-WHEAT FLOUR — SWOLLEN FEET.—S. L. C. asks: "1. How can I prevent graham flour from becoming wormy? and how clean the flour after it has weevils in it? 2. How can I recharge a small electric battery? 3. What is whole-wheat flour if it is not graham flour? 4. Why do the feet feel so sore through the ankle-joints and middle of soles at times?"

*Ans.*—1. Worms are produced by a gray moth which deposits eggs in the flour during the months of June and July. The moth can be kept out by keeping the flour carefully covered. We know of no better way of removing the weevils after they are in than by sifting the flour. It is better not to buy a large supply of flour during warm weather.

2. You would better take your battery to a drug-store, where the necessary fluids can be easily and quickly prepared. It would not pay to undertake to make the fluid yourself.

3. Whole-wheat flour contains the nutritive part of the grain without the bran.

4. Swelling of the feet may be due to one of several causes, such as kidney disease, heart disease, etc. Consult a competent physician.

## OUR WORKERS.

### NOTES AND PERSONALS.

DR. J. H. KELLOGG recently visited South Lancaster, New York, and Washington in the interests of the medical missionary work.

Mrs. H. N. Garthofner left for her brother's home in Wisconsin, September 15, being called there by the illness of his wife. Sister Garthofner will make a visit to her home before returning.

C. H. Wical recently came from Chicago to take some special instruction in cooking, after which he will return, and take up that work at the Training-School.

Jessie Dorsey, who has been teaching in the South for several years, is here for a short stay.

Della Coates has accepted a call from the Medical Missionary Board to go to India. Brother and Sister Moler have been requested to go to Honolulu, and will probably sail in October.

Dr. and Mrs. T. J. Allen have gone to Oklahoma to labor in medical missionary lines. Dr. Conway has connected with our sanitarium in Boulder, Colo.

Wm. Yeager, A. E. Whittemore, and Walter Lloyd left September 14, for Davenport, Ia. They will give their attention to the circulation of our health literature. Brother W. O. Palmer, who went with the company and assisted them in getting located, says that the prospects are excellent.

Nellie Wiggins, Norman Durrie, S. R. Litchfield, Emily Andrus, and others who entered the nurses' class last spring, and have been spending several months in gaining a practical experience in Chicago, recently returned to the Sanitarium, and have taken their places with the other members of the class. They seem much pleased with the work in Chicago.

W. S. Wedge returned a few weeks ago from a trip in the South in the interests of our health foods and

health principles generally, and is assisting in fitting up several companies of field workers. Urgent calls are coming in from many places for just such instruction as our nurses and helpers can give, and plans are being laid for conducting an extensive fall and winter campaign.

Brother and Sister T. F. Mackey recently left for Chicago with the gospel wagon, accompanied by Brother and Sister Maccabee, of the fall nurses' class. They will stop to hold some meetings in Kalamazoo, and at other cities along the route.

The Sanitarium is essentially an educational institution. It not only aims to restore health, but to thoroughly reform the habits and character. The following extract from a letter received by one of our nurses from a former patient is characteristic: "I am feeling fine, and continue to improve right along. You have no idea how well I am doing. I have not tasted a piece of meat since I left, and am very careful with my diet. I do not have a particle of trouble with my stomach; hardly know that I have such a thing."

Brother D. L. Huguley is still laboring in Decatur, Ill., and reports excellent courage, and much of the Lord's help in his work.

We hope that the friends of health principles will renew their efforts to circulate health literature. There is no more effective way of communicating a knowledge of the truth. Brother Lingle, writing from the Hawaiian Islands, says: "A young lady who is a companion of an old lady living about twelve miles from Paanilo, called to see Mrs. Lingle and her patient a few days ago. She spoke of some one's sending the *Good Health* magazine to them, said that they enjoyed reading it very much, and were learning valuable sanitary principles. The old lady's health was delicate. Since the visits of *Good Health* she has stopped the use of tea, coffee, meat, and condiments of any kind, and her health is rapidly improving, all of which she attributes to the instructions found in the magazine." Surely this should be an encouragement to the person who is sending the magazine.

Miss Annie Knight writes from Gitano, Miss.: "I am well and having a rest now. My summer term of

school closed last Friday. The children were needed in the cotton fields. They did good work in their studies, and seemed to be much pleased with the school."

The street carnival held in Battle Creek, September 4-9, brought large crowds of people to the city from the surrounding country. Brother and Sister Mackey held services every evening from the Star of Hope gospel wagon, assisted by some singers from the Sanitarium. The noise and confusion the first two nights were fearful, but the wagon never wanted listeners. There were several interesting conversions, and many were cheered and inspired anew by the simple gospel story as told by Brother Mackey.

In addition to the gospel wagon services, meetings were held nightly in a forty-foot tent pitched for this purpose on Jackson Street. These services were in the charge of Brother Wedge. The attendance from the outside was not very large, but some interested ones came, and the tent was fairly well filled every night. A strong choir from the Sanitarium made the place ring with live gospel songs, and it was a comfort to know that while hundreds were marching up and down the streets and blowing tin horns, and the city was wholly given over to levity, a few faithful souls were "making a joyful noise unto the Lord."

Right beside the forty-foot tent used for public meetings, our workers put up a large-sized family tent, fitted nicely with a floor, rugs, easy chairs, cots, etc., and called it the Mothers' Rest Tent. Sisters Allison, Foy, and others took turns in looking after this tent, and had many interesting experiences. One afternoon some of our nurses went out on the streets, and gathered in a number of tired mothers with little children. Some came to eat their lunch under the shade of the large tent. All seemed grateful to think that somebody cared for their comfort. We trust some gospel seed was sown which will in due time spring up and bear fruit.

Miss Amelia Webster, writing from Natal, where she is canvassing for our health books, says: "I have found several families of vegetarians up here. One lady who has been trying to be a vegetarian for some months, was glad to hear all I could tell her. I sold her a 'Home Hand-Book' and a can of nut butter,

told her how to make rolls, soups, etc., and explained the harmfulness of wearing corsets. As I arose to leave, she said: 'How is it that no one ever came to tell me about these things before?'

A hard question to answer! Why are we so negligent about giving these truths to the hungry, perishing world? Surely the Lord will hold us responsible for communicating the light received. Is it not high time that we were awake to the situation, and really in earnest in our efforts to promulgate gospel health reform?

Brother E. E. Curts returned recently from Atlanta, where he has been laboring for some months, and is taking up work again at the Sanitarium.

Dr. Johnson, who has for some time been connected with the work at the Sanitarium, has accepted a call to go to Guadalajara, Mexico, and connect with the medical missionary work there.

Our readers are familiar with the schools of health which have been carried on for several years in various parts of this country. We are glad to learn from Dr. and Mrs. Kress that the same general plan works admirably in England. The doctor says:—

"We have just concluded a very successful School of Health at Belfast, Ireland. It is really encouraging to see how gratefully the principles of health are received. We had an average attendance of two hundred people, with a better interest when we left than at any time during the meetings. By special request of the people, we remained four days longer, and then they wanted us to remain another two weeks. The last night many came, and said they had just heard of the meetings, and would gladly have attended had they known about them. I am sure from my experience thus far that the principles of health are the key that will unlock many homes. At the close of the meeting, seventy-five handed in their names for our journal, cook-book, and health foods. We formed a club of about one hundred persons, and appointed an agent to supply them with various foods, something after the order of a food bureau. We made many friends, and the majority of them received everything gladly."

Do not fail to read carefully our call for help on the last page of the cover.

## STUDIES FOR THE READING CIRCLES.

THE tendency will be to let the meetings grow monotonous and degenerate into a mere form. Make earnest efforts to keep wide awake. Avoid ruts. Pray much, not only in the meeting, but out of it. Be sure to carry on in connection with your studies some real work. The Lord gives us the fulness of his Spirit *for service*. The health principles are a vital part of the gospel message for to-day. If there are those in the church who have no interest in this subject, do not get discouraged, but make all the greater effort to keep wide awake yourself. Seek the Lord for oneness of mind with him and a genuine revival throughout the church, and show your faith by your works.

Every reading circle ought to have a circulating library on health subjects. "Home Hand-Book," "Physiology No. 2," "Healthful Living," "Rational Hydrotherapy," which will shortly be out, "Shall We Slay to Eat?" "Monitor of Health," and other valuable works should be gathered together, and then circulated among the members of the circle and their friends. In addition to these books, the circle should take several extra copies of *Good Health* and GOSPEL OF HEALTH to loan the neighbors and send out through the mails to interested persons. These books and journals are the instruments the Lord has put into our hands with which to strike telling blows for the truth. Let us make proper use of them, and inaugurate at once an extensive missionary campaign in the interests of suffering humanity.

We suggest studies for the month as follows:—

1. "The True Glory" by W. W. Prescott, page 161. Take a concordance, and look over carefully other scriptures speaking of the glory of God. You will find many very helpful and interesting ones. Study what it means to glorify God in our bodies. Can we do it while the body is diseased? If sick, will it not glorify God for us to study prayerfully our habits of life, and learn wherein we have erred, then put away that which is wrong, and open the way for him to exercise his healing power? What can we do to teach our children to glorify God? How can we help our fellow members in the church? How bring about such a state of things that the whole church will arise and shine in harmony with the word of God to us through the prophet Isaiah? See the sixtieth chapter.

2. "Divine Healing," by G. H. Heald, M. D., page 162. A subject of timely importance, and one

upon which every Christian should be well informed. Study carefully all the texts referred to, and look up others bearing on different phases of the subject. This is emphatically a matter which must be settled by the word of God. Professor Prescott's article in GOSPEL OF HEALTH for July will throw light on this subject; also the series of articles by Elder Ballenger.

3. "The Ministry of Life," by D. H. Kress, M. D. page 164. This subject should be approached from the practical side. Spend some time in earnest prayer. Let the special thought be to make every member of the circle a minister of life indeed. There is much sickness and death, but the Lord intended every Christian to be a reservoir of life. It is only when we are brimful of life that we are able to impart life to others.

4. "Simple Methods of Treating Disease," page 176. This article is intended to be mainly suggestive. Compare with it the instruction on this subject given in "Home Hand-Book" or "Monitor of Health" (one or both of these books should be found in every reading circle). Also spend a little time in exchanging practical experiences with one another. Look over back numbers of GOSPEL OF HEALTH or *Good Health*, for more instruction in this line. Remember in all your study that every human body is sacred, the true and the literal temple of the Holy Spirit, and every treatment should be performed with the same care and conscientiousness that characterized the Levites of old in their service about the tabernacle.

## PUBLISHERS' NOTES.

PROMPTNESS in renewing saves your time and ours.

If you desire more copies of this number to circulate among your friends, it would be well to order very soon, as the supply may be exhausted by and by.

WE invite special attention to the article by Professor Prescott, on the glory of God. It contains comfort and timely instruction. If the sick person can once get hold of the thought in its reality, of living purely for the glory of God, it will be wonderfully helpful, physically as well as spiritually.

A NEW visitor came to our table the other day, bearing the cheerful name, *Life and Health*, and looking so bright and attractive that it won our hearts on the spot. We refer to the health journal published in London, England, and edited by our much-valued correspondent, Dr. D. H. Kress. This makes the sixth health journal that is being published in foreign lands, the others being the *Sundhedsbladet* (Scandinavia), *South African Journal of Health*, *Herald of Health* (Australia), *La Salud* (Mexico), and *Gesundheit* (Germany). We welcome our new sister magazine, and wish it the best of success.

## Parting Words.

This number may fall into the hands of many who are not subscribers. To all such we wish to say that it will be a pleasure to us to cultivate your acquaintance.

GOSPEL OF HEALTH is a religious health paper for the home, discussing in a simple, practical way the causes of disease and how to avoid them, and pointing the way to perfect health.

We save our subscribers doctors' bills, butchers' bills, and sometimes undertakers' bills. Our own charges are very moderate—forty cents for twelve monthly visits.

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We claim the lowest subscription price of any health journal in the country, and a corps of medical contributors second to none.

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P. S.—We invite you to read our announcement on the last cover page.

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## Two Indispensable Articles

"HEALTHFUL LIVING" contains the following concise statements regarding hygienic cookery:—

*"It is a religious duty for those who cook to learn how to prepare healthful food in different ways, so that it may be eaten with enjoyment."*

*"The proper cooking of food is a most essential requirement, especially where meat is not made an article of diet. Something must be prepared to take the place of meat, and these foods must be well prepared, so that meat will not be desired."*

In order to place **GOSPEL OF HEALTH** and a reliable hygienic cook-book in the hands of every would-be health reformer, we make the liberal offer of a copy of—

Mrs. Kellogg's cook-book, paper bound, with one **NEW** subscription to **GOSPEL OF HEALTH** for one year for 55 cents.

The regular price of this book in board covers is 80c. If you are already taking **GOSPEL OF HEALTH**, accept this offer anyway, and have the paper sent to a friend, and the book to yourself.

— ADDRESS —

**GOSPEL OF HEALTH,**

Battle Creek,

Michigan.

# The Winter's - - Campaign.

## A CALL FOR VOLUNTEERS.

**T**HE long winter evenings are just ahead of us. Cold air is stimulating; people are getting waked up and ready to think hard and earnestly. What plans are you laying to spread a knowledge of the health principles among your friends and acquaintances at such a favorable time?

If you have none, listen while we tell you ours.

Disease is fearfully on the increase. Wrong physical habits are to blame. But we can not expect people to reform until we tell them how. Therefore we propose to inaugurate a **GOSPEL HEALTH CAMPAIGN.**

To carry it on as extensively as desired we need

## An Army Five Thousand Strong.

Who should enlist?—Every believer in health principles, every one who loves God and his fellow men and wants to have a part in holding up the banner of life.

We have over fifty missionary physicians, and a hundred medical students; we have a small army of nurses in training at our various sanitariums, and some who are already in the field; but these can not begin to occupy the ground.

In every city, town, and neighborhood there are people who are perishing for lack of knowing the health principles, but who would gladly receive the light. Therefore we want a large army of volunteers to carry on a **VIGOROUS HEALTH PROPAGANDA** throughout the country.

There are a great many different ways in which you can help us. Busy housewives, ministers, Bible-workers, mechanics, farmers, merchants, canvassers, students in colleges or high schools,—all can enlist in our army. The essential things are loyalty to principle and a willingness to work. You need not leave your present place or calling, but can simply let your light shine where you are, throw your influence on the side of right, and reap positive benefit yourself by coming in touch with others who are working along these lines.

To enlist, simply sign the letter below, cut it out, and mail it to us. If you desire, in addition, to write us a few lines with reference to your circumstances and the way in which you think you can be of the most service in this work, be free to do so. Let us hear from all our friends.

**GOSPEL OF HEALTH,**

**Battle Creek, Mich.**

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**DEAR FRIENDS:** I hereby offer myself as a member of your army of health workers, and cheerfully promise to do everything in my power, consistent with other duties, to spread a knowledge of the health principles. Will you kindly send me full information with reference to the proposed campaign, and any other helps and suggestions?

Yours truly,

Address: