

PACIFIC HEALTH JOURNAL

AND TEMPERANCE ADVOCATE.

VOLUME III.

OAKLAND, CAL., NOVEMBER, 1888.

NUMBER 11.

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A 32-PAGE MONTHLY.

Subscription Price, \$1.00 per Year.

Address.—All business for the JOURNAL should be addressed to Pacific Press, Oakland, Cal.

All Drafts or Money Orders sent in payment of subscriptions should be made payable to Pacific Press.

All Communications for the JOURNAL should be addressed to PACIFIC HEALTH JOURNAL, care of Pacific Press, Oakland, Cal.

It isn't the easiest thing in the world to put a blister on a hedgehog's back; but we ought not to say it is impossible.

THE most valuable gem in the world is a sapphire; it weighs a little over six ounces, and is valued at \$16,000,000. It is the property of the royal family of Germany, at Berlin.

"IT is not for kings, O Lemuel, it is not for kings to drink wine; nor for princes strong drink; lest they drink, and forget the law, and pervert the judgment of any of the afflicted." Prov. 31:4, 5.

"IF," said Nasmyth, "I were to try to compress into one sentence the whole of the experience I have had during an active and successful life, and offer it to young men as a rule and certain recipe for success in any station, it would be comprised in these words: 'Duty first—pleasure second!' From what I have seen of young men and their after-progress, I am satisfied that what is generally termed 'bad fortune,' 'ill luck,' or 'misfortune,' is, in nine cases out of ten, simply the result of inverting the above simple maxim. Such experience as I have had convinces me that absence of success arises, in the great majority of cases, from want of self-denial and want of common sense. The worst of all maxims is, 'Pleasure first—work and duty second!'"—*Ex.*

BRAIN LABOR.

WHILE we claim that the proper use of the brain is conducive to its healthful development, its excessive use may produce serious disaster, especially in the case of children and youth, before the brain fibers are hardened. The cramming process of course is objectionable in the teaching of children, because of the fatal results which are liable to occur. There occurs to my mind, while writing the case of a gentleman of my acquaintance, not far from our Health Retreat, who had a sprightly daughter, apt to learn. The teachers were encouraged to put her ahead as rapidly as possible. As the result, at the age of fourteen, his daughter left school completely broken down in health, but possessed of a remarkable education for one so young. In a few months from the time of her leaving the school consumption had taken her for its victim, and the father placed this brilliant daughter in the tomb. Had a more moderate process of training been employed, she might have preserved the good health of earlier years, and, although with less information, she might have been useful in society; but, alas! the cramming of the mind had undermined the physical forces of the body. What good of such an education?

Relative to this mode of teaching we will quote from the "Home Hand-book," by J. H. Kellogg, M. D.:—

"Nothing could be more unscientific nor more unphysiological than the popular methods of instruction in vogue in most of our schools for youth, as well as in those for small children. The idea of education entertained by the average teacher is that it consists in infusing into the mind of the pupil the largest possible amount of knowledge which it can be made to contain. Little is thought of the necessity for thorough and systematic discipline of the mental faculties. Consequently, it is generally the case that the student's entire expe-

rience at school or college is one continual course of perversion. Instead of being taught how to think and study to the best advantage, how to investigate for himself, how to originate ideas and to become mentally independent, the student is continually discouraged by the methods employed by his instructors, from any attempt at originality or independence of thought, and thus becomes a dogmatic mental dwarf. We sincerely hope that the day will come when our educators will regard the primary object of schools to be the culture and training of the human body, mentally, morally, and physically.

"No system of education can be complete which does not give due prominence to the pupil's culture morally and physically, as well as mentally. The acquisition of knowledge should be regarded not as the primary object of education, but as a useful incidental result, necessitated by the nature of the discipline to be acquired.

"Students should be thoroughly imbued with the idea that the object of their school work is not so much to impart to them a knowledge of facts, as to teach them how to require facts, how to investigate, how to compare, how to reason, how to utilize knowledge after it has been acquired. The methods of education generally followed in our colleges, fill young men with facts, and pack their craniums with the ideas of men who lived two thousand years ago, and then graduate them and send them out into the world destitute of even a modicum of practical knowledge, without the ability to use the facts which they have gained. Such men have much knowledge, but are unable to use it to practical advantage; and a score of them are of less real use to the world than one practical man whose fund of information is almost infinitely smaller, but who possesses the faculty of utilizing knowledge. There is great need of reform in our educational institutions, and we are glad to see some evidences of improvement in this direction. The times call for practical men, and the public mind is being aroused to ascertain why there is so great a scarcity of men of this class. We hope the inquiry will continue, and that the agitation of the question which has begun will increase until conservatism, prejudice, and dogmatism, which are the chief obstacles against educational reform, are swept away by the rising tide of public opinion in favor of progress in this direction."—*Pages 163, 164.*

On the matter of the proper care for the brains

of growing children we quote the following excellent words from the *Chautauquan*:—

THE BRAINS OF CHILDREN—A LITTLE RELAXATION BEFORE BED-TIME—HOURS OF SLEEP.

"There is almost no limit to what you can teach yourself if you try long enough. Time must always be given to the brain, and on this condition patient perseverance will carry a student to almost any goal. Hurrying the little brains of children is to force a false pace except with the obviously lazy; but the bugbear of overpressure need not be feared so long as the principles controlling the health of the body generally are observed. Overpressure often means underfeeding. Sleep is the rest of the brain—its great rest. A variation in work, a change of subject, is another kind of rest, the best rest often for the higher or intellectual centers; and an immense amount of mental labor can be safely undertaken if sufficient variety is secured. But in the end the brain demands sleep, and this is especially the case when the lower or more animal centers have been much used, as in children at play.

"Habit has a great deal to do with insuring a good night's rest, the habit of going to bed at a regular hour. Hard mental work up to the moment of retiring may cause the loss of a night's rest, and it is a good plan to indulge in a little relaxation before bed-time, like a piece of light literature, a game, or some music. Trivial things may win slumber, such as lowering the pillow or turning its cold side; but artificial means of distracting thought have nearly invariably proved totally useless. Children require more sleep than grown people. A healthy baby for the first two months or so spends most of its time asleep. After that a baby should have at least two hours of sleep in the forenoon and one in the afternoon; and it is quite possible to teach almost any infant to adopt this plan as a regular habit. Even to the age of four or five years a child should have one hour of sleep, or at least rest in bed, before its dinner; and it should be put to bed at six or seven in the evening, and left undisturbed for twelve or fourteen hours.

"Up to the fifteenth year most young people require ten hours, and to the twentieth year nine hours. After that age everyone finds out how much he or she requires, though, as a general rule, at least six to eight hours are necessary. Eight hours' sleep will prevent more nervous derange-

ments in women than any medicines can cure. During growth there must be ample sleep, if the brain is to develop to its full extent, and the more nervous, excitable, or precocious a child is the longer sleep should it get, if its intellectual progress is not to come to a premature standstill or its life be cut short at an early age. The period of full maturity, with its maximum of mental activity, is the period of minimum demand for sleep; but old age reverts to the habit of childhood, and passes much of its time in slumber."

On the matter of proper care of the brain we quote the following from the warning of a doctor, as given in the *Globe-Democrat*, under the head of "The Age of Overwork, Insanity on the Increase—Wretched Nervous Organisms:"—

"I urge that, to be successful, our life-work must be done with our own special aim and ambition. But when I pick up an essay that advises more ambition, and more toil, I say the writer is an idiot. The age is now overworked. We need less work, but we need it wisely directed. Bailey, in 'Festus,' is often approvingly quoted:—

"I know what study is—it is to toil
Hard through the hours of the midnight watch;
Wring a slight sleep out of the couch; and see
The self-same moon, which lit us to our rest,
Her place scarce changed, perceptibly in heaven,
Now light us to renewal of our toil."

"This is worse than trash; it is false, exaggerated, and misleading. There is no lack of work; but fully nine-tenths of work is wasted. It is folly to point me to the great painters, great musicians, and great of all sorts, and to their indefatigable toil. They all work to a specific end, and that was their life-work.

"I am out of all patience with finely-worded essays that urge young men to more work. We are now overworked and are working ourselves out of all reason. Insanity is on the increase. Cerebral troubles are most serious ills. Our finely built nervous organisms are being wrecked. 'The successful banker must take his bank to bed with him,' was the remark of a celebrated New York financier. He must do nothing of the kind. Our worst possible bed-fellows are our daily cares. We must know how to work to a point and stop at a point. The lines quoted from 'Festus' describe a process of committing suicide, a method of reaching intellectual confusion and weakness. This worries me more than anything else, that young people should

be advised to work at night, and be encouraged to 'burn the midnight oil.' I say to them, Sleep. If you once form a habit of crowding sleep you will find your strength departing. Vigor lies in your power to recuperate.

"There is no compensation for a habit of sleeplessness. More good work can be done in one hour after a sound night's rest than in ten hours when one should be asleep. 'I can do nothing,' said Grant, 'without eight hours' sleep.' James Field said late in life, 'If I were a boy again, I would keep better hours; that is, I would go to bed earlier than most boys do. Nothing gives more mental and bodily vigor than sound rest when properly applied. If we sit up late we decay; and sooner or later we contract insomnia. Late hours are shadows of the grave.' I do not press this point because I inherit a Puritan prejudice, but have a physician's conviction, founded on wide experience. If you are ambitious to do a true, stout, manly work, apply your energies all along the line of the years in one direction, or in few directions, and never crowd the brain to undue exertion when it is weary."

In view of all the facts here adduced we say, Happy are the men and women who take the true medium in brain culture, who do not fear to use their brains vigorously, yet temperately, and systematically.

J. N. L.

REDEMPTION.

To redeem is "to purchase back from sale or from slavery; to restore from bondage of sin or its penalties." So says Webster. God proposed the redemption of the race through his Son. This great redemption is threefold. First, from the condemnation and practice of sin; second, from the grave; and third, from the disgrace of the fall.

1. Redemption from the condemnation and practice of sin. "Sin is the transgression of the law." 1 John 3:4. The apostle doubtless refers particularly to the moral code, yet the transgression of law, moral or physical, established by our beneficent Creator to govern our actions, is sin. Said the angel, referring to the Redeemer, "His name shall be called Jesus; for he shall save his people from their sins." The mission of the Son of God was to save man *from*, not *in*, the transgression of the law.

Man fell under the power of appetite. The Re-

deemer took hold of redemption just where the ruin occurred. In order to be better qualified to redeem man, sold in transgression of moral and physical law, the Redeemer subjected himself to a total fast of nearly six weeks, all the time of the temptation in the wilderness. In this he set his people an example of self-denial. And he says to them, "Whosoever will come after me, let him deny himself, and take up his cross, and follow me." The denial of self comes first, before men are worthy to bear the cross of Jesus Christ.

But what of those professed followers of Jesus Christ who are really drunkards and gluttons? How does the Master esteem those who gratify appetite in their food and drink without regard to either expense, or the physical and moral influence of such a course upon themselves and their children? These are simply baptized gluttons. And those ministers who dare not touch their sins, but rather give them support by being in the same transgression, are simply ordained gluttons. Ministers and people, clergy and laity, chew, smoke, and snuff the "filthy weed," simply because it tastes good, and produces, for the time being, a pleasant sensation. They will pollute their breath, their blood, their clothes, their dwelling, and the atmosphere even of their places of worship, to gratify morbid taste. Slaves to tobacco! The moral and intellectual in servitude to the animal! Are these Christians? The Protestant church-going people of America pay out more money annually for tobacco, tea, and coffee, to poison their blood, than for the gospel of Jesus Christ, to purify their lives. The appetite, however perverted, must be gratified if the heavens fall. Professed Christians will yield to the clamors of appetite, and roll in those luxuries and indulgencies which stupefy their higher powers, and increase their baser passions, and still talk piously of the self-denial and crosses of the Christian life! This farce falls but little short of a burlesque upon the Christian religion. In the words of Charles Beecher, "O unhappy church of Christ! fast rushing round and round the fatal circle of absorbing ruin! Thou sayest, I am rich and increased in goods, and have need of nothing; and *knowest not* that thou art poor, and miserable, and blind, and naked."

Again a Redeemer of a world lost by yielding to appetite addressed his people by the way of Patmos, "To him that overcometh will I grant to sit

with me in my throne, even as I also overcame, and am set down with my Father in his throne." He stood the test on the very point where Adam failed. And as a victor, he leads the way, and bids his people follow in self-denial and purity. "Know ye not," says Paul, "that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are." 1 Cor. 3:16, 17. Again the apostle appeals to the church at Corinth in these words: "Beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God."

To those, and those only, who by self-control refuse a life of excess, and choose a life of self-denial and purity, will the atoning blood of Jesus Christ be applied, to cleanse them from sin. Those who do all they can to redeem themselves may find their redemption complete in Jesus Christ. He will help every man who will in faith help himself. It is said of the numberless hosts of the saved, that they "washed their robes, and made them white in the blood of the Lamb." Their robes of character were not given them for the occasion to hide their sins. No, *they washed their robes*. We think that the tobacco-using, the tea and coffee-drinking, swine-eating, shouting professor, might better stop his noise and go to washing. And when water and abstinence have well begun the work, then let him by faith wash in the blood of the Lamb, that he may be cleansed from all filthiness both of the flesh and spirit. After gaining such a victory, he has something worth shouting over. He may then shout of redemption even here, and sing hallelujahs to the Lamb to all eternity.

Some of the gracious blessings which it is the privilege for such a Christian to enjoy in this life, are mentioned in these stirring, burning, triumphant words of Paul: "That ye might be filled with the knowledge of his will in all wisdom and spiritual understanding; that ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God; strengthened with all might, according to his glorious power, unto all patience and long-suffering with joyfulness; giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light; who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son; in

whom we have redemption through his blood, even the forgiveness of sin." Col. 1:9-14.

And the beloved John declares the message "that God is light, and in him is no darkness at all." "If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." The Redeemer, in overcoming, set an example of self-control to his followers, and then closed his life of disinterested benevolence by the death of the cross, in which is seen his matchless love for sinners. Those who deny themselves, who overcome as he overcame, and by faith wash their robes of character, and make them white in his blood, may sing of redeeming power and love here, and they will find eternal ages none too long to swell the happy strain, Worthy, worthy is the Lamb.

2. The redemption from the grave, by the resurrection to immortal life, of all those who are in life redeemed from the condemnation and practice of transgression, is the second stage of redemption. The moral fitness for the next life is obtained in this. The change to immortality is not a moral change. It is simply an exchange of the corruptible body for one that will be incorruptible. This second stage in the Redeemer's stupendous work the completion of the work of redemption is described by the apostle thus: "Who shall change our vile body, that it may be fashioned like unto his glorious body." And the Redeemer will not complete his work of redemption in a manner to leave man an invisible, immaterial, no body. When redeemed, the just will stand in all the tangible perfection of Adam's unfallen manhood, with the exceeding glory that their bodies will be fashioned like unto Christ's glorious body.

3. The redemption of the just from the disgrace of transgression and the fall, completes the work of the Redeemer, and places the Redeemer on a higher and safer ground than that on which Adam stood. And in the estimation of Jehovah, Jesus, angels, and all created intelligences in the universe, they will be regarded the same as if our first parents had not disgraced themselves, and their children, in recklessly and basely yielding to the power of appetite. The Redeemer has borne their sins and shame, and has accepted the punishment due to them, in his own sinless person. Man's failure to form a righteous character was complete. Jesus took man's place, stood the test, and his suc-

cess in working out the righteous character in man's behalf, is as complete as was Adam's failure. And by a life of self-denial, self-control, and following by faith their triumphant Head, the righteousness of Christ is imputed to the just, and the redeemed lose all their shame and disgrace in their Redeemer. The redeemed will then stand complete, not only in the purity of their own robes of character, which they had washed and made white in the blood of the Lamb, but they will shine with a brighter luster from the divine righteousness and eternal glory imputed to them from their adorable Redeemer.—*Elder James White, in Health Reformer, 1872.*

SOME OF THE USES OF WATER IN HEALTH AND DISEASE.

WATER is a good remedy in health and disease. We could not be without it. According to my observation, water is good as prophylactic treatment. In hot climates a bath should be taken twice a day in tepid water (care being taken not to bathe after eating, at least not to bathe until an hour after dinner, or one hour before eating). Bathing removes the excretions thrown off from the body by perspiration, and prevents re-absorption.

Water, if drunk freely, will prevent disease, or at least some forms of disease. By drinking a glass of water two or three times a day, it liquifies the stools. (Of course we cannot tell a patient to go home and drink water, but we can give him some simple powder to take three times a day in a goblet of water.) The stools are softened, constipation is prevented. Water drinking will increase the secretion of urine, and prevent solid matter from forming in the kidneys or bladder, and so avert disease in that region. Bathing and water drinking will soften the skin, promote perspiration, and in this way morbid matter will be thrown out of the system. Fevers are prevented, as, for instance, if a person who is tired, either from labor of body or brain, takes a good bath and goes to bed, the bath will relax the system and promote sleep. In the morning he will feel fresh to begin a new day.

In the prodromal stages of fevers give a hot bath, a hot drink, a cathartic or emetic, whichever is indicated, put the patient to bed and cover up warm. This will abort the fever in nine cases out of ten. In spasms of children, especially stout, well-fed children, cold water poured on the neck over the medulla oblongata will stop the spasm;

then if we can find the cause and remove it, the spasm will not return.

In the city of New York, during hot weather, there is much suffering among children. Physicians call it cholera infantum; others call it summer complaint. I have seen it in all stages, and have come to the conclusion that it is simply a nervous disease. It is seldom children of well-to-do people get it, simply on account of their being better cared for. The child should be bathed morning and evening, dressed loosely, kept in a cool room, and have fresh air. If fed on artificial food with a bottle, *two bottles* should be used, so that one is kept in water, cool and fresh, ready for use. Cow's milk and water is best. If the water is boiled first and let cool, it will be purer and sweeter. If the child is nursed at the mother's breast, as it should be, the mother should be clean, cool, and comfortable. I do not wish to be understood that simply bathing will prevent this disease, but it will help; for there is nothing to prevent cholera infantum in a crowded city, where a family of from five to ten people cook, sleep, and eat in two or three rooms. The mother works hard all day; if her babe cries, she gives it the breast, no matter how hot, dirty, or excited she may feel. The food, or so-called food, thus obtained is worse than nothing, and, combined with a smell of tobacco, perhaps beer, and soap-suds from soiled clothing, the poor babe is receiving poison into its system. The result is irritation, fretfulness, diarrhea, languor, coma, and death. We can use water in the form of steam baths, hot or cold packs, or as ice. Ice to the head and heat to the body and extremities will cure delirium and mild forms of apoplexy. Hot-water packs will subdue inflammation and relieve congestion.

Some authorities recommend cold-water plunge baths in the forming stages of fevers in robust persons; but I should not like to try them, as the shock to the nerves would be too great; and for the few seconds that the blood is forced back around the internal organs, and its return to the external surface, we cannot foresee what harm may be done to nerve centers. I think it best to use warm water first, and cool gradually, as the patient can stand it. But as hot water will answer all purposes in the form of a bath, I prefer the hot.

I had a case a few days ago of an old man who said he had been troubled with itching all over his body. I gave him R for *sapo mollis* (soft soap), with

directions to rub well all over his skin, and wash off with hot water, and change his underclothing twice every week. I saw him the next week. He brought a friend of his for treatment. He stated that the ointment I gave him worked like magic, and cured an itch that had been troubling him for months. A few days after I gave the same R to an Irishman. He said, "Doctor, I will have to use a wet cloth to rub off with, as I took a bath about twenty years ago, and it gave me such a cold I never dared to take another." Of course I told him the wet cloth and hard rubbing would be best in his case, but to repeat two or three times a week, and change his clothing often. I could not help thinking what a surprise a bath would be to his skin, and wondering if he could exist if he was clean.

It seems that we are creatures of habit. If parents would teach their children to use water in a proper manner, there would be less demand for stimulants or medicine. A child or older person will be better nourished on any kind of food or drink if in the habit of taking water before eating, from childhood. As the tissues of the body are built from a certain kind of material, each organ requires its own peculiar kind for its growth. As in case of a person in the habit of drinking alcoholic stimulants, or taking other drugs, he has a craving for that special article which nothing else will satisfy. . . .

Nature provides four great health-givers. They are free to all, rich and poor alike. They are: air, light, heat, and water. They are all free gifts, and yet some folks like dirt and darkness best.—*A Student, in California Medical Journal.*

THE CALIFORNIA MEDICAL JOURNAL ON WINE DRINKING IN DYSPEPSIA.

RECENTLY a prominent minister of the gospel in this city was accused of drunkenness because he carried his wine bottle with him to the table in his boarding house and partook of wine during his meals. A church trial brought out the fact that the gentleman was a dyspeptic, and had been advised by his physician to drink wine with his meals. The minister was exonerated; but says the *California Medical Journal*, "What interests the physician is, Did the wine cure or allay the indigestion? The physician said it would convert the patient from a sallow, hollow-eyed piece of humanity into

a round, plump, rosy-complexioned specimen of physical perfection."

So far as we are aware the question has not yet received an affirmative answer; nor is it at all likely that it ever will receive such an answer, for instead of curing dyspepsia, wine drinking is a most fruitful cause of that disease. Commenting upon the case in question the *Medical Journal* says:—

"Regular medicine is severe in its strictures on the chimerical doctrines of unorthodox partisans, but it possesses a few of the most notable fallacies in the world, and among them is the wine-drinking-for-dyspepsia dogma.

"Wine may temporarily blunt the sensibilities of a painful digestive apparatus and exhilarate a subject through one or two seasons of indigestion, but there soon comes a time when the blunted sensibilities react and the gastric torment returns with cheerful exuberance, the ruby caloric burns and sears like unto the torments of perdition, and the poor unfortunate imagines his malady is an organic disease with rapid progress toward the inevitable, instead of realizing that he is the innocent victim of medical folly.

"California wine is an intoxicant, but rather a poor one. A person can get 'boozy' by drinking enough of it, but there are undoubtedly better means of getting 'on a heat' than by drinking the product of the California vine. As a sanitary agent it stands at the bottom of the list. If it were not in fashion with so many physicians, there would be nothing to recommend it."

The editor of the *California Medical Journal*, also one of the professors in the California Medical College, is not, we believe, an avowed teetotaler, but he has the courage to state his candid convictions upon this important question of wine drinking. If he were governed by policy he would be very far from uttering any such sentiment, for if a physician would be popular he must prescribe to suit the appetites of his patients; and above all things he must not say aught against California wine. Dr. Webster is to be honored for "speaking out in meeting," and giving so good and fearless a testimony against the pernicious practice of prescribing wine and other like abominations which only burn and sear "like the torments of perdition," until too often "the victim of medical folly" not only *imagines* that his malady is making "rapid progress toward the inevitable," but until he really goes down to an untimely grave the victim of "the wine-drinking-for-dyspepsia dogma," or of some other dogma equally fatal to weak stomachs.

C. P. B.

DISEASED ANIMALS.

CAPTAIN DARLEY, writing from East Greenwich, says: "After thirteen years' experimental trial of vegetarianism to advantage, I have a right to speak well of, and support, the bridge that has made a way for me to pass over. I have tried it by exceptionally taking animal food, watching the effect, but in every instance to disadvantage. In trying it, I have, in some instances (with my easel across my shoulder, and my heavy box of colors behind, balanced by two large canvases in front) walked thirty miles a day; have for months averaged sixteen miles in the hilly parts of South Wales, and instead of suffering inconvenience, I have had my health wonderfully improved, and work is no trouble to me. Winter and summer, weather permitting, I address large gatherings on temperance, etc., in the open air as well as indoors, and have nearly completed what it was considered no human being could accomplish,—a copy of that great work of art of Sir James Thornhill, on the ceiling of the painted hall of the Royal Naval College at Greenwich.

"I see those of my acquaintance and friends gorging portions of the corpses of animals, suffering from bile and indigestion, then taking pills or flying to the doctor. I married into a butcher's family of the highest respectability, and from my thirty years' experience and observation, having for some time had entire charge of one of the first wholesale and retail businesses in Kent, supplying the *élite* of the place, I am prepared to confess that a very large proportion of the animals we killed were diseased, and whilst cattle externally appeared in excellent condition, in some instances their livers were rotten, and, diseased or not, must be sold. The butcher that would for conscience' sake decline to sell a diseased bullock or sheep would soon be a ruined man; hence a common-sense inference; and I ask, Who would subscribe to keep a butcher from beggary? The Jewish rabbi goes to the slaughter-house himself, sees the beast killed, or cuts its throat himself with his own knife, and if he approves of it, he puts his Hebrew mark upon it, and the Jews go and purchase it by his directions. If he disapproves on account of disease, it is good enough for Christians, who, in this respect, have no one to look after their bodies. The butcher has occasionally a ring at the side or back door, about the time other people are going

to bed. On going, he finds a van with its contents covered with straw or canvas, seven or eight carcasses, that is, sheep drowned or died in the field. They are at once transferred to the slaughterhouse; it won't do to put them in the shop; they are cut up as scraps or block ornaments, and have ready customers. The 'poor' have these, whilst they in some cases go to aid in the manufacture of those bags of mystery,—sausages. In the fruits we have before us, if any are defective it is shown most clearly, but with a choice of two pieces of meat, the rich color of the inflamed diseased is likely to be preferred to the sound."—*Vegetarian Messenger*.

[Compare with recent disclosures concerning disease in California cattle, and if you inquire, like others, "What shall we eat?" we reply, Those who live on men's primitive diet of fruits, grains, and vegetables have no difficulty in settling that question.]

DISEASE AND ITS CAUSES. NO. 10.

Experience, Genuine or False, and Its Bearing on Invalids.

BY MRS. E. G. WHITE.

THE Lord surrounded Adam and Eve in Paradise with everything that was useful and lovely. God planted for them a beautiful garden. No herb, nor flower, nor tree, was wanting, which might be for use and ornament. The Creator of man knew that the creatures of his hand could not be happy without employment. Paradise delighted their souls, but this was not enough; they must have labor to call into exercise the organs of the body. The Lord made them for use. If happiness consisted in doing nothing, man, in his state of holy innocence, would have been left unemployed. But he who formed man knew what would be for his best happiness, and he no sooner made him than he gave him his appointed work. In order to be happy, he must labor.

Those girls who shun care in their youth, and are not disposed to bear burdens, will not be qualified for useful wives, and for the responsible position of mothers. They will surely disappoint the men who marry them. The God-given powers of those who are inclined to lean upon others, rather than to depend upon themselves, are useless, so far as practical life is concerned. If the youth

were disciplined to self-reliance and self-control, they would have noble independence when they came upon the stage of action.

How can anyone say they have nothing to do in this world of want, sickness, disappointment, discouragement, and despair? Are there no hearts to bless with deeds of charity, no woes and griefs to share and to soothe by words of sympathy, and tender, holy cheer? The mind engaged in this good work will be invigorated. Feeling for others' woes will divert the mind from repining, and lead to the forgetfulness of real suffering. A cheerful temper, and a hopeful mind, will do much to cure the real diseases of the system; for a cheerful heart vitalizes and imparts health to the entire system.

Nothing to do should be regarded as a dreadful curse. Those who can eat regularly and heartily, and who have the use of their limbs, should not feel excused from useful labor. Many eat regularly, but are constantly complaining of indisposition and languor. Such need the advantages that regular employment gives, which will interest and engage the mind. By remaining inactive, they will have torpid livers, which cause obstruction of the circulation. Those who are on the sick list, and yet indulge the appetite in eating liberally, while they neglect exercise, do great injury to themselves. They take more food into the stomach than the system can dispose of and convert into good blood, while they remain inactive, and the vital forces are taxed to a much greater degree than if they were engaged in earnest labor. The brain-nerve power is unduly taxed, by being called to share the labor of the burdened stomach.

The inclination of some to neglect proper exercise, even when they feel indisposed, imposes a tax upon some of the organs, while others become feeble from inaction. The system becomes obstructed with waste matter, which it is impossible to throw off, and paralysis is frequently the result. Physical exercise is very essential for the health of the body.

Those who can see nothing to live for, whose lives are aimless, and who move about mechanically, feel that labor is a burden. They lack spirit and energy. They cannot, while they feel thus, realize the healthful vigor exercise gives, and are inclined to have all the powers lost, so far as practical purposes are concerned, in dullness and leaden insensibility. Spare diet, having perfect control of the

appetite, calling to aid the will power, and engaging in healthful labor, will indeed electrify the nerve-power to resist disease, which is often brought on and cherished by indolence and fashionable laziness.

So far as lies in their power, Christians should feel that they have no right to be anything but well, for health of the body has a direct bearing on the religious character. Weakness and lassitude, which come in consequence of over-taxation of any of the organs, or as the result of inaction of some or all of the organs, affects seriously the spiritual life. Peevishness and selfishness take the place of cheerful, hopeful, religious faith; the higher qualities of the mind are dimmed, and strong impulses control the entire being, instead of calm reason and sanctified judgment.

Riding out in the open air is beneficial so far as it goes, for it is much better to be in the sunshine than to be inclosed in walls deprived of the vitalizing air of heaven. Riding exercise is especially necessary for very feeble invalids and persons who are crippled, or infirm from age, and who cannot engage in active exercise in walking or working; but many who have the use of their muscles and limbs, frequently allow their exercise to consist principally in riding; they depend upon the horse and carriage to go even a short distance, because they think they will become weary if they make the effort to exercise by walking. In this many deprive themselves of a very great benefit, to their injury. The powers of motion they exercise in getting in and out of a carriage, and in going up and down stairs, could just as well be exercised in walking, and in performing the ordinary and necessary duties of life. Some will endure great taxation in riding almost any distance, but think they have not sufficient strength to engage in domestic duties. Their difficulty consists more in the imagination than in the inability to perform. They have strength that, if put to practical use, would accomplish much good, and make the members of the family more happy. Such do not develop that strength which it is their privilege to develop, because they do not act their part. God has given us a work to do which he does not propose to do for us. We should move from principle, in harmony with natural law, irrespective of feeling. Many will not be able to do this all at once, but they can work to the point gradually, in faith, be-

lieving that God will be their helper, and will strengthen them to perform.

The knowledge obtained by experience that they can do some good, will give increased strength, courage, and vigor.

Exercise, in order to be of decided advantage, should be systematized and brought to bear upon debilitated organs, that they may become strengthened by use. The movement cure is a great advantage to a class of patients who are too feeble to exercise. But for all who are sick to rely upon it, making it their dependence, while they neglect to exercise their muscles themselves, is a great mistake.

Thousands are sick and dying around us who might get well and live if they would; but their imagination holds them, fearing they shall be made worse if they labor or exercise, when this is just the change they need to make them well. Without this they never can improve. They should exercise the power of the will, and rise above their aches and debility, engage in useful employment, and forget they have aching backs, sides, lungs, and head. Want of exercise of the entire system, or neglecting to exercise a portion of the body, will bring on morbid conditions. Inaction of any of the organs will be followed by decrease of size and strength of the muscles.

Those who are feeble and indolent should not yield to inclination to be inactive and deprive themselves of air and sunlight, but should practice exercising out-of-doors, in walking or working in the garden. They will, without doubt, become very much fatigued; but this will not hurt them. They will experience weariness, yet this will not injure them, but rest will be the sweeter after it. Inaction weakens the organs. And when the muscles that have been idle are used, pain and weariness are experienced because they have become feeble. It is not good to give up the use of certain muscles because pain is felt when they are exercised. The pain is frequently caused by the effort of nature to give life and vigor to those parts that have become partially lifeless through inaction. The motion of these long disused muscles will cause pain, because nature is awakening them to life.

Walking, in all cases where it is possible, is the best exercise, because in walking all the muscles are brought into action. Many who depend upon the movement cure could, by exercise, accomplish

more for themselves than the movements can do for them. There is no exercise that can take the place of walking. Want of exercise causes the bowels to become enfeebled and shrunken. Exercise will strengthen these organs that have become enfeebled for want of use. The circulation of the blood is greatly improved by the act of walking. The active use of the limbs will be of the greatest advantage to invalids.

God has given us something to do. In the discharge of the various duties we have to perform, which lie in our pathway, we shall be happy, and our lives be useful. We shall not only be gaining physical strength by exercise, but the mind will be acquiring strength. The exercise of one set of muscles, while others are left with nothing to do, will not strengthen the inactive ones any more than the use of one of the organs of the mind, if continually exercised, will develop and strengthen those not brought into use. Each faculty of the mind and each muscle has its distinctive office, and requires to be equally exercised in order to become properly developed and retain healthful vigor. Each organ and muscle has its work to do in the living organism. Every wheel in the machinery must be an active, working wheel. Nature's fine and wonderful works need to be kept in active motion. And all the faculties have a bearing upon each other, and all need to be exercised in order to be properly developed. If one muscle is exercised more than another, the one used will become much larger, and injure the harmony of the system. A variety of exercise will call into use all the muscles, and aid in their perfect development, all having equal strength to perform the distinctive work for which God designed them. Then can we comply with the exhortation of the inspired apostle, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."

BABIES' RIGHTS.

I CHANCED to call at the house of a lady, recently, who had just been elected as a delegate to a woman's rights convention. She is an earnest advocate of securing to women their denied political rights, and was very enthusiastic in her conversation on the subject on that occasion. While she

descanted freely on her favorite theme, on the coming convention and the work she proposed doing, there came frequently to her parlor the sound of a baby's cry. At last my mother heart could no longer silently endure this infantile wail, so I asked the lady if the voice we heard was not that of her baby. She said it was; that the baby had taken cold, and was feeling a little cross, but that her nurse would give her the best of care.

She then told me how fortunate she had been in securing the services of a good, respectable girl to take care of her baby. After her trying experiences with different nurses, she considered this a rare good fortune, and she could now give more time to her social duties and pleasures. She spoke also of the sacrifices of social pleasures she had been compelled to make on account of the inefficient help she had had in the care of her baby.

As she sat talking in a most complacent manner, the continued fretting of the baby was constantly heard, and there arose in my heart a strong protest against baby wrongs, and I went away in deep sympathy, not with woman's rights, but with the rights of babies.

This lady was the mother of five children, and she was a comparative stranger to every one of them. As soon as they were old enough to leave the nursery, they spent most of their time on the street. The mother did not interest herself in them sufficiently to learn how or where they spent their time, and those she had hired to take charge of them were glad to get rid of them, and did not care much where they went. The husband of this lady was a wealthy banker, and their home was furnished with all the comforts and luxuries that his means warranted, and yet I had a far deeper feeling of pity for their children than I had for those in humble homes, who came directly under their mother's loving care and guidance.

Alas! I thought, how many babies in wealthy homes all over our land are thrust into the care of strangers, and become practically motherless? Would there not be less need of so much work in the various moral reforms, if mothers could be induced to fit themselves for the work, and then take the early training of their children into their own hands, and so *form* their characters in the start that they will not need to be *reformed* in after years? The seeds of many of these evils are sown in childhood, and even in babyhood, and nothing short of a mother's love and a mother's watchful

care can throw around the child the proper influences, and rightly aid in moulding its earliest impressions.

It must be remembered that at its birth the child knows absolutely nothing. Its own mother is no more to it than anyone else, and it would just as willingly become the child of any other woman as its natural mother. On its first feelings of discomfort it begins to cry. Someone comes to its rescue, and it is quieted. As its cries are repeated again and again, and the same one comes to its relief, that face becomes familiar, and it very soon singles it out as the one to whom it must look for solace in all times of need or grief. The baby heart very early goes out to the one who watches over it and attends to its wants, and no one is worthy to fill the position of a mother who does not sufficiently prize her baby's earliest affections to be willing to do the work necessary for winning them. It is a sad fact that so many mothers fail to appreciate the importance of giving their own society to their little ones, of training the young minds themselves, of caring for them and attending to their wants with their own hands. These are sacred duties devolving upon every mother, and to the true mother they are sacred privileges. They are the only means of securing the perfect love of the child, and serve to increase and strengthen her own love for it. In order to rid herself of the burden of care and be free to enjoy the pleasures of a society life, many a mother places her baby in the care of a nurse, often an inexperienced and careless young girl, and thus eases her conscience with the thought that, though she is absent from it most of the time, it is not neglected. Is it any wonder that, as the child grows older, a feeling of estrangement often exists between them, and the mother is made to feel that her child does not love her as it ought? How can she expect it to love her? What has she done to deserve, much less to win, its love?

There is wisely implanted in the heart of the mother a natural love for her offspring from its very birth, a love given expressly to invite her to care for and protect it, and designed to be matured and strengthened, instead of dwarfed and suppressed. But it must be remembered that there is no natural love toward the mother on the child's part. She has got to win its love, or else never possess it. True, as the child grows older, he may receive a theoretical idea of what his duty to his parents demands of him, and there may be an outward

show of such a feeling, but it does not spring from a genuine affection of the heart.

As the youth approaches early manhood, how many a mother discovers, in wonder and grief, that she is fast losing her control and influence over him, and learns, all too late, that at this period of his life the power of love is the "one thing needful" to aid her in guiding his feet in the pathway of virtue, and in keeping him from entering the many by-ways of vice. The question is frequently asked, why so many of our greatest and best men rise from homes of poverty. I think no small portion of the secret lies in the fact that in such homes the mother has full charge of her children, and they are watched over and cared for by one who has the deepest interest in their welfare. Could that feeling of love and sympathy, so strongly characterizing the relation between President Garfield and his mother, have ever existed had she not, by being his earliest companion and tenderly caring for him her own self, won his entire heart while it was tender and impressible? And then, with a true mother's spirit of devotion and self-sacrifice, she retained it through all the years of his matured manhood. Many great men have ascribed their success in life to their mother's influence; but they had mothers who patiently and willingly toiled in their behalf in order to secure that influence which they afterwards so judiciously used in advancing their interests.

To the young mother who has been raised in luxury and entirely unaccustomed to work, the care of her baby may seem a task greater than she is able to perform. But let her remember that "love lightens labor," and the good result of her self-sacrificing work, and the rich harvest she shall reap by and by, may be far greater and richer than she would now dare to hope. Besides, her reward will not all be reserved for the future. The true mother finds an enjoyment in the presence and care of her little one, in listening to its baby prattle, in watching the strengthening of its tiny limbs, and the unfolding of its mind, in hearing its first attempts at speech, in the vain effort to utter the name of mamma, that none but a mother can ever know. And as she so often bends over the helpless form, and looks down into the wondering, innocent eyes, how many lessons of forbearance, of patience, and child-like confidence are implanted in her own breast—just the requirements needed in the development of her noblest womanhood.

All the other work pertaining to the household

may be trusted to the care of servants. But the mother of the baby should regard the work of supplying its wants, of studying its nature, of directing the earliest developments of its mind in the proper channel, of shielding it from all hurtful influences, and, through loving attention, of drawing out the baby affections and binding its little heart to hers as a welcome duty—a prerogative exclusively her own.—*Nellie Burns, in Arthur's Magazine.*

FRUITS AS FOOD AND MEDICINE.

OF all the fruits with which we are blessed, the peach is the most delicious and digestible. There is nothing more palatable, wholesome, and medicinal than good ripe peaches. They should be ripe, but not over-ripe and half rotten; and of this kind they may make a part of either meal, or be eaten between meals; but it is better to make them part of the regular meals. It is a mistaken idea that no fruit should be eaten at breakfast. It would be far better if our people would eat less bacon and grease at breakfast and more fruit. In the morning there is an acid state of the secretions, and nothing is so well calculated to correct this as cooling, sub-acid fruits, such as peaches, apples, etc. Still, most of us have been taught that eating fruit before breakfast is highly dangerous. How the idea originated I do not know, but it is certainly a great error, contrary to both reason and facts.

The apple is one of the best of fruits. Baked or stewed apples will generally agree with the most delicate stomach, and are an excellent medicine in many cases of sickness. Green or half-ripe apples stewed and sweetened are pleasant to the taste—cooling, nourishing, and laxative, far superior, in many cases, to the abominable doses of salt and oil usually given in fever and other diseases. Raw apples and dried apples stewed are better for constipation than liver pills.

Oranges are very acceptable to most stomachs, having all the advantages of the acid alluded to; but the orange's juice alone should be taken, rejecting the pulp.

The same may be said of lemons, pomegranates, and all that class. Lemonade is the best drink in fevers, and when thickened with sugar is better than syrup of squills and other nauseous things in many cases of cough.

Tomatoes act on the liver and bowels, and are

much more pleasant and safe than blue mass and "liver regulators." The juice should be used alone, rejecting the skin.

The small seeded fruits, such as blackberries, figs, raspberries, currants, and strawberries, may be classed among the best foods and medicines. The sugar in them is nutritious, the acid is cooling and purifying, and the seeds are laxative.

We would be much the gainers if we would look more to our orchards and gardens for our medicines, and less to our drug store. To cure fever or act on the kidneys, no febrifuge or diuretic is superior to water-melon, which may, with very few exceptions, be taken in sickness and health in almost unlimited quantities, not only without injury, but with positive benefit. But in using them the water or juice should be taken, excluding the pulp; the melon should be fresh and ripe, but not over-ripe and stale.

It is curious, but true, that the table of the day laborer in town, who does not own a foot of land, and whom the country man contemptuously declares "lives from hand to mouth," is more bountifully supplied with vegetables and fruits than that of the farmer in the midst of his broad acres. The latter gives a variety of excuses for his neglect; and at a neighbor's, with his mouth full of his second help of delicious green peas, will declare a garden "don't pay;" and as he backs up his plate for another quarter-section of strawberry short-cake, will wonder how his host can find time to "potter with small fruit," regardless of, or indifferent to, the fact that no acre on his farm will yield him so much good living, and do so much to promote his health and happiness, as a quarter-acre garden spot, intelligently tended.

Ever so small an area has infinite possibilities to be developed into rich reward when we are educated up to the right standard,—that thinking which leads us to seek less to hoard money for a possibly "rainy day," than to enjoy life's pleasures and privileges every day.—*Housekeeper.*

"I CAN'T make you mind." Such were the words that fell from the lips of a mother, after having made several fruitless attempts to secure obedience from her child. And yet that mother ponders what can be the reason her child will not mind. Does she not know that the very utterance of those words before her child is a virtual surrender of parental authority?

HEALTH BIBLE-READING.

Question—Upon what condition was the blessing of health promised to the ancient Israelites?

Answer—“If thou wilt diligently hearken to the voice of the Lord thy God, and wilt do that which is right in his sight, and wilt give ear to his commandments, and keep all his statutes, I will put none of these diseases upon thee, which I have brought upon the Egyptians; for I am the Lord that healeth thee.” Ex. 15 : 26.

Q.—Was a corresponding curse pronounced in case of disobedience?

A.—“But it shall come to pass, if thou wilt not hearken unto the voice of the Lord thy God, to observe to do all his commandments and his statutes which I command thee this day; that all these curses shall come upon thee, and overtake thee.” “The Lord shall make the pestilence cleave unto thee, until he have consumed thee from off the land, whither thou goest to possess it. The Lord shall smite thee with a consumption, and with a fever, and with an inflammation, and with an extreme burning, . . . and they shall pursue thee until thou perish.” Deut. 28 : 15, 21, 22.

Q.—What great law is here shadowed forth?

A.—“The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.” Rom. 6 : 23.

Health is the working of the life principle, while disease is the beginning of decay and death.

Q.—May disease be the direct result of sin?

A.—“Afterward Jesus findeth him in the temple, and said unto him, Behold, thou art made whole; sin no more; lest a worse thing come unto thee.” John 5 : 14.

Q.—How does Satan often bring disease upon us?

A.—By tempting us to sin.

Q.—What sins especially lead to disease?

A.—Drunkenness, gluttony, the use of improper food, and all habits which defile, or injure, the body.

Q.—Are drunkenness and surfeiting forbidden in both the Old and New Testaments?

A.—“Be not among wine-bibbers; among riotous eaters of flesh.” Prov. 23:20. “And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares.” Luke 21 : 34.

Q.—What do the Scriptures say of the human body?

A.—“What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? for ye are bought with a price; therefore glorify God in your body, and in your spirit, which are God’s.” 1 Cor. 6 : 19, 20.

Q.—May we glorify God in such a common matter as eating and drinking?

A.—“Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God.” 1 Cor. 10 : 31.

Q.—On the other hand, may the bounties of God become a snare?

A.—“Let their table become a snare before them; and that which should have been for their welfare, let it become a trap.” Ps. 69 : 22.

Q.—What is said of him who shall defile the body?

A.—“If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are.” 1 Cor. 3 : 17.

Q.—Which of the Christian virtues are especially adapted to promote vigor of mind and body?

A.—“And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity.” 2 Pet. 1 : 5-7.

Q.—What kind of knowledge must prepare the way for true temperance?

A.—A knowledge of God’s requirements and the laws of health.

Q.—Can we safely gratify all the desires of the flesh?

A.—“Therefore, brethren, we are debtors, not to the flesh, to live after the flesh. For if ye live after the flesh, ye shall die; but if ye through the spirit do mortify the deeds of the body, ye shall live.” Rom. 8 : 12, 13.

Q.—What instance is given of four young men who denied themselves the luxuries of a royal table?

A.—Dan. 1:8-20.

Q.—What was the result of their plain living?

A.—“And at the end of ten days their countenances appeared fairer and fatter in flesh than all the children which did eat the portion of the king’s meat.” Verse 15.

Q.—What is the teaching of the great apostle on this important subject?

A.—“This I say then, Walk in the spirit, and fulfill not the lust of the flesh.” Gal. 5: 16, margin. “But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfill the lusts thereof.” Rom. 13: 14.

Q.—In so doing, may we secure holiness, which is health, for both soul and body?

A.—“And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ.” 1 Thess. 5: 23.

A. W. HEALD.

ROMANCE OF AN EGG.

Of an iron egg in the Berlin Museum the following story is told:—

Many years ago a prince became affianced to a lovely princess, to whom he promised to send a magnificent gift as a testimonial of his affection. In due time the messenger arrived, bringing the promised gift, which proved to be an iron egg. The princess was so angry to think that the prince should send her so valueless a present that she threw it upon the floor, when the iron egg opened, disclosing a silver lining. Surprised at such a discovery, she took the egg in her hand, and while examining it closely, discovered a secret spring, which she touched, and the silver lining opened, disclosing a golden yolk. Examining it closely, she found another spring, which, when opened, disclosed within the golden yoke a ruby crown. Subjecting that to an examination she touched a spring, and forth came the diamond ring with which he affianced her to himself.

The moral is, Be not too hasty in passing sentence on that which presents only a rough exterior. Beneath may be the silver lining and the golden yolk. Poverty has clothed precious minds in a rough coat.

MISS KATE FIELD has made the astonishing discovery that it is dyspepsia and not intemperance that is the cause of all the ills of life; and therefore she is going to preach “the gospel of the grape;” but if that lady did but know it, wine-drinking is itself a fruitful cause of dyspepsia.

EXPERIENCE without learning does more good than learning without experience.

Temperance.

TOUCH IT NOT.

CHILDREN, do you see the wine
In the crystal goblet shine?
Be not tempted by its charm;
It will surely lead to harm.
Children, hate it!
Touch it never!
Fight it ever!

Do you know what causeth woe
Bitter as the heart can know?
'Tis the self-same ruby wine
Which would tempt that soul of thine.
Children, hate it!
Touch it never!
Fight it ever!

Never let it touch your lids;
Never even let the tips
Of your fingers touch the bowl;
Hate it from your inmost soul.
Truly hate it!
Touch it never!
Fight it ever!

Fight it! With God's help stand fast
Long as life or breath shall last.
Heart meet heart and hand join hand;
Hurl the demon from our land.
Oh, then, hate it!
Touch it never!
Fight it ever.

—Sel.

ALCOHOLISM IN FRANCE.

ABOUT a year ago M. Lèon Say was appointed president of a commission to report to the French Government upon changes in the laws of that country respecting intoxicating liquors. His report has recently been submitted, and is of interest in this country, especially in view of the claims which are being made here that the consumption of wine and beer promotes temperance.

The first part of M. Say's report deals with the question of how the Government can extract the greatest revenue from the liquor business; with this we have no interest. But the second part discusses the hygienic phase of the question. The commission was not composed of temperance men, and yet the facts have compelled them to report that alcoholism is one of the most serious dangers of the times. Not only men, but women and children, are affected. Mental diseases have become

common which a generation ago were scarcely heard of. The French intoxication of former years, quick to appear and quick to go, is being replaced by brutalizing inebriety.

The commission was of the opinion that "these evils are due, not to wine drinking, but to the drinking of spirits, especially those made from potatoes." By this they mean the direct evils, merely those which appear on the surface, for there is not a doubt that wholesale wine drinking has contributed very largely to this result. There is no proposition better established than that the drinking of wine, beer, and other mild liquors containing only a small per cent of alcohol creates an appetite for stronger liquors, and considering the enormous consumption of wine in that country, it is not a matter of surprise that since 1875 the number of dram shops in France has increased from a proportion of one to every one hundred and nine inhabitants to that of one to every ninety-four. "Alcoholism," says the report, "threatens the people with inability to govern themselves."

It is, however, small wonder that the French are rapidly becoming a nation of drunkards. For generations they have been a nation of wine drinkers, and the present generation is only reaping that which has previously been sown for them. The effects of drunkenness are cumulative; that is, where the father drinks he is likely to transmit to his son an appetite for liquor; and if that son yields to that appetite the probabilities are that it will be stronger in his children; it is therefore not at all strange that a nation of wine drinkers should in time become a nation of whisky drinkers, and that, in the case of France, wine no longer satisfies the horrible thirst which it has created, and the people demand large quantities of stronger liquors.

The only remedy which the commission proposes for this sad state of affairs is the crushing out of the poorer saloons by "high license." But it has been demonstrated time and again in this country that high license does not materially reduce the consumption of liquors. According to the *Philadelphia Record*, which is far from being a Prohibition organ, even the stringent high-license and Sunday-closing law of Pennsylvania has reduced the sale of liquors very little if any in that State. When one of the Philadelphia brewers was interviewed by a *Record* reporter, he said:—

"I do not believe that there is a brewery in the city which has been materially affected, and most

of them have been benefited." In explanation of this he said that the shutting of the saloons upon Sunday had been in part compensated by the increased trade in beer furnished to private residences, and that what losses yet remained to the brewer were further offset by the fact that the saloon business is now in the hands of a wealthier class of dealers, who are securing greater profits, and are able to pay all their debts with promptness. "Altogether," says the *Record*, "the brewers appear to regard the new law with great equanimity." And well they may.

Several years since, Nebraska adopted high license; and though for a time it reduced the number of saloons, it certainly did not reduce to any appreciable extent the amount of liquor consumed in the State; and those saloon keepers who were able to pay the license and remain in the business, are to day all in favor of the law, as it gives them a monopoly of the traffic. High license is not in the interest of prohibition, and drunkenness is not reduced by it.

France is not alone in her sad experience. Wine and beer are everywhere the foes of temperance; and if the people of this country are wise they will rest satisfied with nothing short of absolute constitutional prohibition of the traffic in alcoholic beverages, whether distilled, fermented, or brewed.

C. P. B.

TOBACCO VS. WOMEN.

"I BELIEVE that the natural instinct of man concerning tobacco, if he has not inherited a taste for it, is repulsive." Thus Joseph Cook writes, adding: "When I was in Harvard University, Dr. Shattuck, of the Medical School, gave a lecture on health to the Freshman class, and he told its members that he, as a physician, could not deny that tobacco was a sedative; but that if they must take it, he would advise them to put it in a bowl on the mantel-piece and use it as a decoction, for then it would have all its sedative effect and not injure anyone else besides the taker of it." That was the coolest advice I ever heard concerning the use of tobacco.

Yet five-sixths of the Harvard students are addicted to this habit. Would that the old order, issued by the overseers of the University in the time of President Dunster, could be revived:—

"No scholar shall take tobacco, unless permitted by the president, with the consent of their parents

or guardians, and on good reasons first given by a physician, *and then in a sober and private manner.*"

There is a kind of tobacco (I cannot give the brand) whose fumes are very offensive to the smoker (I mean to the *refined* smoker); nor is he a model of patience when it is inflicted on him. Strange he cannot realize that to most of the uninitiated *all* tobacco is obnoxious; that they instinctively repel the whole genus.

This weed is wonderfully pervasive. There is, in fact, no such thing possible as absolutely cleansing a dwelling afflicted with chronic smoking. Even a few whiffs leave their mark. What was my consternation one day on opening a closet door, to perceive the unmistakable fumes. Had one of my male members turned traitor? I summoned them both. They emphatically declared their innocence. On close examination, the offender proved to be a garment just brought in from an establishment where smoking was in vogue.

What shall we say as to those women whom these inveterate smokers call wives? I have seen a man whom I loved and respected, who showed by many a sad token the effects of his cruel bondage. I have heard his wife, who had borne the trial patiently, though with suffering health, speak with feeling of the clean and sweet atmosphere of houses untainted with tobacco.

An editor, in explanation of the cigar in his mouth and the pipe on his table, stated that he formed the habit of smoking when a youth, but that the young lady with whom he fell in love said nay to his entreaties till he quitted tobacco. That he lived happily for some years; but that, when she died, he was driven to the old habit for consolation; that, after a time, he fell again in love, but that the lady in question made no such condition. He added, fervently: "*I wish she had!*"

The wife of a certain smoker was affected with palpitation of the heart, deathly faintness, and hysterical symptoms. Her physician was at first puzzled, but concluded that she was a victim of tobacco poisoning. The unconscious husband, on learning the views of the doctor, instantly abandoned smoking, and was rewarded by the speedy recovery of his wife.

Young women and older women, too, can you not find in this confession both rebuke and encouragement?

I know a gentleman in Philadelphia who did

more than that. In his young days, cherishing a high respect for womanhood, though he had not then found his ideal, he fell into reflections (as young men sometimes will) on the subject of matrimony. Believing that the habit of smoking rendered him less worthy of the love of any true woman, with a high, chivalric feeling, he abandoned it. This was genuine esthetics. When, in our Civil War, he entered the army, many prophesied a fall; but his wife knew him better. While multitudes succumbed to the subtle tempter, he never wavered.

May we not, in some degree, account for the well-nigh universal sway of this habit from the fact that so many women, partly from want of knowledge on the subject and partly from a willingness to sacrifice their own comfort for the pleasure of their dear ones, never lift their voice against it?

But the case, I fear, is sometimes worse than this. The perpetual strain that comes upon some men from the ambitious cravings and promptings of their wives and daughters for a more elegant style of dress and of living is, doubtless, irritating as well as wearing. I pity the man who, feeling that he ought not to be thus taxed, and who, failing, in spite of all his toil, to satisfy these cravings, is driven to a cigar for consolation; but I pity far more the woman who has any share in driving him to this. Better that she and her daughters should live in an Irish shealing and wear tow-cloth all the days of their life than thus to be a drag upon their best friend, ruthlessly turning the sweet sentiment of life into bitterness and gall.

That the general tendency of tobacco is to bring men down to a lower plane will not be denied. What but the strange charms of this narcotic could reconcile the refined and the scholarly to the companionship to which it not infrequently introduces them?

A writer describes a scene he witnessed at a hotel in the vicinity of one of our most popular New England colleges. Around a coarse, illiterate man, who sat there enwreathed in clouds of smoke, gathered a circle of young loafers, to whom he passed cigars. As they joined him in smoking, they talked slang and profanity. It was difficult for the beholder to credit the fact, which incidentally became known to him, that these same smoking, swearing loafers were veritable college students.

On the lower classes the effect is to degrade them still lower; to deaden the sense of their own pitiful condition and stifle any flickering sparks of ambition. Smoking is called the poor man's solace, because it makes him contented with his lot. That is one of its very mischiefs. He has no business to be contented. He is living in a miserable tenement and in the most meager fashion, when he might be owning a home and educating his children. But there, day in and day out, he sits selfishly and stupidly smoking his pipe, while his pinched and joyless wife patiently waits on him and does her best to keep the wolf from the door. "The fact is," says Thackeray, "the cigar is a rival to the ladies, and their conqueror, too."

Bulwer writes: "Woman in this scale, the weed in that. Jupiter, hang out thy balance and weigh them both, and, if thou give the preference to woman, all I can say is, The next time Juno ruffles thee, O Jupiter, try the weed."

Yes, tobacco is the foe of women. It withdraws man from her society and makes him glory in his isolation, thus greatly marring, if not positively undermining, the relation between the sexes.

In the words of Cowper:—

"Thy worst effect is banishing for hours
The sex whose presence civilizes ours.
They dare not wait the riotous abuse
Thy thirst-creating streams at length produce,
When wine has given indecent language birth,
And forced the flood-gates of licentious mirth."

The tendency of this habit will be more and more to separate woman from man, unless, in self-defense, she too forms the habit and learns to revel in tobacco smoke. Gentlemen, would you hail the advent of such a day?—*Meta Lander.*

ALCOHOL IN INDIA.

FROM the reports of travelers in India it is evident that while missions are endeavoring to sow good seed in that great field, the enemy is diligently sowing tares. An opponent of Christianity more to be feared in India than Islamism at the present time is alcoholism. The *Christian Commonwealth* quotes from an official dispatch sent by the Government of Bombay to the secretary of State for India, as follows:—

"The question for decision is, Shall we sit quietly and allow the temperance movement in the Colaba district to continue and spread, and thereby forfeit a large amount of revenue? or are measures to be adopted which will bring the people to their senses?"

Following this is an order by the magistrate of Colaba threatening those who are advocating prohibition.

As this business is carried on by those whom the natives look upon as representatives of Christianity, the first step toward successful mission work in India is in the suppression of the nefarious traffic. And, as the *Commonwealth* says, the most effectual way of suppressing the curse in India is to suppress it in England.—*Sel.*

WOMEN AND WINE.

OF the worst foes that woman has ever had to encounter, wine stands at the head. The appetite for strong drink in man has destroyed the lives of more women—ruined more hopes for them, brought to them more shame, sorrow, and hardship—than any other evil that lives.

The country numbers tens of thousands—nay, hundreds of thousands—of women who are widows to-day, and sit in hopeless weeds, because their husbands have died by strong drink. There are hundreds of thousands of homes, scattered all over the land, in which women live lives of torture, going through all the changes of suffering that lie between the extremes of fear and despair, because those whom they love, love wine better than they do the women they have sworn to love. There are women by thousands who dread to hear at the door the step that once thrilled them with pleasure, because that step has learned to reel under the influence of the seductive poison. There are women groaning with pain while we write these words, from bruises and brutalities inflicted by intoxicated husbands. There can be no exaggeration in any statement made in regard to this matter, because no human imagination can create anything worse than the truth, and no pen is capable of portraying the truth. The sorrows and the horrors of a wife with a drunken husband, or a mother with a drunken son, are as near the realization of hell as can be reached in this world, at least. The shame, the indignation, the sorrow, the sense of disgrace for herself and her children, the poverty—and not unfrequently the beggary—the fear and the fact of violence, the lingering, life-long struggle and despair of countless women with drunken husbands, are enough to make all women curse wine, and engage unitedly to oppose it everywhere as the worst enemy of their sex.—*Sel.*

Miscellaneous.

OUR GOD IS JUST.

BRIGHTEST through cloud-rifts shining
The sun's warm light appears;
Fairest the earth when smiling
In heavy showers of tears.

Sweetest the breath of roses
When smitten, crushed, and torn;
Purest the streams that murmur
Through channels deepest worn.

So man grows ever better
As trials deep and sore
Purify his nature
And cleanse his heart's vile core.

'Tis the sorrows of a life-time
That make its joys so bright,
As midnight darkness bringeth sweet
The early morning light.

The deepest, gloomiest caverns
The brightest gems conceal,
And flowers on desert islands
Their fairest forms reveal.

So many timely blessings
Have fallen to our lot,
Buried in care and anguish,
Although we knew it not.

Then, in all life's allotments,
Why not, with perfect trust,
Resign ourselves to Heaven's decrees,
Knowing our God is just?

—E. H. Hood, *Geneva, N. Y.*

ANTIDOTES FOR POISONS.

ACCIDENTS from poisoning not infrequently occur when a physician cannot be quickly obtained, and the knowledge and application of simple antidotes may save the sufferer. It is always safe to try an emetic. A teaspoonful of mustard in a teacup of warm water is generally nearest at hand, and may be given to an adult, or half the quantity to a child, every ten minutes until vomiting is excited. A half teaspoonful of powdered ipecac, given in the same way, will act as well. Tickling the throat with the finger or a feather five minutes after the emetic has been given is likely to hasten its effect. They may well be aided in their action, as well as the stomach protected, by the use of flaxseed or slippery-elm tea, or eggs, or jelly, or a tablespoonful of melted butter, or lard, or molasses.

Whenever the poison is one producing stupor, cold to the head, warmth to the extremities, rubbing the skin with a flesh-brush, and attempts to rouse the person by alternate warm and cold sprinklings, may be tried.

Better than all, the chemical antidote should be given, if known. Where an acid has been swallowed, soda, saleratus, lime, magnesia, or prepared chalk, should be mixed with water and given in frequent doses. Of these the best is the calcined magnesia, given freely. If an alkali has been swallowed, as a lump of potash or lime, then acids, as vinegar, cider, lemon juice, and the like, are indicated; but the use of oily and mucilaginous drinks must not be omitted. In poisoning with copper and its compounds, vinegar must be carefully avoided.

Oxalic acid, used for cleaning metals, is sometimes taken by mistake for Epsom salts. Chalk, whiting, or other alkali should be freely used before any attempt to excite vomiting.

Prussic acid, although called an acid, is feebly so, and kills by its direct poisonous power over the nerves of organic life. The concentrated juice of peach leaves and kernels of laurel, etc., may affect in the same way. Hartshorn, alternate cold and warm effusive stimulants to the surface and internally, are more important than any other means. Artificial respiration, the same as directed for drowned persons, may be required. Smith's antidote of a half teaspoonful of pearlsh, followed by ten grains of copperas in water, is of service where you are sure as to the acid having been taken.

Sugar of lead and other salts of lead are best neutralized by white of eggs, Epsom salts, and lemonade.

When blue vitriol or verdigris has been taken, white of eggs, paste of wheat flour, and flaxseed tea, sweetened with sugar, are indicated.

When green or white vitriol or litharge or yellow ochre have been swallowed, chalk and flaxseed tea are of service. If lunar caustic has been swallowed, a cupful of salt and water is the antidote.

Phosphorus, as used for poison of vermin and for matches, is sometimes eaten by children. Magnesia or other alkali, with water or mucilaginous drinks, are the readiest means of relief.

Creosote or an overdose of carbolic acid is to be met by white of eggs, milk, and wheat-flour paste.

For poisons of the narcotic kind—such as opium, aconite, belladonna, henbane, digitalis, and to-

bacco—there is not at hand any antidote. Stimulating emetics, stimulants to the surface, and, if need be, artificial respiration, are indicated. Heavy draughts of strong coffee help to postpone the narcotism of opium. Lemonade or other mild acids are deemed of some service.

Overdoses of camphor or chloroform are an indication of alcoholic stimulants. We are still without certain antidotes for several of the narcotics.

Arsenic, either in its metallic form as gray fly-powder or the white arsenious acid, has an antidote in the hydrated peroxide of iron. Until this can be secured, warm water, milk, plenty of eggs, and lime water must be our reliance. The most frequent mistakes of vegetable foods are the substitution of other varieties for the edible mushroom, and the use of poke root (*Phytolacca decandra*) for horse-radish. No antidotes are known. But the indication is to use mustard or other stimulating emetics, and prevent further trouble by a few drops of laudanum, frequently repeated, until pain or sickness abates.

These are merely directions for those sudden cases of emergency which may occur in any family, and which, in the country at least, occur when the physician is not within ready reach.—*Sel.*

HOW TO CURE A FELON.

ONE day in July, 1883, after returning from a call in the country, I found a gentleman waiting in my office to consult me about a felon that was giving him great pain, upon the index finger of the left hand. While waiting for me he had picked up one of my medical journals, and read an article entitled, "How to Cure a Felon." My patient asked me to try it on him. I advised him to let me make a free incision down to the bone, believing it the only course to pursue that amounted to anything in the treatment of paronychia. As he was a little timid and insisted on my trying the other plan, I consented. The mode of treatment is this, and I quote the writer's own words: "Take common salt, roasted on a hot stove until all the chlorine gas is thrown off, or it is as dry as you can make it. Take a teaspoonful, and also a teaspoonful of pulverized Castile soap, add a teaspoonful of Venice turpentine, mix them well into a poultice, and apply on the felon. If you have ten felons at once, make as many poultices. Renew this poultice twice a day. In four or five days

your felon will, if not opened before your poultice is first put on, present a hole down to the bone, where the pent-up matter was before your poultice brought it out. If the felon has been cut open or opened itself, or is about to take off the finger to the first joint, no matter, put on your poultice; it will stop right there, and in time your finger will get well, even if one of the first bones is gone. Of course it will not restore the lost bone, but it will get well soon."—*C. C. Gratiot, M. D., in the Medical World.*

CALIFORNIA HEALTH AND TEMPERANCE ASSOCIATION.

THIS association held four sessions in Oakland, on September 24 and 25. The first session was on the morning of the 24th, at 9 A. M. The president, J. N. Loughborough, was in the chair. Owing to the absence of the secretary, John Fulton was chosen secretary *pro tem*. After remarks by the president on the rise and progress of the health and temperance work in this association, and how the work had been carried on during the last six months (through the correspondence of the secretary, and by his visiting and holding meetings at important points in the State), the minutes of the April meeting of the association were read and approved.

Remarks were then made by M. G. Kellogg, M. D. He spoke of his former connection with the Rural Health Retreat, and his ardent desires for its future prosperity, and said: "The true healing art is closely connected with religion. The same cause which necessitated a Redeemer necessitated a system by which the bodily ailments may be treated. Just as the ideas of the ancients were crude in regard to religion, so were their notions of healing disease. The Lord gave to the Jews very definite instruction in regard to sanitary work. The Saviour gave instruction to his disciples to not only relieve them spiritually, but to relieve them physically. God has inseparably connected the care of the soul with that of the body. Every law violated will bring upon the transgressor the penalty imposed by the Lord. Christ, by relieving the sick, reached the hearts of the people, and he would have us do the same. The Lord has taught his people the necessity of having the mind clear, that they may appreciate sacred truth. The apostle John desired that the Lord's people might 'pros-

per and be in health, even as thy soul prospereth."''

After the appointment of a committee on resolutions, and a committee on nomination of officers, the meeting adjourned.

The second session was held at 5 P. M. of the same day. After the opening exercises, J. S. Gibbs, M. D., from the Rural Health Retreat, spoke of his pleasure in meeting so many who were interested in this theme, and his gratification at finding them with so little sickness among them; and this he attributed to their manner of living. He then spoke of the importance of our living up to the light we have on the subject of health reform, and that our spiritual prosperity depends on our thus doing. He also expressed gratitude to God for his blessing, which has rested upon the Retreat in the past, and his hope for still greater prosperity in the future.

Mrs. E. G. White then spoke, and said of the Retreat: "We should all feel that it is our institution. Our means should be there, and our prayers should go up to God for its prosperity; then, indeed, should we have an interest in it. The Lord has an interest in the health of his people; if not, he would not have said so much in the Bible concerning it. He says, 'Cleanse yourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.' And, 'Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God.'" She spoke of the Olympic games, where all ran for a perishable crown, only one receiving it. For this they trained themselves and lived healthfully. How much more should we, who are striving for a crown of glory, live as God has directed us. Peter says we should be stirred up by way of remembrance. We need to be constantly stirred up on the matter of health reform. Let those who claim to be preparing for the association of angels stand as pillars in the health reform, so that they can control their lusts, and be a light to others.

It is no sign that God is not with the health reform and Health Retreat because the latter has difficulties to meet. It has always been that the Lord's institutions have had difficulties to meet, and it always will be so. Enemies see little things with which to find fault, and these things they magnify, but they cannot see the great and good work that is being accomplished by the Retreat in relieving the distresses of so many.

We want Calebs who will stand firm, and in the face of the spies say, "We can go up and possess

the goodly land." To those who do nothing in this work I will say, "It is not your head that will wear the crown. It is not you that will be clothed with the Redeemer's righteousness. It is not your hand that will wave the palm branch of victory. The sick and suffering are all around us; shall we have a living interest to work for their relief? God wants us thus to do."

The third meeting of the association was held at 8 A. M. September 25. The report of the Nominating Committee was made, and their report adopted, electing J. N. Loughborough for President, and John Burden as Secretary of the association for the ensuing year. The president stated that he considered that the work of the Health and Temperance Society would be more efficient if carried out in each church as a branch of missionary work, and that it was his design thus to render the society effective the coming year.

The Committee on Resolutions then reported. Among the resolutions adopted by the society we note the following, which may be of interest to the readers of this JOURNAL:—

WHEREAS, God in his providence has permitted the Rural Health Retreat to be established in our midst for the double purpose of relieving the sick and afflicted, and teaching the true principles of Christian temperance and health reform; and,

WHEREAS, He has given repeated evidence that it is his will that this institution should live and prosper, and that his blessing has attended the conscientious efforts of the managers, physicians, and helpers, in their efforts to carry out the purposes of the institution; therefore,

Resolved, That we pledge ourselves to assist the managers of the Retreat by our influence, and with our means, and that we recommend the sick and afflicted to patronize the institution, believing that by so doing they will be in safer hands than to place their health and lives with those not honored by the divine blessing.

Resolved, That we will more faithfully live out the principles of health reform and Christian temperance, and that we will use our influence to induce others to pursue the same course.

WHEREAS, The PACIFIC HEALTH JOURNAL AND TEMPERANCE ADVOCATE has been established for the purpose of educating all who can be reached by it, in the principles of health reform and Christian temperance, and to extend a knowledge of the Health Retreat; therefore,

Resolved, That we will use our influence to increase the circulation of the JOURNAL.

All the resolutions presented were unanimously adopted. While they were being discussed, in answer to questions it was stated that the Rural Health Retreat was established in 1877, and incorporated in 1878; that seventy-five patients could

be accommodated, and the largest number in the Retreat at one time had been sixty five. There had been patients from Canada, Vermont, Massachusetts, Illinois, Missouri, Sandwich Islands, as well as from all parts of California. The spiritual interests of the Retreat were well looked after, and the helpers all took such an interest in the work that the one in charge was greatly encouraged.

Dr. Gibbs stated that in the last three years and a half about three hundred surgical operations had been successfully performed. He said that the means employed in the treatment of disease were baths, electricity in its various forms of application, massage, calisthenics, pure food, pure air, pure water, pure morals. These, with the blessing of God, had produced wonderful results in the treatment of more than one thousand cases during the last four years. During that time the institution had given away treatment to the worthy poor to the amount of about \$10,000.

The closing session of the association was held on the afternoon of the 25th. Mrs. White gave a stirring address on the subject of health reform and Christian temperance, after which pledges were made for stock in the Rural Health Retreat to the amount of \$1,205, and \$1,182.50 was raised for the fund for the treatment of the worthy poor at reduced rates. The meeting adjourned with a spirit of good cheer in the hearts of all.

J. N. L.

RESERVED FORCES.

It is often the case that success in life depends upon what may be called reserved power. The individual has in store certain physical, moral, or intellectual forces, which he brings into action whenever they are needed.

The late Benjamin Disraeli, on making his maiden speech in the House of Commons, was met with shouts of derisive laughter. In closing, he said:—

“I have begun many things, and have often succeeded at last. I will sit down now, but the time will come when you will hear me.”

The time came when the House of Commons not only heard him, but acknowledged him as its leader and as the prime minister.

Daniel Webster possessed great reserve power. His mind was not only well fitted to consider any question in law or statesmanship which might be submitted, but it was well stored with knowledge.

His famous speech against Hayne is a fine ex-

ample of the vastness of the intellectual forces he had in reserve. The speech (the first of the two) was delivered after very brief preparation; but in the wealth of knowledge it displayed, in the closeness of its logic, in its beauty of style and eloquence, it has seldom, even if ever, been equaled in American oratory.

This reserve power of Disraeli and of Webster contributed to the success of their work.

The means of attaining this power is chiefly to read much and thoroughly, and, what is more essential, to think constantly and carefully.

Train the mind well, store it with learning, and one is prepared with a stock of intellectual forces which he can bring into play whenever the demand is made.—*Sel.*

A “TEST FOR SEWER GAS” has been going the rounds of the papers which deserves notice on account of its misleading character. It consists in exposing to the suspected atmosphere pieces of paper moistened with a solution of sugar of lead, which are supposed to indicate the presence of the dreaded gas by turning black. This test is entirely unreliable, and only indicates the presence of sulphureted hydrogen, a very disagreeable gas, but not especially dangerous in small quantities. There is no definite test for sewer gas known, and it is much better to avoid all possibilities of its presence than to depend upon any chemical tests for indications of its existence.—*Popular Science News.*

TEMPER AND HEALTH.—Good temper, with the majority of mankind, is dependent upon good health; good health upon good digestion; good digestion upon wholesome, well-prepared food, eaten in peace and pleasantness. Ill-cooked, untidy meals are a great cause of bad temper and many a moral wrong; and a person of sensitive physique may be nursed into settled hypochondria by living in close rooms, where the sweet, fresh air and sunshine are determinedly shut out, and the foul air as determinedly shut in.

DR. A. A. LIVERMORE says: “The saloon cannot be said to have one redeeming feature about it. It helps no cause of human virtue or happiness, but is the enemy of God and man. It is evil, and only evil, and that continually. With these characteristics we may well predict what would be its effects upon the politics of our country.”

Household.

THANKSGIVING.

"HAVE you cut the wheat in the blowing fields,
The barley, the oats, and the rye,
The golden corn, and the pearly rice?
For the winter days are nigh."

"We have reaped them all from shore to shore,
And the grain is safe on the threshing-floor."

"Have you gathered the berries from the vine,
And the fruit from the orchard trees,
The dew and the scent from the rose and thyme
In the hive of the honey-bees?"

"The peach, and the plum, and the apple are ours,
And the honeycomb from the scented flowers.

"The wealth of the snowy cotton-field
And the gift of the sugar-cane,
The savory herb and the nourishing root—
There has nothing been given in vain.
We have gathered the harvest from shore to shore,
And the measure is full and running o'er."

Then lift up the head with a song!
And lift up the hands with a gift!
To the ancient Giver of all
The spirit of gratitude lift!
For the joy and the promise of spring,
For the hay and the clover sweet,
The barley, the rye, and the oats,
The rice, and the corn, and the wheat,
The cotton and sugar and fruit,
The flowers, and the fine honeycomb,
The country, so fair and so free,
The blessing and glory of home,
"Thanksgiving! thanksgiving! thanksgiving!"
Joyfully, gratefully call,
To God, the "Preserver of men,"
The bountiful Father of all.

—*Amelia E. Barr.*

COMMON SENSE IN MARRIAGE.

How many noble men and women are asking with earnest, anxious hearts, "What can the busy ones do?" as they see, all over the land, our mother's lives narrowed and burdened until the treadmill round of every-day duties shuts out all the grand possibilities of human existence, crushes out all the sweet meaning of uplifting, intelligent work!

For the sake of the youth I will say that amongst the first and most potent for harm are false ideas of marriage. It is too thoughtlessly entered into. Many women and few men, because of their unselfish loving, idolize natures that are, at bottom, shallow and coarse. It is very difficult, if not im-

possible, for a clear-souled, loving, aspiring individual to live a blessed, peaceful, useful life with a coarse-natured, indifferent companion. While I believe God sends no greater blessing to a woman's life than the love of an honest, pure, upright man, and I would have every woman fully appreciate its worth, still, I would emphasize this, that marriage is not the grand, sole end and aim of life.

Many women there are, all up and down the land, whose woman hearts have nothing strong and pure [and tender to lean upon, even though they wear the crown of wifehood; and no human pity is deep enough for their need. If they could cry out, they would tell you how thoughtfully, prayerfully should this crown, with the attendant responsibilities, be taken up. It is possible for a woman to live a true, beautiful, womanly life alone, and only when she can do this is she fit to become the helpmeet of another. No woman need die unloved because not married. If she live an earnest, loving life, much of real worth will come to her. Do not mistake me. I believe in marriage. To-night I would like to feel that every woman in God's world had a brave, strong arm to fight life's battle for her; that a great, strong tenderness clothed her about; and that a home, such as God meant our homes to be—"places for souls to grow heavenward in"—claimed her loving service. But we must take the world as it is. Although it is "growing toward the light," there are many good men and women to whom the blessings of real home love never come—nothing strong, tender, and pure. And I claim this: that, unless something comes to us so worthy of our best devotion, so helpful, that with its aid we can live more useful lives than would be possible for us to live alone, we have no right to play fast and loose with God's holiest blessing.

At best life's cares are heavy, and if we would grow upward, the battle with selfishness and sin must be bravely fought. In married life the vast responsibilities are more than doubled. And with this added weight come a thousand petty cares, so that only the strongest love and respect, the firmest faith and deepest Christian hopefulness, are sufficient to help us through our daily duties. If this be true, what can we expect of those lives which come together without a strong mutual love—the love of God—high, clear aims, and with little conception of the sacredness of living? Knowing all that it means for a woman to live her life alone, I would still say to all single women and

girls, When you feel sure God has sent you, in the love of another heart, something strong and sound, and that, in taking up life's work with another, you are filling your niche in His world, then take up the crown of wifehood, thankfully, prayerfully. But if that womanly instinct which, if kept pure, seldom misleads, does not allow you to feel perfectly satisfied, give yourselves the benefit of the doubt.

Another idea the times are growing up to that I would bring before the young, is this: A woman has a right to investigate the make-up, moral, religious, and physical, of the man who is to become the father of her children. Heredity is teaching us much. Study it. Moral education is teaching us much. The rights of coming generations are interesting our best thinkers. Read what they say. Be sure that this man or this woman, to whom you look for future companionship in marriage, can walk with you, not merely by you; can join hands and heart with you in all your noblest efforts; can sympathize with your loftiest aspirations. Be sure that the interests of the innocent darlings God may send you will be considered before self in all your relations. Women have a God-given right to know what the men of their choice can give to their children. In human life, as well as elsewhere, we cannot expect to gather figs from thistles. Slowly, but surely, this idea is widening. Men and women are gaining clearer views of the possibilities of human growth toward perfect manhood and womanhood. An existence where all powers of soul, mind, and body are concentrated in loyalty to the divine plan of an all-wise Creator, is the ideal to look toward, remembering that every upward impulse of one generation may be a stepping-stone to the next. And to those whose conditions of life are such that all they can hope for is a hugging close of the upward impulse, I say, Cling to it in heart and spirit, whatever your surroundings. No effort will be lost.—*Louisa Cameron Ray, in Housekeeper.*

ASSUMING THE RESPONSIBILITY.—*Nervous Patient* (in dentist's chair): "Will it hurt much, Doctor?" *Dentist* (reassuringly): "I'll guarantee it won't hurt a bit." *Nervous Patient* (not convinced): "But what if it should, Doctor? What would your guarantee amount to?" *Dentist* (evidently sure of himself): "If I hurt you, my dear sir, I'll pull every tooth in your head, and it won't cost you a cent."

SOME SAXTON CUSTOMS.

It seems somewhat paradoxical, perhaps, to use the term table manners about a people who had no tables, strictly speaking, but a board, that, when required, was brought out from its place of storage and placed upon trestles, and on this, after covering with a piece of carpet or tapestry, the meal was placed. From this source comes our word "boarder," one who sits at our board to eat, but is not of the family.

The salt-cellar was the most important article upon the table; it was very large, made with a cover, and when the host could afford it, was of solid silver elaborately chased. It occupied the place of honor on the table, and the most distinguished guests sat above it. Thus, "to sit below the salt" shows the position of an inferior.

The meats were brought in on spits, just as they were cooked, and in that way passed around by the servants to the guests, who in the most barbarous times tore off a portion as best they could. When they were a little farther advanced in civilization there was a carver who held the meat in one hand while he cut with the other. The guests helped themselves, using their hands, throwing the bones and refuse to the dogs and cats, of which there was a goodly number, and which scrambled for their share among the rushes. A few had knives shaped like a razor, but forks were unknown. Even the great Elizabeth ate with her fingers. In her reign, however, commerce was extended and luxuries began to appear; porcelains and glasses to drink from instead of pewter mugs. In her bath-room she had mirrors, and this was considered a great extravagance.

At first two persons ate from one "trencher." These trenchers were nothing more than a huge slice of bread. Two qualities of bread were made, one, fine, to be eaten; the other, of coarse, inferior flour, which was cut in substantial slices and used as plates. After the meal was ended, if the guest or member of the family was unusually hungry, he was at liberty to eat his plate, which was found to be quite palatable in consequence of having soaked up the gravy; if he did not choose to devour it, it was placed in the alms-basket, which was always to be found in the dining-hall, and into which was gathered the broken food and sent out to the poor, waiting at the gate.

When plates first came into use the rich provided themselves with handsome silver ones, while the

poorer classes had to be contented with those made of pewter or wood.

Everyone had his drinking horn or cup. Usually it was a horn elaborately carved and ornamented with gold and silver, and considered a very valuable article among a man's possessions. The drinking horn was often left by will, as in later times people bequeathed snuff-boxes, and as now they might dispose of a valuable watch or diamond ring.—*ScL.*

AVOID IDLE TALK.

THE habit of speaking lightly of people's misfortunes and short-comings, is a serious evil. No good is done by careless talk, but often much harm. Then why indulge in frivolous, gossipy talk at all?

For example, a lady, through some misfortune was rendered temporarily insane and was sent to an asylum for a time to be treated. Afterward, she came home cured of her malady, and went in society with other ladies of similar culture and position; but the fact that she had been in an insane asylum always drew curious eyes to her, and other ladies of her acquaintance were sure to make every new-comer acquainted with the fact. Now why should they do such a cruel thing? Why should this refined woman have every possible friend prejudiced against her beforehand, through the knowledge of a past and gone misfortune? Her malady was cured. Why should people prevent her forming friendships with congenial people by continually raking up her troubles? We can do a great many unkind things by telling the truth about people. Then why say anything at all when it can do no possible good.

Worst of all, perhaps, is the foul breath of slander. It is like pitch, and often sticks to the garments of innocent persons when thrown upon them by mischief makers. Many a reputation has been ruined, many a promising life blasted, by the idle wagging of a gossiping tongue. And people will shrug their shoulders and say, significantly, "There must be some fire where there is so much smoke." Ah! yes, an incendiary fire, which you should help to quench. The innocent are accused, and the world still requires them, figuratively, to prove their innocence by walking unharmed over hot ploughshares!

Stop and think before you speak, and, if inclined to make spicy, personal remarks, wait and ask yourself, Will it do any good? May it not do

harm? Abide by that test and save the giving of pain in a world where there is already too much sadness.—*Housekeeper.*

HOW TO SPOIL A CHILD.

1. BEGIN young by giving him whatever he cries for.
2. Talk freely before him about his great cleverness.
3. Tell him he is too much for you, that you can do nothing with him.
4. Let him learn to regard his father as a creature of unlimited power, capricious, and tyrannical—or as a mere whipping machine.
5. Let him learn (from his father's example) to despise his mother.
6. Do not care who or what his companions may be.
7. Let him read stories about pirates, Indian fighters, and so on.
8. Let him roam the streets in the evening and go to bed late.
9. Devote yourself to making money, remembering always that wealth is a better legacy for your child than principles in the heart and habits in the life; and let him have plenty of money to spend.—*ScL.*

OLD FOLKS.

As a rule, the old-time darkies in the South, those who were slaves, have no other method of reckoning dates, occurrences, etc., especially births and marriages, except by cotemporaneous circumstances and happenings; and it is quite common, at the present day, to get from them answers about as follows:—

"How old are you, Aunt Milly?"

"Wall, chile, I know you hear'n tell of der fust yarthquake in Norf Caliny; wall, I wus a rite smart size gal den, and could spin an weave my ten cuts a day for my ole missus, dat'sh 'ow ole I is."

"How old are you, Uncle Bob?"

"How ole I is! Lemme see, you know der time der stair fell, well dat's der year Miss Mary died, an' old massa gib my ole 'ooman one of Miss Mary's Sunday dresses, and she ware'd it waitin' on der company der nex' year when ole massa brought he's secon' wife home from Georgy—an bress de Lawd, she wur purty."

"But, Uncle Bob, I am no wiser than I was before; you haven't told me how old you are."

"Wall, when dem things happen w'at I was a-tellin' you 'bout, my ol'est gal, Bindy, was about der same age as massa's new wife, and me an' her daddy wus chillun together, in Georgy, same time Gin'nl Lafayette came ter 'Gusty, an' der sogers all turn out an' beat der drums an' shoot off der big canyuns. O Lawdy! I specs I'se nigh onter a hundred."

"How old are you, Uncle Pompey?"

"Ole nuff, chile; been here so long duner quit er countin'. I'se ol'er dan any railroad in der State, an' I hope sot dem telergraf poses, an' I wus a gran' daddy den. Ole nuff, I tell yer, chile; so ole Gin'nl Sherman 'vised me ter stay at home, time his raid from Vicksburg, ef I couldn't walk no better dan I could, an' he sed he'd bring er carriage for me nex' time, but he 'spinted me an' he aint come yit—guess der Gin'nl will 'splain hiself when we meet at Gabel's call in Heben."—*Detroit Free Press.*

THREE HUNDRED YEARS AGO.

WHAT would servants in the present day say to such a code of rules and regulations as was adopted three hundred years ago in the household of Sir J. Harrington, the translator of "Ariosto"? A servant absent from prayers to be fined 2d; for uttering an oath, 1d; and the same sum for leaving a door open; a fine of 2d, from Lady Day to Michaelmas, for all who are in bed after seven, or out after nine; a fine of 1d for any beds unmade, fire unlit, or candle-box uncleaned after eight; a fine of 4d for any man detected teaching the children obscene words; a fine of a penny for any man waiting without a trencher, or who is absent at a meal; for anyone breaking any of the butler's glass, 2d; a fine of 2d for anyone who has not laid the table for dinner by half-past ten, or the supper by six; a fine of 4d for anyone absent a day without leave; for any man striking another, a fine of 1d; for any follower visiting the cook, 1d; a fine of 1d for any man appearing in a foul shirt, broken hose, untied shoes, or torn doublet; a fine of 1d for any stranger's room left for four hours after he be dressed; a fine of 1d if the hall be not cleansed by eight in winter and seven in summer; the porter to be fined 1d if the court gate be not shut during meals; a fine of 3d if the stairs be not cleaned every Friday after dinner. All these fines were deducted by the steward at the quarterly payment of the men's ages.—*Glasgow Weekly Mail.*

A HYGIENIC KITCHEN.

In an article in the *Popular Science News*, Dr. Crowell describes a healthful kitchen as follows:—

"The kitchen should receive special attention, for it is here where the important work of the household is done. And yet how often is this apartment neglected in the plan of the house, and crowded away in some angle, small, dark, and inconvenient. A kitchen should be at least fourteen feet square, with ample arrangements for range, sink, and other culinary appliances. The sink should be thoroughly trapped, the water that supplies the tank should *not* come from the cistern that feeds the water-closets, and the drip-pipe of the refrigerator should not enter the general sewer. The backs of sinks and washtubs should be protected with high soapstone slabs, to prevent the accumulation of moisture and filth; and care should be taken that no waste material finds lodgment in any of the crevices or traps. Open plumbing should be observed, and no place should be found under sinks for mops or rubbish. The floor should be solid and seamless, with grooved edges where it joins the mopboard. This concave line prevents the accumulation of dust and vermin, and greatly facilitates the process of cleaning the floor.

PHYSICIANS AT THE RETREAT.

AT the time of the late meeting of the California Health and Temperance Association, a vote was passed requesting M. G. Kellogg, M. D. (the original founder of Rural Health Retreat), to connect with the institution, as one of its physicians. He is now in San Diego closing up his business there. He expects ere another month to be with us. Let all the old friends of the doctor note this fact, and send along their sick friends that they may get well and go home and be happy.

THE PACIFIC HEALTH JOURNAL, Oakland, Cal., is one of the most practical of the health magazines. It is devoted to temperance principles also, and has useful hints for the household.—*Christian Cynosure.*

PRICELESS as the gift of utterance may be, the practice of silence, in some respects, far excels it.

THE follies of youth are food for repentance in old age.

A REAL NECESSITY.

We presume there is hardly a lady to be found in our broad land but who, if she does not already possess a sewing machine, expects some day to become the owner of one.

But after the mind has been fully made up to purchase one of these indispensable articles, the question arises as to what kind of a machine to buy.

It should be so simply constructed that the most inexperienced can successfully operate it. The other points mainly to be considered, and which are the most desirable, are durability, rapidity, capacity for work, ease of operation, regularity of motion, uniformity of tension, and silence while in operation.

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The price is no higher than that of other machines, and every lady who is the happy possessor of one may rest assured she has indeed a treasure. SEE ADVERTISEMENT.

PORRIDGE.—Long regarded as the chief of Scotia's food, porridge has a much more extensive domestic domain than many people may imagine. Among the patrons of this wholesome article of food, it appears, is the Empress Victoria, of Germany, who, after her marriage, not only continued to take oatmeal porridge as a part of her own morning meal, but always had it served at her family breakfast table as a regular item of that repast. A small portion of the Scotch dainty, perfectly cooked, served in small wooden bowls tastefully carved, and flanked with tiny jugs of rich cream, was placed beside each plate; and it was wont to be remarked that the royal hostess was always especially gracious to those who had disposed of the porridge with the most apparent manifestation of approval.—*Newcastle Evening Chronicle*.

COTTAGES AT THE RETREAT.

ANY who wish to engage rooms outside of the Retreat, either single or in suites, and yet near to the institution, will do well to correspond with the superintendent, who will secure you furnished rooms at reasonable rates. Address, Superintendent Crystal Springs, St. Helena, Cal.

WHOLE WHEAT.—A writer in the *Popular Science News* gives the following directions for preparing the wheat for the table: "Take one pint of whole wheat from the granary, wash clean, and let it soak in cold water overnight. The next day boil until it is thoroughly soft, or steam in a double boiler, as you would other grains, until tender."

WORTH REMEMBERING.

APPLES.—Keep in a dry place, as cool as possible without freezing.

POISONING BY RUBBER NIPPLES.—A Lyons physician reports two cases of poisoning in young infants, one of which terminated fatally, which were doubtless due to the use of white vulcanized rubber nipples.

Someone has suggested that a small porous sponge placed in the mouth of the nursing bottle would be a good substitute for all sorts of nipples.

EGGS.—Keep in a cool, dark place, and handle carefully, as rough handling is liable to rupture the membrane which separates the white and the yolk, thus allowing them to become mixed, and then the egg spoils very quickly.

To take rust out of steel, rub the steel with sweet-oil; in a day or two rub with finely powdered unslacked lime until the rust all disappears, then oil again, roll in woolen, and put in a dry place, especially if it be table cutlery.

To prepare eggs for a sick person, beat the egg until very light; add seasoning to taste, and then steam until thoroughly warmed through. This will not take more than two minutes. The most delicate stomach will be able to digest it.

OILING FLOORS.—If you have a bare floor in the house, oil it. Use linseed oil and yellow ocher; heat it and apply with an old whitewash brush. An oiled floor can be washed in a few minutes, and it is easier to oil it than to scrub it once.

EVEN a little child's hair will get filled with dust and dandruff which ordinary washing will not remove. Use vaseline or good sweet-oil; rub over the head and let it remain two hours. Then wash with warm water and Castile soap, with a little borax or ammonia.

PUDDING WITH DRIED FRUITS AND BREAD.—Take stale bread, pour hot water over, and soak awhile. Chop as for dressing, though not so fine, place a layer of bread in buttered tin, then a layer of fruit previously stewed, having the last layer bread. Bake half an hour, and serve with sugar and cream or any pudding sauce. Apricots can be used if desired.

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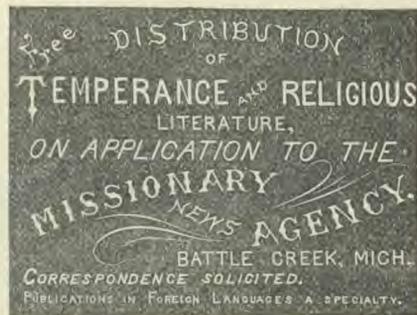
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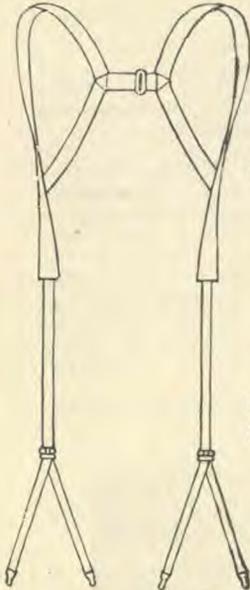
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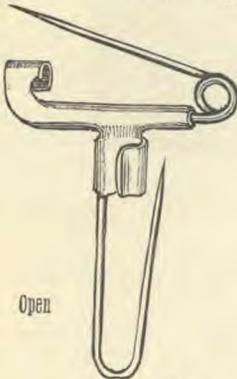


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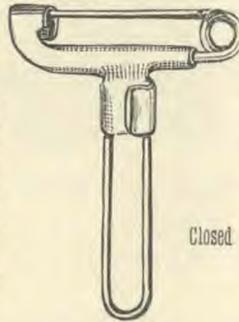
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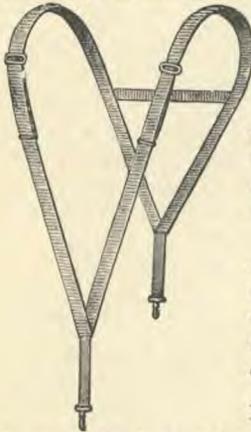
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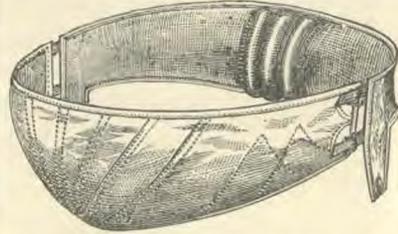
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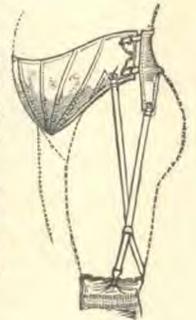


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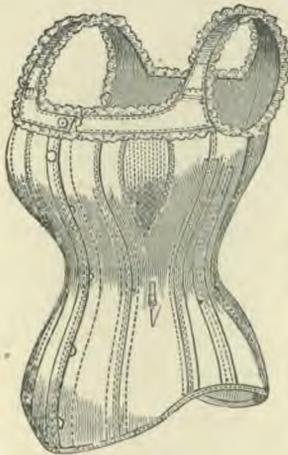
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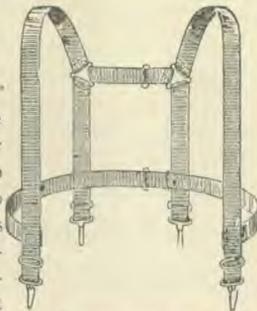
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