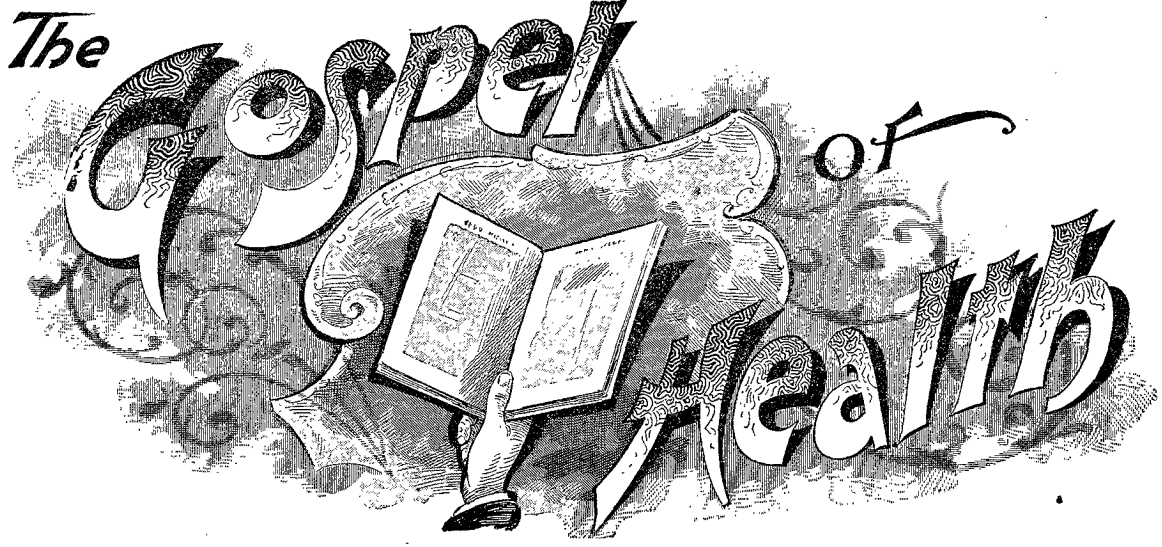


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BATTLE CREEK, MICH.

The Gospel of Health

VOL. I.

BATTLE CREEK, MICH., U. S. A., FEBRUARY, 1897.

No. 1.

IN every land, civilized and uncivilized, the human race is found to be deteriorating at a rapid rate, as the result of the violation of the principles of health. In civilized lands, errors in diet, in dress, neglect of exercise, unwholesome habitations, injurious personal habits, and a multitude of causes arising out of artificial conditions, have reduced the average length of human life from threescore years and ten to forty-two. In the United States alone, a million people die every year, the great majority of whom are the victims of erroneous physical habits.

In heathen lands, human life is shortened by exposure, by the various harmful and destructive practises which are as unnatural, though rarely as injurious, as many of those which prevail in civilized lands. The natural man, living in a normally primitive state, is no longer to be found. Man, of all the various orders of animals, has wandered farthest away from the path of life marked out for him by the Creator. In view of this fact, it is evident that the "gospel of health" is needed everywhere; indeed, the one thing of which the human family stands in greatest need at the present time is the whole gospel,—a gospel broad enough to take in the whole man, and to accomplish both his physical and moral regeneration.

It is an interesting fact that the first instruction given to Adam after his creation, and through him to the human family, had relation to the care of the body, consisting in a command respecting his diet. (See Gen. 1:29.) This fact sufficiently emphasizes

the necessity for the study of the divine order in relation to matters of diet, dress, and other questions pertaining to the physical care of the body. That the greatest happiness and usefulness are to be obtained only through implicit obedience to all God's laws, physical as well as moral, is a proposition so self-evident that it need not be argued.

The singular thing is that, while theoretically admitting this truth, the majority of men and women drift blindly on, abusing and neglecting their bodies, forgetting that they are thereby weakening the mind and imperiling the soul, not only through the selfish indulgence which such a course involves, but through the physical harm inflicted upon the body itself, which the apostle Paul declares to be the temple of the Holy Ghost.

Physiology teaches that so intimate is the connection between the body and the soul that neither can suffer without damage to the other. "A sound mind in a sound body" was the motto which the ancient Greeks placed over the doors of their temples; and modern science as well as the Holy Scriptures affirm most emphatically the truth of this axiom.

THE best way to give the gospel of health to the world is to live it out, and then people can copy from your life. Be well, and be healthy. Live healthfully, so that people will see your rosy cheeks and laughing eyes, and will want to know how you came into this desirable condition. Tell them it is by eating simple food and by careful attention to all of nature's laws, and they will follow your example.

HEALTH PRINCIPLES.*

BY MRS. E. G. WHITE.

MAN came from the hand of God perfect in organization and beautiful in form. All his faculties of mind and body were fully developed and harmoniously balanced. His nature was in harmony with the will of God. His affections were pure; his appetites and passions were under the control of reason. His mind was capable of comprehending divine things. He stood before his Maker in the strength of manhood, the crowning glory of the creative work.

In infinite wisdom, the world which God had newly formed was placed under fixed laws. Laws were ordained, not only for the government of living beings, but for all the operations of nature. Man was created subject to law. He was to glorify God by a life of obedience to the divine laws, including those that relate to his physical organization. But God's laws are not merely an expression of his selfish or arbitrary authority. He is love, and in all that he did, he had the well-being of humanity in view. He would have been glorified in the work of his hands, had man retained his first perfection, and had all his varied capabilities of mind and soul and body been developed so as to reach the highest possible degree of excellence.

The appetites of our physical nature were given us for important purposes. Kept, as they were at first created, in subjection to reason and to the laws that God made for their regulation, they would have worked only for good. Their legitimate action would have promoted health and happiness; but the Creator's benevolent purpose has been interfered with. By the fall, man was brought into bondage to sin. He lost his moral uprightness and his physical perfection. The appetites and passions which were given to him as blessings were perverted, and became warring lusts, the ministers of death. And so man passed under the dominion of the grave. Sin is the cause of physical degeneration; sin has blighted the race, and introduced disease, misery, and death.

Since the fall, the tendency of the race has been continually downward, the effects of sin becoming more marked with every successive generation. But so great was the vitality with which man was at first endowed that the patriarchs from Adam to Noah, with few exceptions, lived nearly a thousand years. Moses, the first historian, gives an account of social and individual life in the early days of the world's history; but we find no record that an infant was

born blind, deaf, crippled, or imbecile. Not an instance is recorded of a death in infancy, childhood, or early manhood. Obituary notices in the book of Genesis run thus: "And all the days that Adam lived were nine hundred and thirty years; and he died." "And all the days of Seth were nine hundred and twelve years; and he died." Concerning another, the record states, "He died in a good old age, an old man, and full of years." It was so rare for a son to die before his father that such an occurrence was thought worthy of record: "Haran died before his father Terah."

Since the flood, the average length of life has been decreasing. Had Adam possessed no greater physical force than men now have, the race would before this have become extinct.

At the time of Christ's first advent, humanity had so degenerated that many endured a terrible weight of misery; and not only the old but the middle-aged and the young were brought to the Saviour from all the country around, to be healed of their diseases.

Still more deplorable is the condition of the human family at the present time. Diseases of every type have been developed. Thousands of poor mortals with deformed, sickly bodies and shattered nerves, are dragging out a miserable existence. The infirmities of the body affect the mind, and lead to gloom, doubt, and despair. Even infants in the cradle suffer from diseases resulting from the sins of their parents.

Disease and premature death have so long prevailed, with an ever-increasing weight of suffering, that they have come to be regarded as the appointed lot of humanity. But this is not the case. God is not the author of the many woes to which mortals are subject; it is not because he desires to see his creatures suffer that there is so much misery in the world. Neither is it all due to Adam's transgression. We may mourn over the fall in Eden, and think that our first parents showed great weakness in yielding to temptation, thus opening the door for sin to enter our world, with all its attendant evils of suffering and death. But the first transgression is not the only cause of our unhappy lot. A succession of falls have occurred since Adam's day.

The same subtle enemy that beguiled Adam and Eve still attends our steps, and employs his strength and skill to urge us on in the way that leads to death. He was working to thwart the purpose of God when he presented the first temptation in Eden; and he has ever since been trying to deface the image of God in man by marring the body and depraving the soul. Wherever we look we see evi-

*This article is the first chapter in Mrs. White's forthcoming volume, "Christian Temperance," and is here published by her permission.

dences of his success in this work in the indulgence of depraved appetites and lustful passions, in defilement and corruption, deformity and sin. It is to these causes, and not to the providence of God, that the physical degeneration of the race is attributable. Men have listened to the suggestions of the arch-deceiver, and he delights in the ruin he has wrought.

There is a close relation between the moral law and the laws that God has established in the physical world. If men would be obedient to the law of God, carrying out in their lives the principles of its ten precepts, the principles of righteousness that it teaches would be a safeguard against wrong habits. But as through the indulgence of perverted appetites they have declined in virtue, they have become weakened through their own immoral practises, and their violation of physical laws. The suffering and anguish that we see everywhere, the deformity, decrepitude, disease, and imbecility now flooding the world, make it a lazar-house in comparison to what it might be even now, if God's moral law and the laws which he has implanted in our being were obeyed. By his own persistent violation of these laws, man has greatly aggravated the evils resulting from the transgression in Eden. How dishonoring to God is all this, how opposed to his design that men should glorify him in their body and spirit, which are his. How destructive, too, to the health and happiness of mankind.

Against every transgression of the laws of life, nature utters her protest. She bears abuse as long as she can; but finally the retribution comes, and the mental as well as the physical powers suffer. Nor does the punishment fall on the transgressor alone; the effects of his indulgence are seen in his offspring, and thus the evil is passed on from generation to generation.

Many complain of Providence when their friends suffer, or are removed by death; but it is not in the order of God that men and women should lead lives of suffering, and die prematurely, leaving their work unfinished. God would have us live out the full measure of our days, with every organ in health, doing its appointed work. It is unjust to charge him with a result which, in many cases, is due to the individual's own transgression of natural law.

The psalmist, meditating on the marvelous work of God in the human frame, exclaimed, "I am fearfully and wonderfully made." Ps. 139:14. How important, then, are the laws that govern this wonderfully intricate human organism!

Because mankind have, by the transgression of

these laws, departed so far from God's purpose in their creation, and have brought upon themselves such untold woe, a reform in habits relating to health has become an important branch of the great work of God in the earth. The soul temple has been polluted, and men are called upon to awake, and win back their God-given manhood.

There is an intimate relation between the mind and the body; they react upon each other. In order, then, to reach a high standard of moral and intellectual attainment, and to secure a strong, well-balanced character, the laws that control our physical being must be heeded; both the mental and the physical powers must be developed. Such a training will produce men of strength and solidity of character, of keen perception and sound judgment,—men who will be an honor to God and a blessing to the world.

In the providence of God, the laws which govern our physical being, with the penalties for their violation, have been made so clear that intelligent beings can understand them, and all are under the most solemn obligation to study this subject, and to live in harmony with natural law. Health principles must be agitated, and the public mind deeply stirred to investigation.

As in everything else, the Bible is the standard on this subject. The teaching of the Bible has a vital bearing upon men's prosperity in all the relations of life. Compliance with its requirements will be a blessing to both the soul and the body. The fruit of the Spirit is not only love, joy, and peace, but temperance also,—health of body as well as health of mind.

THE LAWS OF HEALTH.

BY D. H. KRESS, M. D.

THERE are certain laws which God has established that govern man's existence, and are designed to minister to his health, life, and happiness. We may speak of the *mas ways* or means which God has been pleased to employ to bless and benefit mankind. All of our enjoyments and sufferings can be traced to obedience or transgression of these laws. It is of the greatest importance, then, that we become acquainted with them; and recognize God's ways of working.

Before planting his crops, the farmer observes and recognizes the way God has chosen to provide food for man. The housewife notices how plants become sickly in the dark, that they must have light in order to be healthy. She observes how God has

chosen to minister to the life and health of the plant, and brings the plant in harmony with this law.

In like manner the health and happiness of man depend on certain laws which it is necessary for him to recognize and obey in order to enjoy health. If we defy or disregard these, we defy the God who made them. In Prov. 28:9 we are told that even the prayer of one who turns away his ear from hearing the law, shall be abomination.

God is not the author of suffering, disease, or premature death; these are the result of violating the laws upon which health and happiness depend. The psalmist says (Ps. 107:17-21): "Fools because of their transgression, are afflicted. . . . They draw near unto the gates of death." Pain and sickness are simply warnings that some natural law is being, or has been, transgressed, and are designed to bring us into harmony with the law thus violated.

In many cases suffering is due to ignorant violation. God, in love and pity, has published these laws in his word, but they have been unheeded; now he calls special attention to them in the Testimonies given to the church, and also makes known the penalty that must surely follow their violation. All this is done in order that we might be free from disease. In Ex. 15:26, God says, "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, . . . for I am the Lord that healeth thee." This is a precious promise, but it is conditional, "If thou wilt give ear to . . . and keep," etc., I will keep you free from disease.

In the little book, "How to Live," chap. 4, p. 64, Mrs. E. G. White says: "Many have expected that God would keep them from sickness merely because they have asked him to do so. But God did not regard their prayers, because their faith was not made perfect by works. *God will not work a miracle to keep those from sickness who have no care for themselves, but are continually violating the laws of health and make no effort to prevent disease.* When we do all we can on our part to have health, then may we expect that the blessed results will follow, and we may ask God in faith to bless efforts for the preservation of health. He will then answer our prayers, if his name can be glorified thereby. But let all understand that they have a work to do. *God will not work in a miraculous manner to preserve the health of persons who are taking a sure course to make themselves sick by their careless inattention to the laws of health.*"

LIFE.

BY H. F. RAND, M. D.

LIFE and the laws pertaining to it constitute a subject alike interesting to every human being. In the series of articles to follow this, which will appear from time to time in this journal, the attempt will be made to set forth this great subject in such a light as to inspire in every reader a higher appreciation of life and its meaning.

Let us first inquire how much the term "life" means to each of us at the present time. As the old proverb has it, "Actions speak louder than words;" and our actions will tell how we regard life and its duties and responsibilities.

There are many ways in which we may regard the word "life." Probably one of the first suggestions it brings to mind is that of activity. All life is normally active; when activity ceases, life must soon become extinct.

Among the synonyms of the word "life" may be mentioned the following:—

Vitality,—the principle of life; also tenacity of life, its real spark, or starting-point.

Existence,—the state of being, or life.

Conduct,—relating to behavior or guidance. How much this means to us when we remember that our acts combined with our words, which are so often regarded as small and unimportant, are links in the long chain of human events that binds us to one another and to the Author of life.

Personality,—a direct application to a person; some one thing that marks one individual as being different from all others. We are told that the first man and woman were created equal. The holy pair were to have no interest separate from each other; and yet each had an individuality in thought and act.

Career,—a race or speed in motion. This word suggests an influence which surrounds every man alike, an invisible atmosphere, the result of his thoughts demonstrated in words and actions.

To the biologist, life means (1) the physical and chemical characteristics of the primitive constituents and cells of the body, and the concomitant phenomena of life exhibited under certain conditions; (2) the perpetual changes in the organism during the period we call life, by the loss of substance proportionate to the demands on the system by exertion or existence, and the renewal of that substance by derivation and assimilation of nutriment from without; (3) the segregation and specialization when the demand for rapid growth has been fulfilled; (4)

existence; (5) the cycle of the parent repeated in the offspring.

To the botanist, life includes all inquiries as to the structure, physiology, and development of all those forms of life which we find in the plant world.

To the medical man it means the force or principle underlying or causing the phenomena of organized beings, the power by which an organism exists, and exercises self-movement in response to emotions or sensations, and adapts itself to its environments.

Life is that kind of existence which is characterized by cell structure, one cell or a collection of cells making up the individual, either animal or plant.

Many other thoughts cluster around this central one of life, but we will not try to consider more of them in this article.

DRESS.

BY ABBIE M. WINEGAR, M. D.

"MAN came from the hand of his Creator perfect in organization and beautiful in form." There was then no defect in his appearance; and had man always obeyed the laws of health, we should not now find the diseased, deformed beings which confront us on every hand.

Paul exhorts us to "glorify God in our bodies and in our spirits." It is a sacred duty which every woman owes to her Creator to become intelligent in regard to her own physical being, that she may properly care for the health God has given her.

Our bodies consist of a system of organs constructed with reference to a special use. These organs are mutually related to and dependent upon one another. Each has a special function, and when not interfered with, performs its work in a proper manner. "It is Satan's design to pervert every function of our being, that life may be miserable, and God may be dishonored in the creatures he has made."

Perfect health depends upon perfect circulation in a sound organism. If by any means one of these organs loses its relation to the others, the circulation is hindered; thus the function of this organ is impaired; and the harmony of the body being disturbed, all the organs are to some extent affected. When, through compression or other interference in any part of the body, the circulation is impeded and becomes sluggish, the functions of the various organs are hindered, and this reacts upon the nervous system, thus causing the mind to become cloudy, and the intellect blunted.

The vital organs of the body are so situated as to allow great freedom, not being encased in a bony framework, but largely surrounded by muscles, which are elastic and yielding. When pressure, therefore, is made upon these organs, they are crowded from their proper places, and the relation and harmony of the body are destroyed. The muscles surrounding these vital parts also become weak and flabby, and consequently unable to support the delicate structures beneath.

The present mode of dress is one of the chief factors in causing displacements of all the vital organs of the body. "The suffering caused among women by unhealthful dress cannot be estimated." It must be apparent to all that a large majority of the women of the present day are in bondage to fashion. Fashion decorates the exterior of the body at the expense of the interior. The undergarments as well as the outer garments need reforming. Many are altogether ignorant of the evils dependent upon this mode of dress, having from childhood been subjected to the harmful apparel which is constantly undermining their health. All this must be changed if we would have our bodies fit temples for the indwelling of the Holy Spirit.

In order to meet the object of our creation, then, we must carry out the instruction of the 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."

GOD IN NATURE.

BY DAVID PAULSON, M. D.

THE tendency of modern education is to separate God as far as possible from his works. We wind up an eight-day clock, and it runs for a week with the energy thus imparted to it. This may illustrate in a crude way the idea that many have of God and his works. It is supposed that he started his created works according to certain laws, and now they are self-regulating; when, in truth, the laws of nature are only an expression to us of how God is working at the present moment; and the only reason they seem so unchangeable is that God knew when he began to work in this world, what was the best way; and being a God of order, he continues to act according to his first plan.

God is perpetually at work in nature. She is his servant, directed as he pleases. It is not by an original power inherent in nature that year by year the earth produces its bounties and the world keeps

up its continued march around the sun. The hand of infinite power is perpetually at work guiding this planet. It is God's power momentarily exercised that keeps it in position in its rotations. It is by his power that vegetation is caused to flourish, that every leaf appears, that every flower blooms. It is not the result of a mechanism that was once set in motion, and continues its work automatically, that the pulse beats, and breath follows breath. In God we live, move, and have our being. Every breath, every throb of the heart, is a continual evidence of the power of an everlasting God.

When we fully comprehend that every manifestation in nature is God working, how near God will seem to us! What lessons of trust we shall receive! For if "God so clothe the grass of the field, . . . how much more will he clothe you?" If when we place our hand over our heart and feel its regular beating, we realize that this is a *present* manifestation of God's power, we shall not be so tempted to indulge in anything that will cause God to cease working there. When the experience of the psalmist becomes ours,— "Thou hast beset me behind and before, and hast laid thine hand upon me,"— then we shall feel when we are doing all in our power to preserve our health, that "we are laborers together with God." Satan, knowing full well that many, if they were aware when they were taking such a course as to make themselves sick, that they were working directly against God in so doing, would be alarmed for themselves, has sought to cover up this truth, so that mankind should not feel the restraint that it would impose.

In order for God to cause a plant to grow, and paint it in beautiful colors, he requires that it shall have certain conditions supplied it, as light, air, water, proper soil, etc. As long as these are furnished, God will work in it until it has lived out the measure of its days, and dies. If these conditions are not fulfilled in the case of the plant, it becomes sickly and dies prematurely.

Now if we direct our attention to man, we find that God has written similar laws in his being, which, if violated, cause God to cease to work in him. If air is excluded from his lungs, he dies in a few minutes. If he attempts to live without food and water, it is only a few days until the same thing results; and so it is with reference to others of the laws that God has put in action in the human system. The breathing of impure air, sleeping in close bedrooms, eating unsuitable food; in short, all disobedience to the laws of nature in our being, lead many to drag on a miserable existence for a few

years, and to die long before they have lived out the measure of their days.

If Satan can get human beings to consider the work that he has wrought in leading man thus to violate God's laws, as a mysterious dispensation of Providence, he is satisfied. How it must grieve the great heart of our Father to see mankind first yield to Satan's suggestions, and then, when the inevitable result of their disobedience comes, charge it back on their Maker.

DANGER IN CARPETS.

BY A. N. LOPER, M. D.

THERE was a time in the history of the world when carpets as we see them to-day were unknown. The first ideas in this direction seem to have been put into practise when straw, hair, and rushes were introduced as coverings for floors. It is said that the best room in a Norwegian farm-house to-day is strewn with juniper twigs. The first woven carpet was made of rushes plaited, forming a kind of matting; and if the industry had never been further developed, it might have been much better in some respects for the human race.

The modern idea of covering the entire dwelling-house with carpets made of wool, and rendered stationary by means of tacks, so that even in a dusty climate they are sometimes left undisturbed for a period of one and even two years, is surely hazardous to life, to say nothing of the unpleasantness of the filth thus accumulated. It is utterly impossible to keep a floor clean where the carpet is taken up and dusted even four or six times a year.

Carpets serve as a covering for rough, cold floors in many humble homes, and as an ornament in more palatial dwellings; but how few stop to think of the danger connected with them as commonly used, viewed from a sanitary standpoint. Take, for example, the sitting-room carpet of the average cottage of two or three rooms, located but a short distance from a stable, with the usual accompaniments of pig-sty, chicken-park, etc. Particles of dust and mud, teeming with impurities of all sorts from these filthy places, are every day carried in, little by little, on the shoes of the most cleanly persons. In addition to the accumulation of germs from without, in many homes the children are allowed to drop upon the carpet bits of food,— bread, milk, particles of fruit, etc.,— in addition to expectorations, which are sometimes indulged in even by older people; and not infrequently these are tramped into the meshes of the carpet, where they are allowed to dry, and

mingle with the fine particles of filth from outer sources, forming in the warm atmosphere a culture-field for germs which is wonderfully productive. As we consider such a condition of affairs, can we be surprised that there are outbreaks of scarlet fever, tonsillitis, diphtheria, and other germ diseases, when there has been no opportunity for infection from other cases of the disease?

The daily sweeping of a carpet removes but a portion of the filth, much of it being sifted down into the long nap, or through the meshes, to be raised in clouds again at the next sweeping, settling over walls, window-curtains, and tapestry of all sorts. This being the case, is it to be wondered at if in even the best-regulated families in other respects, there should be sore throats, bad "colds," scarlet fever, or diphtheria developed at the semi-annual house-cleanings?

The wide-spread custom of leaving carpets or rugs for any great length of time without thorough cleaning and exposure to the sun should be abolished. Every room in the house should have a hard, smooth floor; and where a carpet is desired, it should be always in the form of rugs, which can be thoroughly cleaned every day, if necessary, thus affording an opportunity for cleanliness,—that virtue next to godliness, which should be illustrated in all our homes.

EVIL EFFECTS RESULTING FROM THE USE OF SUGAR.

BY J. H. KELLOGG, M. D.

RECENTLY several correspondents have asked for an opinion as to the dietetic properties of sugar.

Claude Bernard proved long ago by careful experiments that sugar alone is not a food, and that an animal fed entirely upon sugar soon loses its strength and vigor, and dies of starvation. Sugar is one of the constituents of a perfect food, but must be associated with the other elements found in food — at least with the nitrogenous — to render it capable of sustaining life.

The love of sweet substances is unquestionably a really natural instinct, since saccharine flavors abound in those food substances which constitute the most natural diet for the human family; and if our diet were wholly composed of natural foods, there would be no occasion for writing this article, for no natural food contains so great an excess of sugar as to be capable of producing harmful effects

when eaten by a healthy person. When, however, sugar is separated from its natural association with other food elements, and presented in a concentrated form, as that made from the ordinary sugar-cane, it becomes capable of producing injurious effects of a very decided character. The following are the chief injurious results which may arise from the excessive consumption of sugar in its concentrated form:—

1. *Acid Dyspepsia*.—Acidity, or sour stomach, is a very common result of the use of sugar in its ordinary form, or in the form of candy, sweetmeats, etc. Under the action of certain germs, sugar is converted first into alcohol and carbonic acid gas, and later the alcohol is decomposed into acetic acid and water or vinegar. It is in this way that vinegar is made from cider, wine, and other sweet liquids. When taken into the stomach, sugar undergoes this same change. The first symptoms of this form of fermentation in the stomach are eructations of gas and distention of the stomach due to the alcoholic fermentation. Sometimes months or years may elapse without the appearance of other symptoms, but sooner or later the stomach will become sufficiently disabled from frequent distention and the overstretching of its muscles, to prevent the prompt discharge of its contents; and the longer retention of the food substances within the stomach will give opportunity for the acetous, or acid-forming, fermentation, the symptoms of which are soreness and burning at the pit of the stomach, and sometimes vomiting or regurgitation of sour liquids.

2. *Catarrh of the Stomach*.—In its concentrated form, sugar gives rise to an excessive formation of mucus in the stomach. By constant repetition this may in time become a habit, and then catarrh of the stomach will be established. The irritation of the mucous membrane by the products resulting from the fermentation of sugar is also provocative of catarrh. The free use of sugar is unquestionably one of the most common causes of gastric catarrh. Some of the worst cases of this disease which the writer has ever met have been from this source. In one well-marked case the lady had been in the habit of eating a three-pound box of highly flavored candy regularly every week.

3. *Indigestion of Starch*.—Physiologists have demonstrated the interesting fact that in order that the ptyalin, or starch ferment, should continue its work of converting the starch into sugar, it is necessary that the sugar resulting from the action of the ptyalin should be absorbed as rapidly as formed. When absorption does not take place with sufficient

rapidity, and the sugar in solution is allowed to accumulate, the action of the ptyalin ceases. The same principles apply to the action of the other ferments — pepsin, pancreatin, etc. It thus appears that when sugar is taken with starchy foods, its effect is to interfere with their digestion, as it will at once render the mixture so highly saccharine that the ptyalin will not act upon the sugar as efficiently as it would otherwise do. Cane-sugar cannot be absorbed as such, but must be digested. It is converted by the action of the intestinal juice into grape or malt sugar, which prepares it for absorption; but this action does not take place until after it enters the intestine, consequently cane-sugar is neither absorbed nor digested in the stomach; and so long as the food substances remain in the stomach, it is also present, interfering with starch digestion. Further interference with digestion is occasioned by the fermentation of the sugar, which, under the influence of the germs which are always present in the stomach, may ferment, although it does not digest; and the fermentation thus started may extend to other of the food substances, vitiating the products of digestion, and interfering with the whole digestive process.

4. *Disturbance of the Liver Functions.*—A condition commonly known in this country as torpid liver, called by the French, *hepatism*, is very generally present in persons who consume sugar in large quantities. The condition is characterized by general disturbance of all the functions of the liver, which are so numerous that we can do little more than barely mention them here. They may be briefly stated, together with the effects of sugar upon the several processes, as follows:—

(1) *Bile Making.*—Bile produced by the liver contains a considerable amount of waste substances, or dregs of the body, some of which are exceedingly poisonous in character, so that when retained in sufficient quantities, a state of poisoning results. This condition is not indicated by jaundice, but by a dingy appearance of the skin, dulness of the white portion of the eye, specks before the eyes, metallic taste in the mouth, and when extreme, by light or clay-colored stools or fecal discharges, and a very dark color of the urine. In some cases, however, what is known as infectious jaundice results from catarrh of the biliary passages. This always begins with catarrh of the stomach. From the stomach the catarrhal inflammation extends to the upper portion of the small intestine, or the duodenum, from which it extends to the liver itself through the ducts which convey the bile from the intestine.

When this catarrhal process becomes intense enough to cause closure of a biliary passage of considerable size, a sufficient amount of bile will be absorbed into the system to make the skin and the white of the eye saffron or yellow-colored, and the patient is said to have jaundice. This sort of jaundice is different from the jaundice produced by gall-stones. In the latter form of the disease the occurrence of jaundice is sudden, and is accompanied by severe pain, or hepatic colic, due to the passage of a gall-stone. When the stone has passed from the gall-duct, the bile flows again, and the jaundice disappears. Infectious jaundice is preceded by catarrh of the stomach, and often by a dull pain beneath the ribs of the right side in the region of the duodenum. It is also characterized by chills occurring daily or irregularly, accompanied by fever. These chills often continue for several months, and are usually attributed to malaria. The excessive use of sugar is a very common cause of this disease.

(To be continued.)

THE BODY NEEDS WATER.—Some one has asked, "What would be the cause of death of a person who drank no water?" This subject has been studied considerably, and animals have been experimented upon, and it is found that without water, they lose their power to eliminate the natural poisons; they must have water in order to eliminate them, otherwise the secretions become too dense. Without water, the amount of urea which should be secreted becomes diminished, and so with the other secretions. We need water not only to dissolve the food and carry it along, but for the purpose of dissolving and carrying out of the system the poisonous and the worn-out material of the body, after it has served its purpose. Water forms a circulating medium for conveying nourishment to the various parts of the body, and bringing back the used-up material and carrying it out by way of the excretory ducts.

THE nurse should never allow herself to appear indifferent and preoccupied in her manner or speech in the sick-room. Her patient is ill and suffering, but anxious to get well. His sickness is to him the most important thing on earth. His nurse and his doctor are his principal reliance for recovery. A half-hearted, indifferent, heedless answer to some question which may seem of grave importance to the patient, may blot out his hope for health, and be the cause of a relapse, or even of a fatal ending of the disease.

CARE IN FEEDING THE SICK.

BY KATE LINDSAY, M. D.

THE manner of serving food to the sick is very important. It should be well cooked, and that which is intended to be taken cold should be cold, and the hot decidedly so. Nothing will disgust a fastidious palate more than a cup of lukewarm, half-cooked gruel. The dishes, tray, napkin, and silver should all be clean, and neatly arranged. Do not serve the food in large dishes or in large quantities. The patient will often take the amount of food needed if a little is brought in a pretty teacup instead of being served all at once in a large, uninviting bowl. The cup may be filled a second time with the food fresh and hot. A clean, orderly room, a neatly made bed, and a tidy nurse also help to render a meal inviting. The patient's toilet should be made, and the mouth and teeth cleansed, before he takes food or drink.

In cases where the patient must take his food and drink in the recumbent position, he may be fed with a spoon, from a drinking-cup with a spout, or through a glass tube. In feeding unconscious or delirious patients, who are dependent upon the nurse for food and drink, lay the patient on the back, with the head and shoulders slightly elevated. Protect the clothing from spilled food by tucking a large napkin or clean towel around the neck, and attract the attention by rubbing the spoon gently over the lips. Be sure the food is not hot enough to burn the sensitive mouth. The spoon should be held steadily, and pushed far back over the root of the tongue, then emptied slowly, removed, and the mouth shut. The muscles of deglutition should then be excited to action by gentle massage under the chin. Never put in one spoonful of food until the previous one has been swallowed, and do not hurry the patient. After the meal is finished, wipe the mouth with a moist wash-cloth, remove the napkin, and let the patient rest.

Never either prepare or keep food in the sick-room. Be very careful not to offer a patient stale food or that which has been burned or injured in cooking. Everything used should be of the best quality. The nurse should be able to select the food properly and to prepare and serve it neatly, and after it has been eaten, should watch for any signs of indigestion or any evidence that the food is undergoing fermentation, such as distress in the stomach, nausea, vomiting, distention of the bowels by eructations, diarrhea, and undigested food in the bowel discharges. Remember that the patient may

be poisoned from overfeeding or from taking spoiled or unsuitable food, and that he may also starve to death from underfeeding.— *Good Health.*

A HAPPY and vigorous old lady, when asked the secret of her eighty-three years of health and enjoyment, said: "I never allow myself to fret over things I cannot help. I take a nap, and sometimes two of them, every day. I do not carry my washing, ironing, dressmaking, or baking to bed with me. And I try to oil all the friction out of my busy life by an implicit belief that there is a brain and a heart to this great universe, and that I can trust them both." This spirit is worthy of imitation. How many there are who worry and fret over things which do not go according to their liking in the office or in the household! The worst thing, physically, mentally, and spiritually, which one can do, is to fret. If the wheel slips a cog, fretting will not replace it or repair the damage.— *Evangelical Messenger.*

ADDISON tells, in the *Spectator*, an old story of an emperor who had dyspepsia, and whose doctor ordered a hole bored in an ax-handle and some medicine poured into it instead of into his mouth. Then the emperor was ordered to use the ax in chopping till his hands became moist with sweat. This, it was said, would cause them to absorb the drug and produce a cure. The story goes that the prescription succeeded, and that his majesty became sound and well once more in his digestive organs.

HOW TO GET WARM.—It may not be generally known that when exposed to severe cold, a feeling of warmth is readily created by repeatedly filling the lungs to their utmost extent in the following manner: Throw the shoulders well back and hold the head well up; inflate the lungs slowly, allowing the air to enter only through the nose. When the lungs are completely filled, hold the breath for ten seconds or longer, and then expel it quickly through the mouth. After repeating the exercise a few times, a feeling of warmth will be felt over the entire body, even in the feet and hands.

INFECTED FEATHER BEDS.—The most unsanitary of all household articles is the feather bed. Quite too frequently it is an heirloom which has come down through several generations past, and sometimes it proves to be a genuine Pandora's box of germs, malodors, and other unsanitary things which

have accumulated during the successive generations in which it has done service for all sorts of people under all sorts of conditions. In the larger cities, convenient renovating establishments afford facilities for the purification of feather beds, pillows, etc., which to some degree remedies the evil of which we complain, but by no means altogether; for the feather bed, at best, contains a considerable amount of organic matter clinging to the quills and feathers, which absorbing the waste of the body, is always undergoing decomposition, throwing off poisonous gases into the air, and affording food for myriads of pestilential microbes which are ever in readiness to seize a favorable opportunity of infecting a weakened body, setting up suppurating processes, and intensifying the effects of specific germs of various sorts which may become active in the body through the contagion.

Sometimes, also, a feather bed becomes infected by the contagious elements of scarlet fever, diphtheria, measles, smallpox, or other maladies, and thus constitutes a most efficient vehicle for these dangerous disorders.

DRESS reform does not mean annihilation of all taste in dress, but rather the development of taste. Color in one's costume is not undignified. Color, like form, should be chosen for its appropriateness; dress should be so suited to the individual that there shall be no relationship apparent between the clothing and the clothed.—*Mrs. May Wright Sewall.*

SABBATH DINNERS.

BY MRS. E. E. KELLOGG.

ONE of the most needed reforms in domestic life is a change to more simple meals on the Sabbath. In many households the Sabbath is the only day in the week when all the members of the family can dine together; and with an aim to making it the most enjoyable day of all, the good housewife provides the most elaborate dinner of the week, for the preparation of which she must either spend an unusual amount of time and labor the day previous, or must encroach upon the sacred rest-day to perform the work.

Real enjoyment ought not to be dependent upon feasting and gustatory pleasures. "Plain living and high thinking" should be the rule at all times, and especially upon the Sabbath day. Nothing could be more conducive to indigestion and dyspepsia than this general custom of feasting on the Sabbath.

The extra dishes and special luxuries tempt to overindulgence of the appetite; while the lack of customary exercise and the gorged condition of the stomach incident upon such hearty meals fosters headaches and indigestion, and renders brain and mind so inactive that the participants feel too dull for meditation and study, too sleepy to keep awake during church services, too languid for anything but dozing and lounging; and thus the day that should have fostered spiritual growth is worse than thrown away. Nor is this all; the evil effects of the indigestion occasioned are apt to be felt for several succeeding days, making the children irritable and cross, and the older members of the family nervous and impatient,—most certainly an opposite result from that which ought to follow a sacred day of rest.

Physiologically, such feasting is wrong. The wear and consequent repair incident upon hard labor calls for an equivalent in food; but when no labor is performed, a very moderate allowance is all that is necessary, and that of easy digestibility. Let the Sabbath meals be simple, and served with abundant good cheer and intelligent thought as an accompaniment.

Let as much as possible of the food be prepared and the necessary work done the day previous, so that the cook may have ample opportunity with the other members of the family to enjoy all Sabbath privileges. This need by no means necessitate the use of cold food nor entail a great amount of added work in preparation. To illustrate, take the following menu:—

BREAKFAST.

Bananas.
Baked Sweet Apples.
Granose Flakes with Cream.
Prune Toast. Graham Sticks.
Stewed Nuttose with Tomato.
Whole-Wheat Bread.

DINNER.

Vegetable Oyster Soup with Graham Croutons.
Creamed Potato.
Mashed Peas with Tomato Sauce.
Celery.
Nuttose Sandwich. Graham Sticks.
Boiled Wheat with Cream.
Canned Peaches.
Nuts or Fruit.

The baked sweet apples and the prune sauce for the toast, the breads, and the boiled wheat may be cooked the day previous, as may also the mashed peas, the tomato sauce, and nearly all the other foods. The potatoes may be boiled and sliced, and

the soup material cooked, and put in the ice-chest or in some cool place where they will keep well. If the table is laid overnight and covered with a spread to protect from dust, a very short time will suffice to get the Sabbath breakfast. The nuttose, if stewed the day before, will only require to be thoroughly heated. Meanwhile, the prune sauce for the toast may also be heated and the toast moistened.

To prepare the dinner, all that is required is to make a cream sauce and add to it the potatoes, cooking them slowly in the sauce in a double boiler while the other foods are being reheated; the longer the potatoes are thus cooked, the better they will be. To reheat the grain, which should have been previously cooked in the inner part of a double boiler, fill the outer part of the boiler with boiling water, place the inner part within it, and allow it to steam until heated through. Reheat the peas by placing the dish in which they were baked, in a pan of hot water, cover, and put in the oven until hot. Reheat the soup and tomato sauce in a double boiler. The necessary cooking may be done in a half-hour, while the table is being laid.

RECIPES.

Vegetable Oyster Soup.—Scrape all the outer skin and small rootlets from the vegetable oysters, and lay them, as soon as scraped, in a pan of cold water to prevent discoloration. The scraping can be done much easier if the roots are allowed first to stand in cold water for an hour or so. Slice rather thin, enough to make a quart. Cook them in two quarts of nuttose broth, prepared by stewing one-half pound of nuttose for an hour, then pressing the same through a colander, and adding water sufficient to make two quarts. Cook the vegetable oysters slowly until very tender; when done, add salt to season, and if desired, a little flour rubbed smooth in water to thicken the soup. Serve hot with croutons prepared by cutting left-over slices of stale bread into small cubes and browning in the oven.

Stewed Nuttose with Tomato.—Cut the nuttose in small cubes, put into an equal quantity of warm water, and cook slowly for an hour or longer, and season with salt. Add one cup of strained stewed tomato to the pint of nuttose.

Nuttose Sandwich.—Slice good graham bread thin, spread it lightly with nut butter, and place between the slices some fresh, rather thinly sliced nuttose. Salt may be sprinkled on the nuttose, if desired.

Mashed Peas.—Use the dried Scotch peas. Put a quart to soak in warm water overnight. Cook slowly until tender. Rub through a colander to remove the skins. Season with a teaspoonful of salt and a half

cup of sweet cream or a tablespoonful of nut butter, as preferred. Beat well, turn into a granite-ware basin, smooth the top, and bake in a moderate oven until dry and mealy throughout, and nicely browned on top. One-third or one-half toasted bread crumbs may be used with the sifted peas, when preferred. Serve hot in slices in individual dishes. Over each slice turn a little tomato sauce prepared as follows:—

Heat a pint of strained stewed tomato, season slightly with salt, and when boiling, thicken with a tablespoonful of flour rubbed smooth in a little water.

Prune Toast.—Cook sweet California prunes slowly for a long time until tender, and the juice thick and rich. Rub through a colander to remove skins and stones, and if the pulp is thin, cook again for a time until it is about the consistency of marmalade. Moisten slices of zwieback with hot cream, and serve in individual dishes with a large spoonful or two of the prune dressing on each slice.

QUESTION BOX.

BY J. H. KELLOGG, M. D.

WHY ONE SUFFERS FROM A CONTAGIOUS DISEASE BUT ONCE.—Why is it that certain contagious diseases do not occur the second time in the same individual?

Ans.—For the reason that when a person has the disease once, the body undergoes a change whereby it is able to resist succeeding attacks. The explanation is this: When a person is inoculated with a germ disease, the high fever and other symptoms which follow are the result of the presence of poisons generated by this germ. It has been discovered that when these poisons are produced, the body begins to manufacture substances capable of neutralizing the poisons and of killing the germs which produced them. If the resistant force thus developed is sufficient to antidote the disease and kill the germs which produced it, the patient gets well. This ability to resist the germ poison remains in the body for a certain length of time after recovery. The time varies with different diseases; in some cases it lasts a lifetime, in others, only a few months or weeks. There is also a difference in persons in this respect.

DIETETIC VALUE OF BUCKWHEAT.—Do you consider buckwheat a healthful article of diet?

Ans.—Buckwheat in itself is perfectly wholesome; it contains a large proportion of starch, and a larger

proportion of nitrogenous elements than most grains. It is not as nourishing as some other grains; still it is a very wholesome food, and in certain countries a very useful one. Some people say they cannot eat buckwheat on account of the rash that breaks out on the body whenever it is eaten. The fault is not with the buckwheat, but with the burned grease used in frying the griddle-cakes, as buckwheat is commonly eaten. This burned grease turns into fatty acids in the stomach, and these irritate the glands which eliminate the fats in the skin, and produce pimples. So, with the burned grease in the cakes, and the butter and sirup or honey with which they are eaten, buckwheat cakes make a very unwholesome article of diet.

DEAFNESS FROM NASAL CATARRH.—Why do people having catarrh, so often become deaf? Can hearing lost in this way be restored?

Ans.—The deafness is caused by the catarrh's creeping up into the Eustachian tubes, and thence into the ears. About ninety-five per cent. of all cases of deafness are caused by nasal catarrh. Most of these might be prevented by proper attention in time.

A lady once said to me, "Doctor, can you cure my daughter of catarrh?" The daughter was about twenty years old. I said, "I fear it is too late. I think you should have begun with her about twenty years ago."

Very often when a child takes cold, the mother thinks it is of no consequence; that the child will soon get over it. But the child does not get over it; the disease extends. The child keeps taking cold, and every time he takes cold, the catarrh extends, and thus it finally reaches the ears, and develops deafness. If you have catarrh, don't wait until it has impaired your hearing before undertaking to cure it. The best way is to take time by the forelock, and cure catarrh before it comes. Never neglect even a common cold.

GRAY HAIR.—Is gray hair at an early age an indication of poor health?

Ans.—Gray hair is an indication of deterioration, an evidence of decay of the arteries. We often find gray hair occurring among young men and women as the result of heredity, but I consider it an ominous sign. I have often said to persons whose hair was growing gray, "You must be careful to save your vital forces. Live strictly in accord with all the laws of life, or you will die prematurely; for

gray hair is an evidence of old age; it is one of the symptoms of vital decay."

A French physician has said that a man is as old as his arteries. It is the cutting off of the vitality of the arteries that causes shrinkage of the organs. A man at ninety is smaller every way than he was when young; his heart, brain, kidneys, liver, muscles, and all his other organs are smaller, in consequence of failure of nutrition. When one starts on the downhill side of life, it is necessary for him to economize his vital forces. By conscientiously and religiously adhering to all the laws of health, and only by so doing, may he prolong his life.

A PRACTICAL METHOD OF STERILIZING MILK.—What is the best way to sterilize milk for private use?

Ans.—It should be cooked at a temperature of 220° F. to make it perfectly sterile; but as that is not possible, you must be satisfied with cooking it at a temperature of 210° to 212° F., unless you cook it in a saturated solution of salt; and then you must put it in bottles, cooking it at a temperature of 210° to 218°, which is sufficient to kill all germs. The germs of typhoid fever, cholera, and consumption will, however, be killed at a temperature of 160°; thus for practical purposes a temperature sufficient to produce a slight skin over the milk will kill all the most dangerous germs in the milk if it is cooked fifteen or twenty minutes. It should then be set away in a covered dish.

BEST TIME FOR BATHING.—What is the best time of day to take a bath?

Ans.—That depends upon what kind of bath one is to take. If it is a cold bath, the morning is the best time; if it is a warm bath, just before the noon-day rest or immediately before going to bed are the best times. Much benefit may be derived from the practise of a daily bath at bedtime, especially if one has become heated up and has perspired freely during the day. A cold sponge bath is also an excellent thing in the morning; it will set the whole vital machinery in motion.

CONTAGION FROM PETS.—Are people liable to take diseases from domestic pets?

Ans.—Yes, indeed. A German statistician has recently published a statement to the effect that at least one third of the contagious diseases in that country are communicated by cats, dogs, and other domestic pets.

We can readily see how it is possible for this to occur. A child in one neighborhood is sick with scarlet fever, or it may be diphtheria, and to amuse the child it is allowed to play with the family cat. The cat visits a neighbor's cat, and communicates to it the infectious disease. This cat carries the disease home, and thus the infection spreads from house to house.

It has also been clearly shown that cats are the cause of a very obstinate skin disease known as "favus," which is due to the growth of a vegetable parasite—a sort of fungus. This disease originates in rats; cats take it from rats, and children from the cats.

WANTED AT THE CHICAGO MISSION.

THERE is now an opportunity for two persons who desire a training in kindergarten work for the purpose of engaging as kindergarten teachers in connection with medical missionary work, to get such a training at the Kindergarten Training-School connected with the Medical Missionary College Settlement, conducted in connection with the Chicago Medical Mission. Those who are interested should correspond immediately with the undersigned.

J. H. KELLOGG.

Battle Creek, Mich.

NOTES FROM THE SANITARIUMS.

THE Boulder Sanitarium, the youngest of all the institutions of its class, has been a success from the very start, a fact which is abundant evidence of the great necessity for this institution. It is filling a want which has long existed, and which has been very generally felt by those familiar with the situation of the increasing class of invalids who frequent the Rocky Mountain region for relief from pulmonary disease. Dr. Riley reports that the institution has frequently been filled to its utmost capacity.

By recommendation of the Medical Missionary Board, Miss Eliza Burleigh, who has for several years worked successfully in connection with the board, has recently accepted an important position in connection with the Colorado Sanitarium, where her services are certain to be appreciated.

THE managers of the St. Helena Sanitarium report that their patronage during the present winter has not been so large as usual; but a sufficient reason for this exists in the fact that the Pacific Coast has,

during the last two years, suffered perhaps more severely than almost any other portion of the country, from the financial depression.

THE Doctors Maxson, who have been laboring successfully for a number of years in connection with the St. Helena Sanitarium, have, by their own request, been granted an opportunity to rest for a time, for recuperation.

Dr. Sanderson cheerfully accepts the increased burdens which thus devolve upon him, and enters upon the work with a determination to succeed. The many providences which have attended the establishment and development of the work at St. Helena lead us to believe that it is an institution of the Lord's own planting, and that abundant success will yet crown the efforts of those self-sacrificing persons who have invested their means in the enterprise, and the faithful labors of those who are connected with it.

SOME necessary improvements are in progress at the Chicago Branch of the Battle Creek Sanitarium, which will add greatly to its facilities, and will, we trust, still further increase its patronage, which has been steadily growing for some months past.

NEXT month we shall show our readers a picture of the Nebraska Sanitarium, a photograph of which we have recently received. This institution is admirably located, and has, from the start, been doing splendid work. Dr. Loper, the superintendent, reports that the patronage is steadily increasing.

THE Battle Creek Sanitarium has a larger patronage at the present time than ever before at this season. One of the most encouraging features of the work is the excellent spiritual interest which exists among both helpers and patients. The nurses and physicians are enjoying most blessed experiences in laboring for the spiritual as well as the physical interests of those who come under their care. One of the physicians recently reported that more than half his patients were, by their own request, daily engaging in Bible reading and prayer with some of the medical attendants. At the last weekly meeting of the Sanitarium Missionary Committee, which includes all heads of departments, one of the physicians reported that he had in one day received requests for prayer from eight patients. The noonday prayer-meeting at the Hospital, at which special prayer is offered for the sick, is steadily growing in

interest, and the large parlor in which the meetings are held, is always crowded to its utmost capacity. Similar meetings have been begun in the chapel connected with the main building of the Sanitarium, which is well filled with patients, after the Sabbath service. The Sanitarium Sabbath-school numbers now nearly five hundred, including more than sixty patients.

ELDER D. T. JONES reports that the work on the Guadalajara Sanitarium is progressing very slowly at the present time, on account of lack of means. Money is greatly needed for the development of this much-needed enterprise; a few thousand dollars just now would lay the foundation for a work which has in it immense possibilities. The Guadalajara Sanitarium stands as the only representative of this work in the Spanish-speaking world on this continent, which includes more than fifty million people in Mexico, Central and South America, and the West Indies. Elder Jones and his fellow workers are earnestly praying that the Lord will open the heart of some wealthy friend to donate a liberal sum for the development of this work.

DR. BRAUCHT reports that the sanitarium which has been erected under his supervision at Apia, Samoa, is sufficiently far advanced to admit of its occupancy, although at the date of his report the lumber for the partitions had not yet arrived from San Francisco. This pioneer sanitarium is already doing splendid work.

DR. P. S. KELLOGG reports for the Honolulu Sanitarium a clear gain of more than fourteen hundred dollars during the first six months of its existence and clearly demonstrates the fact that the medical missionary work can be, and we may add, ought to be, self-supporting.

By reports from Dr. Anthony and others, we learn that the sanitarium at Cape Town, South Africa, is now in complete operation, and with most excellent prospects for success.

Dr. Lindsay, although in broken health, has undertaken the long journey to that remote corner of the earth for the purpose of aiding those less experienced in the work in getting this institution established on the right basis, and helping it in various ways, which she is well qualified to do by her long experience in connection with the Battle Creek Sanitarium.

WE understand that Dr. Ottosen, of Copenhagen, Denmark, who recently spent a few months at the Sanitarium, has, since his return to Denmark, stated that definite steps will probably be taken for the establishment of a sanitarium in that country. A number of young men and women from that portion of Europe have received a thorough training as nurses at the Battle Creek Sanitarium Training-School for Missionary Nurses. Almost without exception these nurses have proved themselves to be persons of ability and consecration, and the establishment of a sanitarium in Denmark will create a center for medical missionary and Christian Help work in that country, which will, we trust, give the work there a great impetus. We know of no part of the world, outside of the United States, in which so large a number of well-trained workers can be found in readiness to enter upon the work.

DR. DE FOREST and Elder Holser report that, notwithstanding the many embarrassments and obstacles placed in the way by bigoted officials, the sanitarium at Basel, Switzerland, is steadily growing in the confidence of the people, and is extending its influence more and more widely. We feel confident that the earnest, faithful efforts of those who are connected with this enterprise will ultimately triumph over every difficulty. There have been many evidences in connection with this enterprise that a kind Providence has a special care for it, and that it has an important future before it.

BEGINNING with the next number of the GOSPEL OF HEALTH, we shall publish in these columns a sketch of the rise and development of the sanitary, or hygienic, reform, or so-called "health reform," among Seventh-day Adventists. This series of articles will be illustrated by portraits of some of the early reformers—among others, those of Elder James White, Mrs. E. G. White, Elder J. N. Andrews, Elder Joseph Bates, and Dr. P. M. Lamson, all of whom, with the exception of Mrs. White, are now deceased. These portraits, with some of the personal experiences of the originals, will, we feel sure, greatly interest and instruct our readers.

With the next number we shall also open a Correspondence Department, in which will be published, from month to month, answers to questions and brief accounts of the experiences of those who have made a practical test of health principles for a longer or shorter period.

OUR MISSIONARY SANITARIUMS.

THE philanthropic work which was begun at Battle Creek more than thirty years ago in the organization of the Battle Creek Sanitarium, then known as the Health Reform Institute, has steadily grown from its small beginning to the present time. The same work is now represented in more than a dozen sanitariums, located not only in this country, but in widely separated portions of the globe. In the following list these several institutions are arranged in the order of precedence as regards the time of their organization:—

BATTLE CREEK SANITARIUM,
Battle Creek, Mich.

ST. HELENA SANITARIUM,
St. Helena, Cal.

**BRANCH OF THE BATTLE CREEK
SANITARIUM,**
28 College Place, Chicago, Ill.

NEBRASKA SANITARIUM,
College View, Neb.

PORTLAND SANITARIUM,
Portland, Ore.

COLORADO SANITARIUM,
Boulder, Colo.

GUADALAJARA SANITARIUM,
Guadalajara, Mexico.

INSTITUT SANITAIRE,
Basel, Switzerland.

**BRANCH OF THE BATTLE CREEK
SANITARIUM,**
Honolulu, Hawaiian Islands.

MISSIONARY SANITARIUM,
Apia, Samoa.

HEALTH HOME,
New South Wales, Australia.

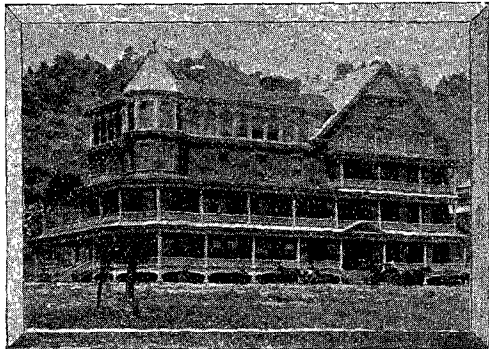
CAPE TOWN SANITARIUM,
Claremont, Cape Town,
S. Africa.

An institution in which the sick are treated in harmony with the plans and methods employed at the Battle Creek Sanitarium has also been recently established in Kimberley, South Africa.

A small work is just now springing up at Keene, Tex., where a building has been purchased and is being fitted up for sanitarium purposes.

Both in Denmark and in India steps are being taken for the establishment of sanitarium work. An institution in each country will doubtless be in operation within a few months.

We shall devote a little space in each number of the GOSPEL OF HEALTH to reports from these various missionary sanitariums, and the physicians connected with them will frequently contribute to the columns of the journal. We feel safe in promising our readers much valuable instruction evolved from practical experience in dealing with all classes of disease and the study of the causes by which they have been induced.



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TWENTY-NINE MILES northwest of the city of Denver is a well-equipped and well-regulated institution for the treatment of all chronic disorders. Buildings with all modern conveniences, including steam heating, electric lights, elevators, gymnasium.

Baths of Every Description, including the Electric Light Bath. **Massage and Manual Swedish Movements** by trained manipulators. **Electricity in Every Form**. **Medicated Air Rooms** for the treatment of diseases of the lungs. **Classified Dietary**. **Trained Nurses** of both sexes. **Laboratory of Hygiene** for bacteriological, chemical, and microscopical investigation. **Corps of Physicians** of extensive experience in sanitarium medical work.

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A. R. HENRY, President,
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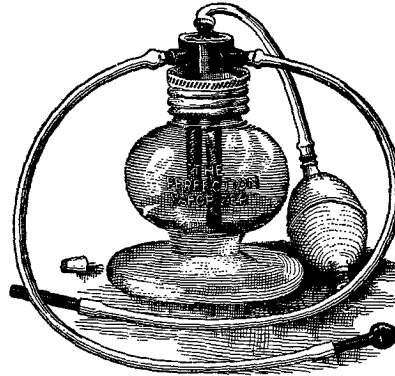
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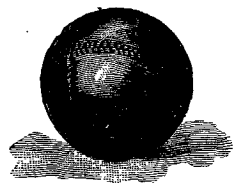
GOOD HEALTH

Edited by J. H. KELLOGG, M. D. A live monthly magazine, with a large circulation, devoted to health, temperance, and sanitary science. It teaches both mental and physical hygiene, and embodies the results of the latest scientific investigations in the direction of the prevention and cure of disease. Everything written up in a style terse, comprehensive, yet clear and highly interesting. Saves its price many times over in doctor's fees in the family during the year. Yearly subscription price \$1 in advance. See Premium List on next page.

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The time of sailing is the same as above, **June 26, 1897.**

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