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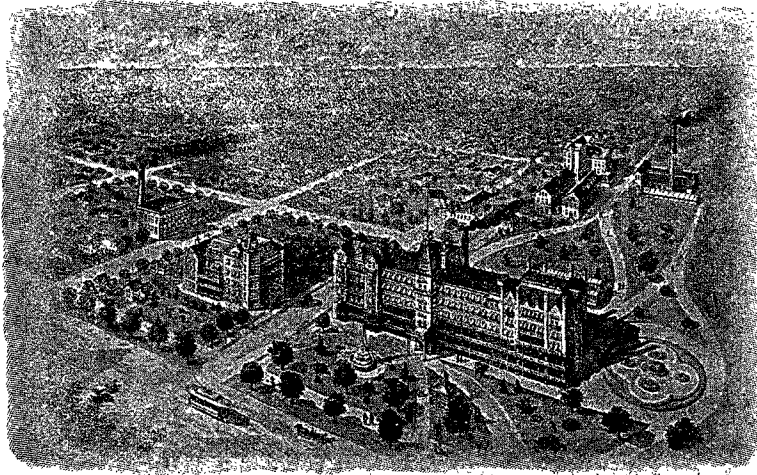
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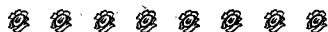
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VOL. II.

BATTLE CREEK, MICH., U. S. A., OCTOBER, 1898.

No. 10.

ARE WE, AS A PEOPLE, REAPING THE BENEFITS OF THE HEALTH PRINCIPLES?

SOMETHING more than thirty years ago, the subject of health reform began to be extensively agitated among Seventh-day Adventists. Numerous reforms in diet and dress were introduced and quite generally adopted. These reforms were of such a character that, when conscientiously carried out, they invariably produced a decided change for the better on the part of those adopting them. Hundreds who had for years suffered from various chronic ailments were soon relieved of the distressing symptoms which had been endured so long. Many whose cases had been pronounced hopeless were restored to excellent health; others who seemed to be just on the brink of the grave received a new lease of life and ability for eminent usefulness. The most extraordinary evidences of good resulting from the adoption of health-reform principles—results which in many instances seemed little short of miracles—were to be met on every hand. In every community of Sabbath-keepers were to be found those who freely acknowledged that they owed their lives to the light which they had received upon this question. Testimony was often borne to the benefits received from the adoption of these principles.

The wonderful results of the adoption of the few first-taught truths of health reform, which might be called the rudiments of this great subject, would suggest the supposition that the same principles, if

thoroughly developed and understood, and adopted practically, ought to produce still more marked results upon the general health and physical condition of those adopting them. In other words, the effects stated would naturally lead to the conclusion that, after having the light of health reform for more than thirty years, Seventh-day Adventists ought to be an exceptionally healthy people, comparatively free from constitutional diseases, and less subject to acute disorders than other persons living in the same communities with them. Their average length of life ought to be greater, and their death-rate smaller, than that of the average individual who gives no special attention to the subject of health.

The question naturally arises, Do we find this to be true? We have no accurate statistics upon the subject, and can not arrive at exact figures with reference to the denomination as a whole; but it is a subject worthy of our most serious attention. Perhaps most would be gained by making a personal application. Let every Seventh-day Adventist ask himself: "Am I enjoying better health than my unbelieving neighbors? Do I have a larger amount of physical and mental vigor? Is my breath purer, my skin fairer, my whole body with all its organs in better working order?" These are perfectly proper questions for every believer in "present truth" to ask himself. If he must in candor reply in the negative, either of two things are true: Health reform is a failure, or he is not living up to its principles. We leave it with the individual to discover in his own case where the

trouble lies. Nevertheless, we have no hesitancy in saying that careful investigation would show that the principles, which are God given, are not at fault in the least; but the persons who profess to believe them come very far short of living them out, and some neglect entirely this important part of the special message for this time.

What is true of the individual is true of the churches. Wherever there is a body of people calling themselves Seventh-day Adventists, we ought to find a center of vigorous health and energy. The young men should be models of manly strength and endurance; the young women should be noted for their fine complexion, sparkling eyes, and general healthy appearance; the children should have brighter roses in their cheeks than the children of unbelievers. The adult members of the church should not only be well able to provide for themselves, but should have enough surplus energy to bestow on others. Wherever there is a sick person, or a poor widow, or a family that has met with misfortune, — in all such places one should find some member of the church ministering to the wants of the Saviour, in the person of one of his children.

As a denomination, we have received great light in regard to the subject of healthful living; it is God's purpose that we should show his character to the world, — demonstrate in a practical manner the benefits to be gained by a life in harmony with nature's laws. But the light at first joyfully received has been little by little set aside, and the sacred requirements of God's physical laws have been lightly regarded. In the last few years there has been some revival of interest in the subject; but even to-day great ignorance prevails among us concerning any but the most rudimentary principles of health reform. The practical neglect of hygienic rules is nearly universal.

This being so, it is not strange that an examination of the obituary notices, appearing in the *Review* and the other papers shows a large yearly sacrifice to ignorance and carelessness respecting these vital matters. Probably one half of all the deaths occurring among us are the result of causes which grow out of inattention to the laws of health, and which are readily preventable. Here is a sad waste of human lives that could have been of great use to the work. None of our workers can be spared: the harvest is so great, the laborers are so few.

Would it not be profitable to devote some of the means and efforts so earnestly used in winning proselytes to the faith, to the improvement and keeping

alive of those who are already in the fold? Are not five hundred believers kept alive by proper education worth as much to the cause as the same number of new believers? We earnestly urge these considerations as worthy of serious thought. It is appalling to consider the loss that the work has sustained through neglect in these things. When we consider how long a time the elevating, regenerating, life-saving principles of health reform have been among us, is it not a shame and a disgrace that we are not physically, mentally, and morally a stronger people than we are?

It is not unsafe to say that if these principles were properly appreciated and practically adopted, sickness and death would be vastly less frequent among us; and by our freedom from a large share of the sufferings of our fellow men we should be able to demonstrate to the world the value of the health-reform principles which have been so long advocated among us. Is it not high time that there was a more general awakening to this eminently practical subject? Shall we not have, through the agency of our Schools of Health, workers' institutes, and health publications, a revival of the old enthusiasm, and a carrying forward of an educational work among the people which will result in the establishment of a broader platform, and the raising of a higher standard upon this subject among our people everywhere?

J. H. K.

SELF-FORGETFULNESS A BENEFIT TO THE SICK.

J. H. KELLOGG, M. D.¹

THE patient who wishes to make a quick recovery himself and aid others in doing the same, should strictly avoid rehearsing his symptoms, or letting his mind dwell upon them. The effect is always disastrous. I shall never forget how a garrulous old man who was here some years ago, inoculated a dozen or more of the patients with his symptoms in about two weeks' time, by talking over those symptoms. He made his stomach one of the most interesting objects of pity in this establishment. People were talking about this man's stomach more than anything else, and he was rather proud to know that he had the most remarkable stomach in the house. Naturally, others grafted these symptoms upon themselves, so that their stomachs would be interesting. Now I don't imagine that any of you want to do any such thing; but it is

¹ Extract from a lecture in the Sanitarium parlor.

very easy for sick people to drift imperceptibly into a habit of introspection, which is in the highest degree injurious.

I had a letter from a lady this morning, in which she said she had a terrible stomach. She said, "Doctor, I thought when I got your book on 'The Stomach,' it would certainly cure me; but though I sit nearly all day with it in my hand, and study it continually, it does not do me any good." Of course it does not do this lady any good (and I would not wonder if it did her harm), because I suppose by this time she has become intimately acquainted with every variety of stomach disorder described in the book, and has come to think that she is afflicted with them all.

On one occasion, quite a number of years ago, I was lecturing on dyspepsia, and made the statement that there were about seven forms of this disease, when an old gentleman over in the corner interrupted me, saying that if I was acquainted with only seven forms of dyspepsia, I did n't know anything about the subject yet, for he had over a hundred. It is possible for a person to get any number of forms of dyspepsia if he keeps thinking about the different symptoms that manifest themselves in his system.

So don't think about disease and death. Confine your attention to the question: "What must I do in order to relate myself properly to *life*?" Eat what your diet prescription calls for, asking no questions for your stomach's sake; and after you have swallowed the food, don't think anything more about it. Let nature take care of it. You will be surprised to see how much good you will get out of this act of self-forgetfulness. It will be a great relief, no doubt, to your neighbors.

We are entirely too self-conscious: we look *in* when we ought to look *out* and *up*. Some make themselves sick by a purely mental process. Dr. John Hunter tried this experiment. He thought about the gout until he actually set up an attack in his great toe. I recall the case of a girl who got to thinking about consumption, and who kept it up until she began to get hollow-chested; and if some one had n't talked her out of it, she would probably have contracted the disease.

The mind powerfully affects the body for either good or ill. Bright, cheery thoughts, a hopeful frame of mind, a firm determination to get well,—if you have these, you are on the road to a good recovery. "A merry heart doeth good like a medicine, but a broken spirit drieth the bones."

THE PROPER NUMBER OF MEALS.

How many meals should be taken by a person in health? The answer to this question depends somewhat upon the habits of the individual, his occupation, number of hours of labor, etc. There is good reason to believe that for a large share of those who now take three to five meals a day, two would be much better. According to Hippocrates, the ancient Greeks ate but two meals a day. This was the prevailing custom in olden times. Indeed, the modern frequency of meals is the outgrowth of a gradual losing sight of the true function of food and eating, and making the gratification of the palate instead of the nourishment of the body the chief object. It is distinctly a modern custom.

That the system can be well nourished upon two meals a day is beyond controversy, seeing that not only did our vigorous forefathers require but two meals a day, but hundreds of persons in modern times have adopted the same custom without injury, and with most decided benefit. Students, teachers, clergymen, lawyers, and other literary and professional men will be especially benefited by this plan. We have employed it for about thirty years, and with great benefit. The special advantages gained by it are: (1) The stomach is allowed a proper interval for rest; (2) sleep is much more recuperative when the stomach is allowed to rest with the rest of the body; (3) digestion can not well be performed during sleep.

If six hours are allotted to each meal, and the proper length of time is allowed to elapse before going to sleep after the last meal, it will be found impossible to make any arrangement for the necessary eight hours' sleep at night. Not more than two meals can be taken when a person complies with all the laws of health.

If any require more than two meals, it is those who are engaged for twelve or more hours daily in severe physical labor. Such persons are better prepared to digest a third meal than those whose occupation is mental or sedentary, and they may at least take it with less detriment, though we are still doubtful whether a third meal is needed even for such.

J. H. K.

"MEN'S lives should be like day—more beautiful in the evening; or like summer—rich with golden sheaves, where good deeds have ripened the fields."

WALKING BY FAITH.

E. J. WAGGONER, M. D.

A WONDERFUL story is related in the third chapter of Acts. Peter and John were going into the temple at the time of morning worship, and as they approached the gate Beautiful, they were accosted by a poor cripple, who asked alms. This man was a familiar figure to the worshipers in the temple, for his friends brought him every day and laid him where his pitiful condition would be sure to arouse the compassion of some of the multitudes who thronged the temple courts. He was more than forty years old, yet his feet and legs were as weak as on the day he was born, and he had never had the use of them.

As he appealed to the apostles, Peter fixed his eyes on him, and he in turn gave his attention wholly to them, expecting that they would give him a trifle. Then Peter said, "Silver and gold have I none;" and before this announcement could have time to dash the man's eager expectation, he added, "but such as I have give I thee;" and then followed the command, "In the name of Jesus Christ of Nazareth, rise up and walk."

These words were spoken with authority, and they carried power with them. They were accompanied by a hand-clasp from Peter, who helped the beggar to his feet; "and immediately his feet and ankle-bones received strength. And he leaping up stood, and walked, and entered with them into the temple, walking, and leaping, and praising God."

When a man has been ill and has recovered, people commonly make no difficulty in attributing his recovery to the medicine he took, if he took any. Now in this case the man had nothing but the name of Jesus Christ; therefore, it is the most reasonable thing in the world to attribute his cure to that. And that is the exact fact in the case. When the people flocked around and gazed with open-mouthed astonishment, Peter referred them to "the Holy One and the Just," "the Prince of life, whom God hath raised from the dead," and said:—

"His name through faith in his name hath made this man strong; . . . yea, the faith which is by him hath given him this perfect soundness in the presence of you all."

Not only was the man healed by the name of Jesus, which means the personal, real presence of the Saviour, but the same power made him able to walk in after time; for the next day, when the apostles were summoned before the court to answer for their action, and

the man who had been healed stood with them, Peter said:—

"Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole." Acts 4:10. More literal and more striking is the rendering of the Revised Version: "*In the name of Jesus Christ of Nazareth, . . . even in him [or in this name] doth this man stand here before you whole.*"

Now there was nothing to distinguish that man, as he stood there, from other men. There was nothing peculiar in his gait. He walked just as other men walked. Therefore we must conclude that all men walk by virtue of the power of the name of Jesus Christ of Nazareth. And this indeed is just what we are told by the Apostle Paul, who says of the Lord, "*In him we live, and move.*" Acts 17:28.

When that poor beggar lay at the gate of the temple, he was, as far as his feet and legs were concerned, in the condition of a babe. The new-born infant has no strength in its feet and ankle-bones; nevertheless, the child is a perfectly formed and complete human being. As soon as the child draws its first breath, it is said that "a man is born into the world." The strength of the new-born baby is the measure of the strength of man. Strength is not inherent in man; that is, it is not in him by birth. It must be given to him, and must come from outside of his own being. That, therefore, which was done for the lame man at the gate Beautiful, was exactly the same thing that is done for every person. The only difference is in the matter of time; in his case it was deferred longer and came all at once instead of gradually; but the work was exactly the same as in the case of man in general.

One grand truth, then, that we are to learn from this case, and to remember, is that all men who walk at all are made to walk by precisely the same means as was the lame man who was healed through the instrumentality of Peter.

THE POWER THAT HEALS, ALSO SAVES.

The next very important thing that we are to learn is this: The power that made that man walk, and that enables us to walk, is the power that saves men from their sins! Let us see how plainly this is stated in the Scriptures.

In the first place, we recall the fact that the man was made to walk by the name of Jesus. Now before Jesus was born into the world, the angel of God said

to Joseph : "Thou shalt call his name Jesus ; for he shall save his people from their sins." Matt. 1 : 21. Read also what is said in the account of the healing of the lame man. To the rulers in council Peter said : "If we this day be examined of the good deed done to the impotent man, by what means he is made whole; be it known unto you all, and to all the people of Israel, that in the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole. . . . Neither is there salvation in any other ; for neither is there any other name under heaven, given among men, whereby we must be saved." Acts 4 : 9-12. Here it is plainly stated that the name by which the man was made to walk is the only name, and the only means, of salvation.

Another thing which does not appear in our version, but which does in many other translations than the English, is that exactly the same term is applied to the healing of disease and to the saving from sin. Thus, literally, "If we this day be examined of the good deed done to the impotent man, by what means he is *saved* ; be it known unto you all," etc. Then, after stating that it was by the name of Jesus, Peter added, "Neither is there salvation in any other," etc. It will be seen that here we have comparison, not contrast. Peter did not say that the man was made to walk by the same means by which something else far different is accomplished, but that the man had been saved by the same name, and by the only name, by which salvation comes to all men under heaven.

MADE WHOLE BY FAITH.

A few other instances might be noted. The woman with the issue of blood (Matt. 9 : 20-22 ; Mark 5 ; Luke 8) said, "If I may but touch his garment I shall be *made whole*," literally "*saved*." The ruler came to Jesus, saying, "My little daughter lieth at the point of death ; I pray thee, come and lay thy hands on her, that she may be *saved*." Mark 5 : 23. So whithersoever Jesus went, the sick flocked to him, "and besought him that they might touch if it were but the border of his garment ; and as many as touched him were *made whole*," — "*saved*." Other instances might be cited, but these are sufficient. We see that what Jesus said to the woman with the issue of blood (Matt. 9 : 22), "Thy faith hath made thee whole," literally, "Thy faith hath saved thee," was exactly what he said to the woman who anointed his head, and whose sins he forgave. Luke 7 : 50.

What have we now learned from this story of the healing of the lame man ? — (1) That all men who walk, do so by the same means by which that poor man walked ; and (2) that the power by which he walked was the power by which men are saved from sin ; yea, more, that what was done for him was precisely what is done for men in saving them from sin — in saving them from the committing of sin, from sinning.

What do we read in Rom. 5 : 6 ? — "When we were yet *without strength*, in due time Christ died for the ungodly;" that is, Christ comes to us when we are impotent, unable to do the thing that we would gladly do, and strengthens us "with might by his Spirit."

THE SINNER ONE WITH THE SICK MAN.

Note the likeness between us and the lame man. He was "impotent." Acts 4 : 9. We are likewise "without strength." He was more than forty years old, and while his body had increased in size and weight, his legs had no more strength than when he was born, so that with each passing year there was less likelihood of his ever walking. So the older we grow in sin, the heavier does the weight of it become, so that each year our strength is proportionately less ; with increasing age we are less able to resist the evil habits that hold us. But his case is recorded that we might not despair, but "be strong in the Lord, and in the power of his might;" for "the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary ; there is no searching of his understanding. He giveth power to the faint, and to them that have no might he increaseth strength. Even the youths shall faint and be weary, and the young men shall utterly fall : but they that wait on the Lord shall renew their strength ; they shall mount up on wings as eagles ; they shall run, and not be weary ; they shall walk, and not faint." Isa. 40 : 28-31.

The man was made whole by faith in the name of Jesus. "And ye are complete in him which is the head of all principality and power." Col. 2 : 10. He stood and walked in the name of Jesus. "As ye have therefore received the Lord Jesus, so walk ye in him." Col. 2 : 6.

"O Lord, I know that the way of man is not in himself ; it is not in man that walketh to direct his steps." Jer. 10 : 23. "A man's goings are established of the Lord." Ps. 37 : 23, R. V.

These scriptures are literally true. Man can not of himself walk a step. "Power belongeth unto God."

Ps. 62 : 11. "In him we . . . move." Accept this fact, and let it be an ever-present, conscious reality to you, and your acts will be righteous instead of sinful; for we have the assurance, "In all thy ways acknowledge him, and he shall direct thy paths." Prov. 3 : 6.

All men walk by the power of the Lord; but all do not acknowledge him in their walking; therefore they fall into sin. But whoever acknowledges the fact continually, always remembering and confessing that he has absolutely no strength in himself,—that he is not able to make a single motion except by God's power,—will necessarily live a righteous life; for God will be allowed to direct every movement according to his own will; and "as for God, his way is perfect." Ps. 18 : 30.

WHAT IS MAN?

G. C. TENNEY.

MAN, according to the Scriptures, is possessed of a threefold nature,—the spirit, the soul, and the body. And these comprise the entire man. "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. So that while it is true in a certain sense that man *is* a soul, in a more specific and correct sense it is true that man *has* a soul and a spirit as well as a body. None of these elements alone comprises the man, but it is the combination of all of them of which a man consists.

The question will at once arise, How do you define each of these constituent qualities of human nature? It must be replied that no possible definition that can be given to the terms "spirit" and "soul" will answer for an invariable object of their Biblical uses. In the Bible, "soul" and "spirit" are used somewhat indiscriminately and interchangeably. That which in one place is called soul is in another place indicated by spirit, and vice versa. But at the same time it is not difficult to perceive what is meant by these terms. Man, like all other animals, consists primarily of a material, physical organism, and this is actuated by a subtle, vital principle which we call life, or spirit. Life emanates from God only, and is always his own. He endows all his creatures with his own life. But man is more than an animal: he is made in the image of God, not only in outward form, but also in the endowment of his mind. His higher intellectual powers, his moral and spiritual faculties,

constitute man the noblest of God's creatures. We may call these latter qualities the soul, and we shall find abundant scriptural precedent for so doing.

But it is not the object of this article to discuss technical terms; it is rather to analyze human nature, and to show the relation and interdependence of the constituent elements. God desires the sanctification of the whole being. For this the apostle prayed, and he especially requests that this holiness be preserved unto the coming of Christ. This event is now drawing near, and in harmony with this prayer the Spirit of God is leading his people along the path indicated by the prayer.

Since the early days of the professed Christian church, the idea has extensively prevailed that man's spiritual nature could be developed and exalted only by the degradation of the physical. Asceticism in all forms and in every degree of austerity, from the most extreme and humiliating punishments to the lighter forms of penance, has been practised from remote times. By this relic of heathenism, men seek to propitiate God, and by degrading and humiliating their bodily senses, to obtund them so that the spiritual will gain an easy ascendancy over the sensual. But such is not the religion of the body as taught in the Bible. There we learn that the elevation and sanctification of our moral and spiritual natures must be attended by a similar work in our physical being. We must glorify God in our bodies as well as in our spirits. The body is the dwelling-place of God by his Spirit, and its members are the mediums through which the divine presence is to manifest itself to the world. The sanctification and purifying of the body, the development and perfecting of the physical powers, then, are but paving the way for the indwelling of God and the manifestation of the divine power in us, both in our own salvation, and in making us instrumental in saving others. The moral and spiritual qualities with which God has especially endowed us, make us capable of receiving and entertaining the divine presence, while our physical faculties furnish the medium through which the Holy Spirit would manifest its power and grace to others. In order to be filled with the Spirit, we must be emptied of all that is offensive to the Spirit. Let the house be swept and garnished; then will the Heavenly Presence fill the temple.

NEVER turn a blessing around to see whether it has a dark side to it.

GOD'S WILLINGNESS TO FORGIVE.¹

DAVID PAULSON, M. D.

WHEN Abraham Lincoln issued the proclamation of emancipation, a great majority believed in it, but history tells us that some thought it was too good to be possible, and would not believe it. The proclamation did them no good. So there are to-day thousands of people right around us, many of them professing Christians, who are continually praying God to forgive their sins, and yet have not the faith to believe they have been forgiven. So they are constantly living in condemnation, enjoying neither Christ nor the world. In 2 Cor. 6:1 you will find the words: "We then, as workers together with him, beseech you also that ye receive not the grace of God in vain." That is just what these people are doing: they are receiving the grace of God in vain, because they do not take all that God has for them in it.

God has given us a message of comfort; we are to go to the slums and say to the outcasts, the drunkards, the slaves of every vice, "God has nothing against you; he is even now stooping down and holding out his hand of infinite love to lift you up and make you to sit in high places with Jesus Christ. All you have to do is to believe it, and let God himself work a complete reformation in your life and character." The trouble is that people do not understand God. They forget that he is love, and that he has the welfare of all his children at heart. They forget that they have only to acquaint themselves with God, and be at peace, for "to know him is life eternal."

It is only recently that I have learned some of these things for myself. I well remember one of my first experiences in mission work in New York City. A man came to me to be shown the way to God. I gave him text after text. I demonstrated the plan of salvation, as I thought, in a very conclusive way. I had everything well arranged under appropriate heads; there was a first, a secondly, a thirdly, a fourthly, and so on. When I got through, the man asked, "Isn't there a shorter way?" I was obliged to answer that I knew of none. "Well," he said, "then I can't be saved: this is too much for me." When I went back to my room that night, I asked the Lord to show me the shorter way if there was one, and I am glad to say that he did so. All there is for the sinner to do is to come; God will do the

rest. The promise is, "Come unto me, all ye that labor and are heavy laden, and I will give you rest," and "him that cometh to me, I will in no wise cast out."

There is a comforting thought in the second verse of the first chapter of Genesis. It says that the earth was without form and void, and then that the Spirit of God hovered over it. So it is with the sinner. His mind is without form and void. But let the Holy Spirit come in, and do its work of recreation, and God is able to pronounce that which was once darkness, without form and void, very good. Turn to Col. 1:19, 20: "For it pleased the Father that in him should all fulness dwell; and, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven." Here we have the same thought. The Bible is full of similar statements, and yet but little attention is paid to them. Even ministers are going about telling the people that if they will do this or that, then God will be reconciled to them. The fact is that God is reconciled already, and is trying to get us to be reconciled.

"Well, but," some one will say, "the Bible says that God is angry with the wicked every day." He is not in reality, but their sins place them in a condition where he can not do for them what he can do for the righteous. When I place my hand on a hot stove, it hurts me; and yet God's love is shown in that. The pain tells me to keep away. When the children of Israel wandered away from God, he permitted them to go into captivity that they might seek the Lord. The lessons of adversity are hard, but they often bear the peaceable fruits of righteousness. Consider the mother's love.

The wandering, wayward son returns home on a dark, stormy night, and comes to the door for admittance. Does she tell him he can not come in unless he will promise to do better?—O, no! You would call that cruelty; and yet you think that God is capable of doing that same thing. Sometimes it is hard for the children to realize that the mother is reconciled. I had a young man under my care some time ago, who had been very wayward. His mother kept writing him all the time, and trying to assure him that she had forgiven him freely and fully, but he would not believe it. She tried to explain her motives in dealing with him, but he persisted in believing that she was angry. So also the Jewish nation misunderstood Christ. They rejected his love, and crucified

¹ Abstract of a talk before the students of the Summer School.

him. "He came unto his own, and his own received him not." As he stood gazing upon Jerusalem from Mount Olivet, his breast heaved with strong emotion, his voice choked, and tears sprang to his eyes while he spoke these words: "How often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!"

A PLEA FOR VEGETARIANISM.

ANDERSON WATSON, M. A., M. D.

UPON reading several articles in your estimable publication, I have been impressed with the arguments in favor of vegetarianism, but were we to accept without question such statements as "vegetarianism is good," or "vegetarianism is the mode of perfect living," it would not meet the requirements, neither would it convince the skeptical mind. There ought to be, nay, must be, an appeal to the humanitarian side of humanity. By that I mean that men should be taught, and thereby ultimately convinced by reasonable arguments, that the eating of flesh is contrary to the preconceived notion of the First Cause. For example, in the book of Genesis you will find in the original Hebrew text, which document is recognized by the orthodox in all churches of to-day, a little word which means "breath," or "life." It has never had, nor can it ever have, any other construction placed upon it than the above. As viewed in its connections with the rest of the text that "breath" refers to "spirit," that indefinable something which is the essence of life, or life itself,—that peculiar something that animates you and me. All created animate being is unchangeable, being the same yesterday and to-day and forever. It can never die. That breath can never be cut off: it is life as we know it in the whole of the animal kingdom. It is one and the same thing in all animals. It is the *vis-a-terga* which gives meekness to the eye of the ox and gentleness to the eye of the lamb. It is the motive power in the chicken, the ox, the horse, yea, in man himself, who is the highest of created beings. Believing that life is the same in each and all of the above, it must therefore be wrong willingly to deprive either of these of his "life," or "breath;" and why?—Because we gave it not: we have no right to claim jurisdiction over that which we can not restore. We may kill any of the above, but we can only disturb the physical portion of their economy; for we never reach the life, or breath. As electricity is not des-

troyed when it has been called into being by man's contrivances and served his behests, but returns whence it came, to be called forth again as occasion may require, so the breath of life, when disturbed by man's intervention, returns to the Power that gave it; thus and thus alone can the law of equilibrium be sustained. Believing, then, that life should never be disturbed by us, why should we become aggressors,—enemies of nature,—and by transgressing the command, "Thou shalt not kill," lay ourselves liable to disease and death by seeking to cover up our crime by eating the flesh of our victims? No wonder that our race is becoming weaker for having broken the commandment, and for having partaken of the flesh whereby we lay ourselves liable to contract tuberculosis from the ox, trichinosis from the hog, and other diseases too numerous to mention. Surely this is an argument in favor of not eating flesh. Men infected by diseases from the above sources are but the victims of their own sinfulness: the eating of flesh was their "apple," and having eaten it, they, like Adam, must pass out, and tread death's valley as a punishment for a law broken, a commandment unheeded.

PHYSIOLOGY THE BASIS OF ALL EDUCATION.

CHAS. E. STEWART, M. D.

(Concluded.)

THERE are cases in which people have no sensation in their hands,—can feel no pain; others can not move the parts. This is due in the first case to paralysis of the sensory nerves, and in the second to paralysis of the motor nerves.

These countless cells of which the body is composed are living cells, and as such, require food to nourish them. This food is supplied by means of the blood. The blood is made up of a large number of microscopic cells called corpuscles (Fig. 1), and a fluid in which the corpuscles float. By means of these corpuscles and the fluid, food material is distributed to every cell of the body, and the waste products are removed and carried out of the system.

There are two kinds of corpuscles,—the red and the white. It is the duty of the red cells to take up the oxygen from the air and carry it to the different tissues, where it is exchanged for carbonic acid gas, which is a waste product of cell activity, and must be removed from the body. The presence of oxygen in the red blood-cells gives it a bright red color, while the presence of carbonic acid gas gives it a dark red

color. This is what causes the dark color of the blood in the veins, and the bright red in the arteries. The veins carry the impure blood to the lungs to be purified; here it gives off the poisonous gas, and takes on a new supply of oxygen, which is to be carried through the arteries to all parts of the body. The function of the white blood-cells is to destroy

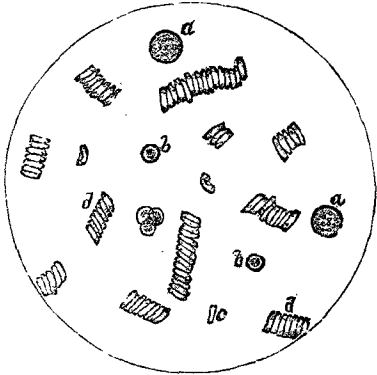


FIG. 1. BLOOD-CORPUSCLES.

poisonous material which may find its way into the blood. They also help to repair injury to the tissues; they act as faithful sentinels, ever ready in case of an emergency. The fluid portion of the blood holds in solution the food material which the body requires for its nourishment.

From this it will be seen that the cells are nourished by the food material which is taken up from the blood. In order that these cells shall perform their functions in the best possible manner, they must receive the best kind of food and air. Poor food, or even good food improperly digested, will not supply these cells with proper nourishment.

God in the beginning created us so that all the cells of our bodies acted in perfect harmony, and if they do not continue to do so, it is because we have disturbed this harmony, and disease has resulted. Health is the most precious treasure that man can possess, but the fact is seldom realized until he falls a prey to disease. Then he is willing to give up all his earthly possessions that his health may be restored.

There are many ways in which the harmonious action of the different parts of the body may be disturbed. One way, we have learned, is by using improper food. This is a habit which is largely due to education; we eat certain articles of diet without considering whether they are best for us or not, because we have learned to like them. Our bodies, in all probability, at first rebelled strongly against them,

but we ignored this warning until by a process of education we became used to the obnoxious article. Many will recall the decided efforts that nature put forth to rid the body of mustard or pepper the first time it was introduced into the mouth. The sensory nerves were so stimulated as to cause considerable pain, and the tears began to flow.

Highly seasoned foods are objectionable, as they create abnormal appetites; one who does not partake of this class of foods is not likely to have an appetite for alcoholic beverages. They also irritate the mucous membrane of the digestive tract, and nature endeavors to protect the system by secreting a large amount of mucus, and this, if kept up, produces a catarrhal condition of the bowels. This is a very aggravating disease, and one frequently found in persons who have indulged in highly seasoned foods and condiments.

The use of tea and coffee is also a pernicious practice. These beverages contain substances that act as poisons on the nervous system. Their action is slow but sure, and in time it is difficult to discontinue their use. This fact alone is sufficient proof that they are harmful substances. They also produce digestive disorders and irritability, and sometimes their use is continued so long that the person becomes a tea and coffee drunkard.

Shell-fish and meats should also be classed among the substances unfit to be used as food. Shell-fish, particularly oysters, live on slime and ooze which accumulate about the stalks and roots of marine plants. The finest and fattest oysters may be found at the outlet of sewers; here, where they can get filth of the filthiest kind, they thrive best. Unfortunately for the one who still clings to this morsel, he frequently contracts disease, such as typhoid fever or some acute intestinal disorder. This is not to be wondered at when we look into the surroundings in which the oyster lives. We know that germs thrive in filth, and it would indeed be strange if the oyster did not act as a vehicle for conveying these disease-producing germs. Figs. 2 and 3 show some of the disease-producing germs that are to be found in oysters.

Meat is objectionable from the fact that a large percentage of cattle at the present time are suffering from tuberculosis. This fact alone should be sufficient reason for discarding meat as an article of food. However, there are other objections: the meat contains many of the poisonous substances that are produced by cell activity. These products, which are naturally thrown out of the body through the excre-

tions of the kidneys, skin, and lungs, are to be found to a greater or less degree in the meat after the death of the animal. Beef tea and meat broths consist largely of these poisonous products.

The thorough mastication of food is an important consideration ; unless this is accomplished, the saliva



FIG. 2. CHOLERA GERMS.

can not become thoroughly mixed with the food, consequently the starchy portion will pass into the stomach unchanged. The food will also be improperly broken up when these changes are not made, and remaining in the stomach a long period of time, is very likely to ferment. This fermentation is brought about by the influence of germs, and as a result, poisonous substances are formed, which, when absorbed, produce digestive disorders; as, headache, nausea, vomiting, pains of various sorts, coated tongue, foul breath, and many other symptoms often attributed to other causes.

When the stomach is in a normal condition, and is not abused by improperly cooked and improperly masticated foods, it is capable of destroying all disease-producing germs, and it is only when it is not performing its normal functions that these germs, which are everywhere present, find a favorable opportunity for development.

Eating between meals is a pernicious practise, because the cells which furnish the digestive fluids need time to rest and build up material from which to manufacture their respective fluids. As soon as food enters the mouth, the salivary glands begin to pour forth the saliva that is to act upon the starch, and convert it into a product easy of absorption. If these cells are constantly stimulated in this way, the digestive properties of the saliva are soon diminished, and the starch passes on to the stomach unchanged. Here the same thing is noticed; the overworked gastric cells can not produce a fluid that is capable of

carrying on the digestive process in a normal manner, and as a result the germs thrive, and produce their poisonous products, which are taken up by the blood and distributed to all parts of the body.

If with the aid of the microscope we study the cells that furnish this secretion, we shall find that in the healthy, resting cell, that is, the cell that is not being stimulated by the presence of food, the individual cells have a dark appearance, due to large numbers of granules. Fig. 4 (a). If we watch the cell while under stimulation, we shall see these granules disappear and the cells remain clear, as in Fig. 4 (c). It is from these granules that the cells build up the digestive fluids, and, as mentioned before, if they are too frequently stimulated, the secretion produced will not have the proper qualities to perform its normal function.

The cells of the nervous system, as well as the other cells, require building up, and in order that this may be brought about, we need sleep. During sleep the granules accumulate in the nerve cells, and during the waking hours these granules are used up.

When poisonous materials are taken into the system, they are absorbed into the blood, and in this way the delicate cells are compelled to come in contact with the poison; consequently, more or less of it is taken up by them. This being the case, they can not properly perform their functions.

The use of tobacco is another evil that is largely



FIG. 3. TYPHOID FEVER GERMS.

indulged in, and one that is the cause of a great deal of disease and suffering. This habit, like the use of pepper, mustard, etc., is established by a process of education. Let the tobacco user recall his first experience with tobacco: he will probably have very little difficulty in doing so; for this occasion is indelibly fixed in his mind. As he is likely to express it,

he was "deathly sick." Nature was doing her best to get rid of the poison that had been introduced, and had she not come to his assistance, in all probability he would have died.

God's voice speaks to us through nature in accents certain and unmistakable concerning our bodies. If we eat improper articles of food, lose our sleep, smoke, or abuse our bodies in any of the many ways that we may, we soon realize that the harmonious working of the different parts of the body no longer exists. The warnings are for a purpose, and God expects us to obey them.

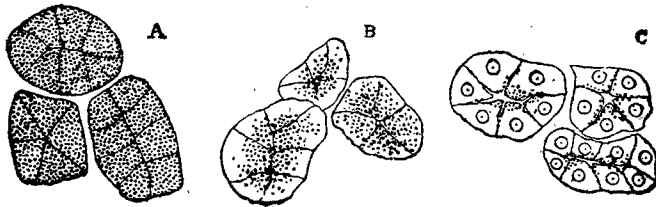


FIG. 4. CELLS OF THE SALIVARY GLAND.

A. After rest. B. After a short period of activity. C. After a prolonged period of activity.

Disease is nothing more than disharmony, or discord, and this discord is the action of a principle which God has placed within every one of us to fight against that which is an intruder, or, in other words, it is God working to maintain harmony in our bodies while something else is trying to create discord.

We all prize health; how good it would be, then, if we lived so that it would not be necessary for us to be continually warned that we are pursuing a wrong course of life.

REDEEMED MORALLY AND PHYSICALLY.

M. E. OLSEN.

THE fact that wrong habits of eating lie at the root of the drink evil has been repeatedly affirmed by the GOSPEL OF HEALTH; and our older contemporary, *Good Health*, has been preaching this doctrine for upwards of thirty years. We are glad to note that this important truth is coming to be more generally recognized.

A correspondent of *Food, Home, and Garden* (Chicago), who traveled on the continent this summer, gives the following incident in a late number of that magazine:—

"In Frankfort-on-the-Main, a German vegetarian said to me in his excellent German, and he was a well-educated man: 'While I am convinced that the vegetarian diet is conducive to health generally, I know that in my case it *redeemed me morally and*

physically. I was addicted to the habit of drink to such an extent that I was frequently taken out of the gutter. I felt the disgrace keenly, and tried everything in my power to reform, but the harder I tried, the more I drank, and I finally considered myself beyond human aid. Fortunately, I was induced to try vegetarianism; not that I had such confidence in it, but as a last resort I made the effort, and found that soon my unnatural appetite for beverages decreased perceptibly. To my unspeakable delight I found myself able, in time, to conquer the passion entirely, and for several years have not touched a drop of the vile stuff. But I find the only absolute cure is total abstinence, and I surely may claim to speak from experience.'"

Such cases are of frequent occurrence. There are men converted in our missions in Chicago, who would not dare to return, for one day, to their old diet of meat and highly seasoned foods. They know too well that it would inevitably kindle anew the desire for the fiery rum which once dragged them down to the level of brutes, and made them a home in the gutter. Some have been known to go all day without food rather than eat at an ordinary restaurant. At night they will come hungry and tired to the Workingmen's Home for a bowl of hot bean soup, undefiled by the flesh of animals, and free from irritating substances of any kind.

THE EFFECT OF EXERCISE.

Dr. I. R. HAYES, Washington, D. C., says: "In taking exercise of any kind to strengthen the muscles of the arms, shoulders, and chest, commence moderately at first, with only the lightest of weights, in the open air, or if in a room, with the doors and windows open. . . . One cannot make himself a Samson in a day, a week, or a month. By all means cease the exercise before you become tired.

"At first only exercise for fifteen minutes, then follow with the bath or rubbing with wet towels. You are then ready for your breakfast and daily occupation. If you have any suspicion of heart trouble, the same exercise will strengthen the great heart muscle, as well as the muscles of the body. Physical exercise controls the nervous system and even the temperament of a person.

"According to the regularity of the nervous system, so are the moods. If both are kept in a normal condition, we are happy."

TESTIMONY FROM THE SCRIPTURES
REGARDING A MEAT DIET.

G. H. HEALD, M. D.

THE Creator was not naming man's bill of fare when he gave him "dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth" (Gen. 1: 28); for in the next verse he says, "Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat," or food.

The Lord did not give a flesh diet even to animals. The thirtieth verse records that "to every beast of the earth, and to every fowl of the air, and to everything that creepeth upon the earth, wherein there is life," was given "every green herb for meat."

In the next verse we are told that "God saw everything that he had made, and, behold, it was *very good*;" so the original bill of fare must have been sufficient for the needs of all God's creatures. No one's stomach had as yet done service as a cemetery. Dining-tables (if there were any) had not yet become biers for the corpses of man's fellow creatures.

Had man continued in his state of innocence, the flesh of his fellow creatures would never have formed a part of his diet. Animals differ from plants in one important particular; namely, they are constantly forming poisonous waste material, which must be carried off through the lungs, the skin, and especially through the kidneys. Should all these avenues of excretion be closed, the animal would be fatally poisoned in a short time. This formation of poisonous waste material does not cease at death, but goes on all the more rapidly, with no means of carrying off the poisons. The consumption, therefore, of the flesh of even a healthy animal increases the amount of poisonous material in the blood of the consumer, and throws much extra work on his excretory organs. But God did not see his creatures consuming one another when he pronounced everything "very good." Neither is the sight pleasing to him to-day, for God's love for his creatures has not diminished.

After the flood, the Lord included flesh in man's bill of fare. "Everything that liveth shall be meat for you; even as the green herb, have I given you all things." Immediately after this permission to eat meat, the length of man's life began to diminish rapidly. The ages of the patriarchs from Adam to Noah were:—

Adam.....	930 years
Seth.....	912 "
Enos.....	905 "
Canaan.....	910 "
Jared.....	962 "
Enoch (translated).....	365 "
Methuselah.....	969 "
Mahalaleel.....	895 "

Average, not including Enoch, 926 years.

The recorded ages from Shem to Abraham are:

Arphaxad.....	438 years
Selah.....	433 "
Eber.....	464 "
Peleg.....	239 "
Reu.....	239 "
Serug.....	230 "
Nahor.....	148 "
Abraham.....	175 "

Average age of these eight patriarchs, who were undoubtedly flesh eaters, 296 years.

We have, then, leaving out Enoch, who was translated without seeing death, eight strictly vegetarian patriarchs who lived before the flood, and their average age was..... 926 years.

Noah, who was a vegetarian for 600 years, lived..... 777 years.

Shem, who lived without meat for the first 100 years of his life, the growing period, lived..... 600 years.

Eight patriarchs, flesh eaters, averaged.... 296 years.

Ever since then the average duration of life has been diminishing, until now the "threescore and ten" is attained by only a few.

It can not be maintained that meat eating is the only factor in shortening men's lives, nor that a vegetarian diet will restore the old average of more than nine hundred years; but the evidence is strong that the use of flesh had much to do with the reduction of man's longevity.

It may be questioned why the Lord should permit man to use a diet that would shorten his life. It is not my purpose to inquire into the Lord's reason for so doing, but I will give an instance in which he did, beyond a doubt, give man a diet that was not conducive to length of life: In the eleventh chapter of Numbers it is recorded that the Lord had given the children of Israel manna for food. The people were not satisfied with the fare prepared for them. "The mixed multitude that was among them fell a lusting: and the children of Israel also wept again, and said, Who shall give us flesh to eat? We remember the

fish which we did eat in Egypt freely ; the cucumbers, and the melons, and the leeks, and the onions, and the garlick : but now our soul is dried away : there is nothing at all, besides this manna, before our eyes." The Lord directed Moses to say to the people, " Sanctify yourselves against to-morrow, and ye shall eat flesh : for ye have wept in the ears of the Lord, saying, Who shall give us flesh to eat? for it was well with us in Egypt ; therefore the Lord will give you flesh, and ye shall eat."

" And there went forth a wind from the Lord, and brought quails from the sea, and let them fall by the camp, . . . and the people . . . gathered the quails : . . . and while the flesh was yet between their teeth, ere it was chewed, the wrath of the Lord was kindled against the people, and the Lord smote the people with a great plague, and he called the name of that place Kibroth-hattaavah [margin, the graves of lust]; because there they buried the people that had lusted."

We see, then, that man's diet, when " God saw everything " that " it was very good," was vegetarian ; that simultaneously with the adoption of a meat diet, the period of men's lives was shortened to less than one third, and eventually to less than one tenth of the required period ; that when God delivered the children of Israel from Egypt, he gave them a simple diet, and those who became dissatisfied with this and lusted after a diet including meat, got what they lusted after, but were smitten down with the plague, as a consequence.

SOME strong arguments in favor of heredity as related to the social condition of mankind have recently been deduced by a physician who has studied the question of crime and degenerates from a medical standpoint. In the course of his observations he cites the following in support of his theory: The Jukes family, as studied by Dugdale, is an excellent illustration of the influence of heredity. From the head of the family, Max Jukes, a great drunkard, descended, in seventy-five years, 200 thieves and murderers, 280 invalids, attacked by blindness, idiocy, or consumption, 90 prostitutes, and 300 children who died prematurely. Out of 709 descendants, carefully studied, but few were honest. Of the men, not more than twenty were skilled workmen, and ten of these learned their trades in prison.—*Health*.

GOOD walkers are seldom sick, and the same may be said of persons who daily take a certain prescribed amount of exercise.

THE HOME.

A TALE WITH A MORAL.

THERE is an old Dutch legend of a "Magical Cure," which is not without its lesson for all who fail to control their appetites. Much abridged, it runs that a certain Mynheer Schillemebeck, a wealthy burgher in Amsterdam, spent his time in eating and drinking and smoking and sleeping. He used to spend the whole afternoon at the table, until it became a standing jest among the neighbors that the wisest man in all Amsterdam could not tell when Mynheer Schillemebeck's dinner ended and his supper began. As a consequence, he grew very portly, and after a while became as helpless as a sack of malt. He fancied that he had a new disease for every day in the year, and became such a patron of the doctors, and swallowed such immense quantities of all sorts of medicines, that he received the name of "the two-legged apothecary shop." Yet all the time he grew worse instead of better.

At last he heard of a very remarkable physician who lived a hundred miles away, so skilful that sick people became well immediately if he only looked at them. To this wonderful man Mynheer Schillemebeck wrote, and so well did he describe his case that the famous doctor descried a glutton who needed exercise and a frugal diet instead of drugs. The doctor replied to Mynheer, telling him that he had a horrible animal in his stomach — a dragon with seven mouths. It was deemed necessary that the physician should talk with the dragon face to face, and Mynheer must make the necessary journey. He was instructed that it would be dangerous to ride on horseback or in a carriage, but instead, he must come on "shoemakers' nags," in order not to make the dragon angry enough to destroy his vitals. A list of simple foods in small quantities was added, with the caution that anything in excess of these would feed the dragon, "who will grow larger, and your tailor will soon be obliged to yield his place to the undertaker."

Mynheer Schillemebeck wisely made up his mind to follow the advice of this famous physician, and the next morning started out on foot, though at snail's pace. The following day he felt better, and began to find enjoyment in the beauties of nature. He grew stronger and lighter of heart each day, and by the time he had reached his destination, his only lament was that he had not a single complaint to excuse his

calling upon the doctor. The doctor gravely assured him that the dragon was destroyed, but that there were eggs left which would develop into others unless due precautions were taken. So Mynbeer must return on foot, and when he reached home, he must employ a portion of each day in some useful enterprise, exercise regularly, and never eat anything more than would satisfy his hunger. By so doing he might destroy all the eggs, and live to be a very old man. He did as directed, and lived happy and content until he was nearly ninety, sending each year a present to the doctor whose remarkable prescription had restored him to health.

The regimen which wrought this magic cure is still potent, and, if faithfully followed, would deliver many another from invalidism, and preserve health for those who have not as yet forfeited the blessing.

FRETFUL CHILDREN.

M. E. OLSEN.

EXPERIENCE has demonstrated that the behavior of children is largely dependent upon their physical condition. The fretful child is a sick child, and should be so treated. Most often the difficulty is with the stomach: the child is fed on a stimulating diet, which irritates the nervous system, and produces a state of discontent for which the little one is not responsible.

Among the articles of food unfit for children we might mention meat, butter, eggs, and all fried foods. While parents permit their children to indulge in these things, they can not expect them to be other than fretful, discontented, and hard to please. There is less excuse for giving the children such a diet, because they do not naturally desire it. The child does not, to begin with, like the taste of meat, eggs, and condiments any more than that of tea or tobacco. It would not think of asking for butter on its bread or salt on its potatoes were it not taught to expect these really unnecessary additions. If the older people would adopt a more simple diet, the children would very quickly fall into line.

Eating between meals is a common cause of fretfulness. The mother sometimes gives the child a cookie, just to keep it from crying; so the child soon learns to fret and cry for anything it wants.

Uncomfortable clothing often induces fretfulness in children. This fact was accidentally discovered by one mother who noticed that her child fretted almost continually during the day, but immediately stopped on being undressed and put in its nightgown.

Abundance of exercise in the open air is an important safeguard against fretfulness. Children should live as much as possible out of doors. The fresh air and sunshine will improve their digestion, paint roses on their cheeks, and wonderfully sweeten their tempers.

THE BENEFITS OF A DRY DIET.

EVELENE HELMAN.

DOUBTLESS there is no one disease so common and none attended by so many and varying symptoms as indigestion. Biliousness, headache, nervousness, backache, pain in the side, pain between the shoulders, palpitation of the heart, loss of flesh, rheumatism, general weakness, taking cold upon the least exposure,—all may be traced to a disordered stomach.

Hasty eating is one cause of this malady. To facilitate swallowing, food must be well masticated and reduced to a semifluid state. This is accomplished by retaining the food in the mouth a sufficient length of time to masticate it thoroughly and moisten it with saliva, the natural fluid which changes starch to a kind of sugar. The people of this age, however, think it a waste of time to eat slowly, and so take a much shorter way, partially breaking up their food by chewing, and then washing it down with tea, coffee, milk, or some other fluid. The process of digestion not being properly begun in the mouth, the work of the stomach is greatly increased, and often to such a degree that it becomes exhausted before the food is ready to be passed on to the intestine. The food remaining so long in the stomach begins to ferment and decay, thus forming poisons which are absorbed into the system, and which produce a benumbing effect upon the nerves similar to that produced by taking alcoholic drinks, opium, and other stimulants. When the bulk of the food is thus deprived of its nutriment, it can readily be seen that the amount actually absorbed is not capable of furnishing the system with as much strength and energy as has been expended in trying to digest the whole amount.

Soft foods, such as fresh bread, mushes, puddings, bread and milk, etc., greatly encourage hasty eating. Grains are usually cooked too soft, and to make matters worse they are eaten with an abundance of milk and cream. They would be much more wholesome eaten with zwieback or crackers. Fresh or stewed fruits provide all the liquid necessary to be taken with the meal.

To overload the stomach habitually and to drink to excess at meals causes the stomach to become permanently distended. After this condition is brought on, the stomach is never able to do its work perfectly. In many a child the foundation for disease and life-long misery is laid by washing down soft foods with large quantities of milk.

Although the stomach can not be brought back to a perfectly normal state, the condition may be greatly relieved by adopting a dry diet of simple, wholesome, nutritious food.

CONSTIPATION IN CHILDREN.

THE state of the bowels in infants and young children should be carefully looked after, as constipation, so to be dreaded in its results to adult sufferers, is a still more deadly foe to the younger and weaker ones. The system of a young child is very susceptible to morbid influences, and hence suffers most profoundly from any disturbance of the eliminative process which is carried on by the bowels. The condition of general poisoning thereby induced is indicated by the peculiarly offensive breath of a constipated child. Constipation is at the root of a host of evils; for the poisonous matter which should be carried off at once, remains to be reabsorbed by the system, and thus every tissue is clogged, and every function disturbed.

Treatment.—In the first place, the food must be carefully regulated. Oatmeal gruel well boiled, with milk added, is an excellent food. Barley and graham gruel are also useful, especially when there is acidity of the stomach. Such treatment should be given as will improve the general health of the patient, as habitual constipation is sometimes due to a low state of the nervous system and general weakness. A tepid sponge bath should be employed daily, a little salt being added to the water on alternate days. Each day the body should be thoroughly rubbed, the bowels receiving the most careful attention, being kneaded faithfully for fifteen or twenty minutes, twice a day. A fomentation should also be applied to the bowels once a day, and more frequently when there is pain, as is usually the case when the bowels are hard and swollen with gas.

When the bowels can not be made to move at least once a day, by these measures, an enema of warm water should be used. Two or three teaspoonfuls of glycerin, or a little castile soap, may be added to the water.— *Good Health.*

SNAP SHOTS FROM THE DORMITORY.

Introductory.—This is a new venture, and is sent forth in weakness, but with the hope and prayer that God will bless this column and use it for the furtherance of his work; and to aid all who read the GOSPEL OF HEALTH, in fulfilling his law and doing his will upon earth as it is done in heaven.

If one little sentence shall cheer a discouraged helper, brighten the life of a sick comrade, touch with conviction the hearts of any who may be straying from the Father's house, help some one a step higher in spiritual advancement, show to those in authority that we are striving in our own circle to uphold those great principles of the Father's love and nature's laws which they are patiently and earnestly teaching to us day by day, the mission of these "Snap Shots" will have been accomplished.

ANNA C. WHITE.

Joyous and cheerful, sorrowing never;

How can a Christian be gloomy and sad?

Joyous and cheerful, happy forever;

Christ is our sunshine, and we must be glad.

"Two things can never happen to the soul who is wholly Christ's: (1) That which is too much for him, and (2) that which is not best for him. God never overloads the soul."

"THAT which to-day breaks thine heart shall to-morrow shine as the crowning mercy of one's years. God is not maiming thy life, but leading it to greater blessings, which shall make thine heart rejoice."

THE BROTHERHOOD.

THE center of interest alike for thinkers and workers, rich and poor, lies at the present time in what we call "the social question." The needs, hopes, and wishes of human society, its inequalities of condition, its industrial conflicts, its dreams of a better ordering of affairs, are the themes which meet us daily in books and magazines, in lectures and sermons, showing the spirit of the present age.

We are called to think not of ourselves, but of others. Jesus of Nazareth, reading the signs of his own time, said, "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; to heal the broken-hearted, to preach deliverance to the captives, and to set at liberty them

that are bound." We, too, are anointed as co-workers with Christ, to preach to the modern world a gospel of social union and welfare, — a gospel of healing both physical and spiritual.

The idea of the brotherhood of man has its first full and complete expression in Jesus, who, by his teachings in the sermon on the mount, sounded the depths of all religious truth. "*Thou shalt love thy neighbor as thyself*," first loving the Lord thy God with all thy soul, might, mind, and strength. "We are members one of another." We are one body in Christ; no man liveth or dieth to himself, — so runs the Christian conception of the common life.

Christ's first appeal was *personal* — "Sanctify yourself." His second call referred to common humanity — "for their sakes," while the whole makes a motto for any Christian life, — "I sanctify myself for their sakes."

A. C. W.

THE CHRISTIAN'S PRIVILEGE.

JESUS loves to have us come to him just as we are, sinful, helpless, dependent. It is his glory to encircle us with the arms of his love. He will bind up our wounds, and cleanse us from all unrighteousness, and fit us for the home in heaven.

None are so sinful that they can not receive pardon if they will only believe in the name of Jesus. "He is waiting to strip them of their garments stained and polluted with sin, and to put upon them the white robes of righteousness; he bids them live, and not die."

God does not require us to give up anything that it is for our best interest to retain. He requires us to perform only those duties that will lead our steps to heights of bliss to which the disobedient can never attain. It is a mistake to entertain the thought that God is pleased to see his children suffer. All heaven is interested in the happiness of man.

CLARA GRUBER.

It is our first duty to live so that our children will be well born. You see some pictures that retain their bright colors after hundreds of years. Yet all pictures will ultimately turn to ashes, and all statuary will crumble to sand. But every reckless and dissipated father or mother is an artist who is sending out into the world caricatures of the Lord God Almighty that will live forever. — *Mrs. Mary A. Livermore.*

CONDIMENTS.

THE use of condiments is so universal that very little thought is ever given to their wholesomeness. Many who use them are apparently well and strong, and so are led to believe that there is no harm in them. But the fact remains that they are one of the strongest agents in the destruction of health, and sooner or later every one who uses them feels their effect.

There is a great law of nature which says, "Whatsoever a man soweth, that shall he also reap." If a farmer sows wheat, he does not for one moment expect to reap corn or oats. The same law holds good throughout every detail of life. The use of such condiments as pepper, mustard, ginger, pepper-sauce, cloves, etc., creates a thirst that is unquenchable by water, but is easily assuaged by whisky.

Mothers may pray, women of the W. C. T. U. may work with all their might to turn men and women from the evils of intemperance, but so long as they continue to set their tables with food highly seasoned with the above-mentioned articles, their work will be in a large measure fruitless. Just so long as they continue sowing the seeds of intemperance and immorality in their homes, just so long will they reap drunkards for the saloons and girls for the brothels.

The saloon-keeper recognizes this fact, if temperance workers do not. Do not think for one moment that he does not know his business when he sets out his free lunches. Every dish is a snare, every article of food a creator of thirst; and our boys are decoyed into the whisky den like so many wild ducks into a marsh.

You say, "Well, all the mustard and pepper I use would n't hurt a fly." Allow me to make an experiment. Let me take as much mustard as you use at one meal and place it, as a plaster, upon the mucous membrane of your eye. You would n't do it, would you? You naturally shrink from such a painful ordeal. And yet the membranous lining of your stomach is just as delicate as that of the eye. "Why does n't it cause the same pain then?" is the natural query. Because there are not so many nerves of sensation in the stomach, and therefore your poor stomach suffers in dumb agony.

Why do we not become better acquainted with these wonderful bodies God has given us, and study how we can best fit them for the indwelling of the Holy Spirit, whose temples they are? "Whatsoever a man soweth, that shall he also reap."

A. C. W.

SCHOOL OF HEALTH

Explanatory.—We shall publish in this department, during the six months from October, 1898, to March, 1899, inclusive, a group of brief, pointed articles, taking up all the essential principles of healthful living. Each article, while complete in itself, will be part of a connected whole. Those who master the facts and principles brought out each month, will, by the time the course is completed, have a fair knowledge of the subject, and be able to regulate their own lives accordingly, as well as to do something to give the light to others.

The studies will be well adapted for use in the home. They may also be taken up for perusal and informal discussion at the weekly meetings of the reading circles. They will repay careful, conscientious study.

PRACTICAL HYDROTHERAPY.

Chest Pack — Throat Pack — Abdominal Bandage.

THE compress is a wet cloth or bandage applied to any part of the body, and its object may be either to cool the part under treatment, or to retain the heat, being equally successful for both purposes. When the part is to be cooled, a compress composed of several folds should be wet in cool, cold, or iced water, as required, and placed upon the part after being wrung so it will not drip. It should be changed as often as every five minutes. This is often neglected to the injury of the patient. A very cold compress may be prepared by placing snow or pounded ice between the folds of the compress. This will not need renewal so frequently; but its effects must be carefully watched, as injury may be done by neglect. In applying cold to such delicate parts as the eye, a very thin compress is better. It should be renewed once in five minutes at least.

When moist warmth is required, a thick compress is applied, being wrung dry out of cold water, and covered with a dry cloth to exclude the air. Soft, dry flannel is an excellent covering. Rubber or oiled silk may be employed when the compress is not to be retained more than a few hours; but if it is to be worn continuously, they will be injurious, as they are impervious to air, and thus interfere with the function

of the skin. The effects of a compress thus applied are identical with those of the poultice, and the application is a much more cleanly one.

Heating compresses are applicable in all cases in which poultices are used. They may also replace plasters with benefit and comfort to the wearer. The wet-sheet pack, chest pack, and wet girdle are all modifications of the compress.

When applied continuously in the same place for a long time, the compress occasions a considerable eruption of the skin, and sometimes boils and carbuncles. These eruptions are no doubt due to debility of the skin, produced by a too long continuance of the very abnormal condition supplied by the compress. There is no particular advantage in these

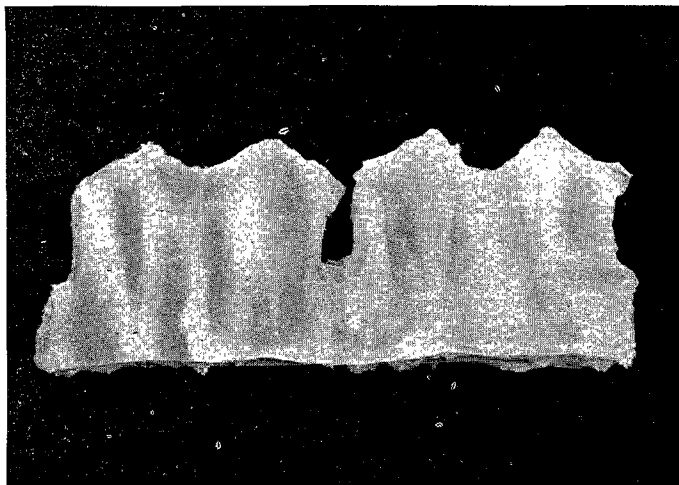


FIG. 1. THE CHEST PACK.

eruptions, and they sometimes do much harm by producing a great degree of general irritation. The notion that they purify the system, though a very popular one, has really very slight foundation. The discharge is largely made up of elements which would be of great utility if retained in the system, and the amount of foul matter eliminated in this way is certainly infinitesimal compared with that thrown off by a few inches of healthy skin. The skin can always do more and better work when healthy than when diseased.

The Chest Pack.—The chest pack is cut in the shape of a jacket, and reaches from the neck to a little below the navel, and covers both the chest and shoulders. (Fig. 1.) If desired, only one half of this may be used, as the condition of the case indicates, applied to either the chest or the shoulders. It consists of two layers of cotton batting, between which



FIG. 2. THE CHEST PACK IN PLACE.

is a layer of oiled muslin or silk. The pack is covered with cheese-cloth, or some other thin cotton cloth. The whole may be tacked loosely together to hold it in place. The pack is fastened by safety-pins over the shoulders and under the arms. Fig. 2 shows the pack applied to the patient.

This pack may be used either wet or dry. The dry pack is usually employed in cases in which it is desired to make continuous application for several days or weeks, and as a protection to the chest in cold weather or after a hot application, as in treating a cold on the lungs. In cases in which it is to be worn for several months, it is better to wear it only at night, or to allow interruptions in its use.

In applying the moist pack, wet a soft cotton cloth in tepid water, and lay it on the chest. Then lay the pack over this, pinning it snugly around the neck and under the arms. The pack should never be allowed to remain on if the patient becomes chilly. When removed, the surface of the skin should be washed or sponged with cool or tepid water. When the moist pack is worn at night, it is advisable to wear a dry pack during the daytime.

A solution of menthol, one part to three of water, is sometimes used as a counter-irritant in cases of chronic cold on the lungs or of

pain in the chest. Witch-hazel is also used in the same way, in cases of nervousness, it being very soothing in its effects. In either case, a thin cotton cloth is wet in the solution, and spread on the chest, then covered by the dry pack.

The principal use of the chest pack is to afford protection in cold weather, and for pain in the chest, chronic bronchitis, emphysema, pleurisy, pleurodynia, asthma, and in the early stages of consumption.

The Throat Pack.—This consists of simply a layer or two of cotton batting with a piece of cheese-cloth a little larger than the batting wrapped around it, and a straight band of cotton cloth, unhemmed, as a lining. This pack is well shown at the right in Fig. 3.

In application, the cotton lining is wet in whatever solution it is designed to use, and the whole fastened around the throat with safety-pins. See Fig. 4.

The Abdominal Bandage, or Wet Girdle.—This was a favorite remedy with the early German hydropathists, and it is a very useful appliance when properly employed, though it has been much abused by excessive use. To apply it well, a coarse towel about three yards long is the most convenient. Turkish toweling, split down the center, making it one half the usual width, or about thirteen inches, is used at the Sanitarium. The raw edge is overcast.

Wet one half of this towel in cold water, wring it until it will not drip, and apply it to the abdomen, placing one end at the side and bringing it across the front first, so that two thicknesses of the wet portion will cover the abdomen. After winding the whole tightly around the body, cover with several folds of flannel, or with the bandage shown in Fig. 3, which is made of cotton flannel covered on one side with rub-

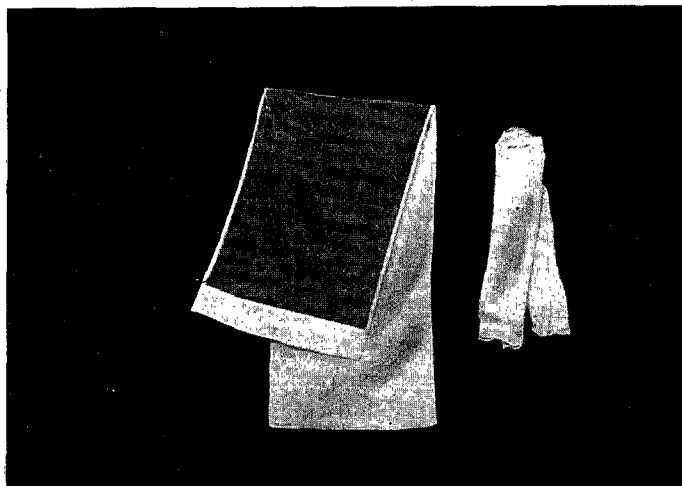


FIG. 3. ABDOMINAL BANDAGE AND THROAT PACK.

ber gossamer cloth and bound with tape, and is about one and one-third yards long. When intended for a particular person, it can be made just to fit. It should be a little wider than the towel to be worn under it. Fig. 4 shows the bandage in place, and the manner of fastening it with safety pins. If necessary to make it fit, two darts may be taken in the bandage over the hips, to make it as snug as is comfortable to the wearer. This will prevent evaporation and chilling, especially in cold weather. If such a



FIG. 4. ABDOMINAL BANDAGE AND THROAT PACK IN PLACE.

covering for the bandage as described can not be obtained, a strip of oiled muslin covered with flannel may be used instead.

The moist abdominal bandage is a very efficient remedy for constipation, chronic diarrhea, and most other intestinal disorders. It is equally valuable in dyspepsia, torpid liver, enlarged spleen, and uterine derangements, and is very satisfactory as a soothing application in nervousness, sleeplessness, etc. There is no remedy of so great value in insomnia. It is much used by the modern Germans under the name of *umschlag*, as it was by the ancient Romans under the name of *epithem*.

J. H. K.

HOUGHTON, of Dublin, says that two hours of severe mental labor abstract as much vital strength from the system as a whole day of physical labor.

THE GOSPEL IN THE KITCHEN.—I.

Food Elements.

F. O. RAYMOND.

FOR every need of the system the Creator has made full and wise provision. He has given us food suited (taking the broadest application of the term) to every requirement; viz., (1) heat, (2) energy, (3) building material, (4) moisture, (5) oxygen, (6) light, and (7) thought. In a more restricted sense, food supplies the first three or four demands, to which in this brief series of lessons we must confine our attention.

Body Heat.—As our homes must be kept warm, so the heat of our bodies must be maintained at a certain temperature—about 98° F. At home a fire is kept burning in the furnace; similarly, in our bodies, a fire is continually burning. Now a fire, in whatever place it be, or under whatever conditions, is essentially the same—a union, or coming together, of the oxygen of the air with the carbon of the fuel; and no matter how slowly they unite, heat is liberated. In other words, there is fire, whether in the furnace, the body, or the decaying log. In the body the food is the fuel that furnishes the carbon, and the air that is taken in during respiration supplies the oxygen. These elements—the carbon and the oxygen—do not, however, unite in either the stomach or the lungs, but in the various tissues to which they are carried by the circulating blood.

To satisfy the demand for heat, we have a certain class of foods especially rich in carbon, and therefore admirably suited to the maintenance of the normal temperature. This class is known as the carbonaceous group, or family, and includes starches and sugars.

Muscular Energy.—While our bodies must be kept warm, it is quite as important that they possess an ample store of energy or force with which to discharge life's duties. Now, in physics we are taught that heat is one form or manifestation of force,—that heat may at will be converted into force, or force into heat. Hence those foods which best maintain the heat of the body will be equally potent in imparting energy.

Building Material.—The production of heat and the expenditure of force necessarily involve wear and breakdown of the tissue. There is never an act or a word or even a thought that does not use up some of the energy which has been stored up in the cells that participate in the performance of these functions. It is thus evident that unless continually repaired, the vital machinery can run but a comparatively

short time; but the one who made the machine knew this need also, and in infinite wisdom prepared especially for it a particular kind of food — one containing nitrogen.

As to the amount of the different foods which it is necessary and proper to take, we can have no fixed measure, because, for every variation of season or work or age of the individual, there must be a corresponding variation in the quantity of food consumed. However, we require on the average about twelve ounces of carbonaceous food, one and two-thirds ounces of fat, and two and one-half ounces of nitrogenous food, making a total of about sixteen ounces to a meal. In any event, there should be one part of the nitrogenous to every six or seven parts of the carbonaceous.

PHYSICAL CULTURE. — I.

LENNA E. WHITNEY.

“THE object of physical training is twofold,—health of mind and of body,—and the last must be first.” In the past many have entertained the idea that gymnastic training was practically synonymous with large muscles and ability to lift heavy weights; but in reality the development of the muscles is one of the least important results to be obtained. It is in its effects on the body in general that physical culture becomes such an important factor in correct living.

When a person takes exercise, a greater supply of air is involuntarily taken into the lungs to provide oxygen to take the place of that which is used in the muscular effort. To quote Baron Posse, “Since oxygen is one of the chief power-producing elements in the body, it can be said that to be strong,—capable of much work,—good breathing capacity is of greater value than muscular strength, for the former gives one the quality of endurance or ability to persevere, which is the key-note to success in the struggle for the survival of the fittest.” By judicious exercise, the circulation is improved and the heart strengthened, and by improving the muscular tone of the abdominal muscles the processes of digestion are aided. What we need, then, is not to develop bigness of certain muscles, but to learn to use what muscle we have most advantageously, and to obtain a symmetrical development of the body as a whole.

The first requirement in any physical training should be a correct carriage of the body in standing. Few realize the effect that an incorrect position in

standing, walking, or sitting has on the individual, not only physically, but also mentally; and the influence of a bad position is not confined to the one who assumes it, but in a greater or less degree affects even a casual observer. This unconscious influence is vastly greater than most of us imagine. When you meet a person with head in advance of the body, chin up in the air, chest flat, hips forward, and abdomen protruding, do you feel inspired with a sense of respect for that person? Is the sight invigorating and uplifting, or otherwise? Does not the relaxed physical condition half suggest a similar state of mind and morals?

The simple fact of standing with the weight on the heels is almost sufficient in itself to give one the blues, to say nothing of the physical effect on the body which must necessarily follow.

When the weight of the body is allowed to rest on the heels, the hips are ordinarily thrown forward. This implies a flat chest and consequently weak abdominal muscles, as it is impossible to keep the chest raised without holding the hips back.

A Chicago physician who has made a special study of the relation of the standing position to disease in general, has been so deeply impressed with the therapeutic value of the correct poise of the body as to assert that disease may be universally cured by assuming a correct position, at first for a few moments only, gradually increasing the time until it becomes habitual. He claims that when the body is in the normal position, all its organs will assume their normal functions, and if diseased, they may by constant practice be restored to a state of health. He calls his method the “Standing Cure,” and he is reported to have been quite successful in its use. While this view may be an extreme one, it can not be denied that to be absolutely well, one must stand well.

The normal position defined, then, would be: The weight carried well over the balls of the feet, the hips back, the abdomen slightly drawn in, the chest raised high, the head erect, with chin drawn in, the shoulders in an easy position, arms hanging relaxed (not tense) at the sides.

In the next number we will give some exercises that will help in acquiring this position.

PURE air is one of heaven's richest blessings. No house is fit to live in that has not some system of ventilation. If you can not do better, throw open your doors and windows.

OUR WORKERS.

BROTHER BURDICK has organized a large and very successful School of Health at Binghamton, N. Y. The leading citizens of the place have shown a hearty interest in the enterprise.

DR. KELLOGG has recently given the patients at the Battle Creek Sanitarium a series of lectures on vegetarianism. Many new converts were made to the principle. The unnatural, disgusting, and, from a health standpoint, dangerous habit of consuming the bodies of dead animals has only to be set forth in its true colors to be held in utter abhorrence by every right-minded man or woman.

On the evening of October 8, the whole family of helpers gathered in the Dormitory assembly-room, where a pleasing program was rendered, including the singing of missionary songs, and remarks by Dr. Paulson and others. The occasion was the departure of Elder G. C. Tenney, who has been with the family for over a year, busily engaged in Bible teaching and pastoral work. We shall greatly miss Brother Tenney. He has occupied a large place in the hearts of the workers, who have spent many pleasant hours in his hospitable home, and have often been cheered by his kindly words of sympathy and counsel. Our prayers will go with him and his family to their new field of labor, — Australia.

WITH the approach of cold weather new life and activity are to be seen in the Christian Help bands at the Sanitarium. Several very interesting cases are under observation. Food and clothing are being distributed, and cottage meetings, schoolhouse meetings, mission Sabbath-schools for the children, and mothers' classes are being conducted with good success. Our helpers work all day and have classes almost every evening. Hence efforts of this kind are always made at a sacrifice. But it is that which costs us something that pleases God, and is most fruitful in saving souls. Let the spirit of work get into our churches, and they will be surprised to see how much there is that they can do.

ASIDE from our Christian Help bands, or rather in close connection with them, we have several enthusiastic Life Boat crews. The members of the crews

give their special attention to street meetings, work on one of the gospel wagons, distributing gospel tracts in prisons and saloons, and in personal work.

GOSPEL work of a most interesting kind is going on continually at the Sanitarium. All connected with the institution, from the doctors to the call-boys, are enjoying splendid opportunities to present Christ to inquiring souls. Several of the patients have taken it upon themselves to be missionaries, and are writing letters to their sick friends, urging them to come to the Sanitarium, and learn how to get well and keep so.

THE doctors report a number of cases where relief has come in direct answer to prayer. One patient was suffering intensely, could not sleep, and demanded an opiate of some sort. The doctor and nurse presented the case to the divine Healer, and they had scarcely risen from their knees when the patient fell into a quiet, restful sleep.

TO OUR READING CIRCLES.

M. E. OLSEN.

LITTLE lights, scattered over many States and Territories, shining with a clear radiance amid the surrounding darkness, and gathering continually new strength and power from on high,—such, we trust, are the reading circles engaged in a systematic perusal of the studies appearing each month in GOSPEL OF HEALTH.

We are glad to send you these words of greeting, and bid you be of good cheer. Your number may be small; it may often be difficult to come together; the church as a whole may not take as hearty an interest in your work and plans as you had hoped; but let that be as it may, you are doing the Lord's will, and you can claim the promise that where two or three are gathered together in his name, there he will be in their midst.

Take courage, friends, and push the work forward. Time is short; we have not a long period in which to warn the world of its approaching doom. Let us look the situation squarely in the face, and see in a new and more vivid light the responsibility that rests upon us as those who have been entrusted with such sacred and holy principles.

The civilized world is in a state of stupor as regards religious matters; the heathen world, numbering millions of precious souls for whom the Saviour gave his blood, are walking in darkness. Both classes

have fallen low through the indulgence of appetite and passion. Many realize their lost condition, and long for the light and truth which we can give them.

Let us keep the windows bright and clean, that the light of correct living may shine afar, guiding benighted souls into the haven of knowledge. It is also highly essential that our lamps be liberally supplied with the oil of grace. Therefore, keep unbroken the connection with the true olive-tree spoken of in Zechariah 4.

A PRAYER CIRCLE.

Be prompt and punctual in attending the meetings of the circle. This will often involve real sacrifice; but the importance of the subject demands it. Let your circle be in very fact a prayer circle, and when you pray, ask God, in faith, for definite things. Is the church in a somewhat cold, backslidden state? Are the members indifferent in regard to the health principles? Are the prayer- and social meetings and the missionary society wanting in life and power? Then make these things the subjects of earnest prayer. Do not give up till you see a change, and not even then, but go on asking for still more. Your own souls will be richly blessed while agonizing with God in behalf of others; your own character will be wonderfully strengthened. Truly has it been said that "the tears of protracted pleading water the roots of all spiritual graces."

The burden of every true child of God who has received the light of health reform should be to give the same to others. Especially should we labor and pray that the whole church may stand as a unit on the side of reform, and that the people of God may by their superior bodily health and mental vigor demonstrate to the world the truth of the principles.

Let the circles take for a motto the words of Isaiah: "For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth."

RELATION TO THE CHRISTIAN HELP BAND.

It may be that the question has arisen: "What relation should the reading circle bear to the Christian Help band?" We reply that it should be *one of the leading features of the band*. The work of a Christian Help band consists largely, it is true, of relieving the wants of the poor and needy; but the educational feature should not be neglected. Poverty and sickness are both brought upon people because of igno-

rance of the laws of health. The band should certainly feel a burden to agitate the health principles in the church, and see that every member has an opportunity for instruction. It should also do a systematic work in educating the families and individuals whom it may be helping in a material way. The reading circle will be an excellent means of accomplishing both of these objects.

In case there is no Christian Help band in the church where a reading circle has been organized, the members of the circle may form themselves into one, and enter as soon as possible upon the active lines of work marked out for such a band, at the same time keeping up the studies for the reading circle. The leader of the band may be the leader of the circle, or a different person may be chosen, and the time may be divided at the weekly meetings, a portion being used for hearing reports from members, planning cottage meetings, relief for the sick, poor, etc., and the remainder used in studying the lesson for the day.

SHORT MEETINGS.

Close the meetings on time. Let the people go home hungry for more. The prayers, songs, and reports should be brief, clear, and pointed. An argumentative spirit should not be permitted to come in. If a disagreement should arise, let the members individually seek the Lord for light, in their own closets. It will not fail to come if sought in this way.

Try to carry on the study in such a way as to give the greatest number of members an opportunity to take part.

In most cases it will be well for the leader to plan the work a week or more ahead, so that certain members may be assigned to certain topics suggested by the lesson chosen for that day.

The members may be of any number from two to twenty, or even more. A report should be sent in once a month to GOSPEL OF HEALTH. If questions arise in connection with the studies or any part of the work, we will cheerfully answer them to the best of our ability. We hope that something of this kind will be arranged for in every church and Sabbath-keeping company; for these principles are of vital importance. Wherever they are adopted and conscientiously practised, there follows a rich outpouring of spiritual blessings. God is on the giving hand, but he can not glorify his people while they are "worshiping at the shrine of perverted appetite." Let us put away all our idols, and cleanse our bodies that they may become fit dwelling-places for the Holy Ghost.

PROGRAM OF WORK.

The studies in this number cover a variety of interesting subjects. They are not arranged in the form of questions and answers, but are nevertheless well adapted for use in the circles. They are as follows:—

“Walking by Faith,” page 196.

“Physiology the Basis of All Education,” page 200.

Use in connection with this article, part one, which appeared in last month's issue.

“Testimony from the Scriptures Regarding a Meat Diet,” page 204.

The fourth study is not in print. It will be sent by mail to every leader or secretary of a reading circle who shall apply for it.

The Bible and “Healthful Living” should be used in all these studies, as they throw much additional light upon the subjects. Let the leader and the members look up additional passages, and bring them to the meetings.

PUBLISHERS' NOTES.

THE paper reaches you quite late this time, occasioned by waiting for some important manuscript. We regret the delay, and shall endeavor to be more prompt in the future. We take this opportunity to urge upon our contributors the desirability of getting their articles in early.

GOSPEL OF HEALTH is furnished in clubs of ten or more, sent to one address, at thirty cents a year. Sample copies will be sent free of charge to those who wish to work for the paper. Address GOSPEL OF HEALTH, Battle Creek, Mich.

THE new department, “Snap Shots from the Dormitory,” is to contain contributions from the lady nurses and helpers. Miss White, who has kindly consented to take this enterprise in charge, has been connected with the family only a few months, but has already made many fast friends.

Mrs. Allison and Miss Ida Higbee are other earnest workers whom the Lord has sent us in the last few months. Sister Allison has had a large experience in missionary work of various kinds, and has rendered most valuable assistance in organizing the work in this city.

THE American Medical Missionary College is just entering upon its fourth year, the opening exercises being held in the chapel, Wednesday morning, October 19. The new students, numbering twenty-five, have spent nearly a week in special study of the Bible and Testimonies relating to medical missionary work. These studies, conducted by different members of the faculty, have been seasons of rich spiritual blessing to all who have attended them.

WE are glad to furnish in this number the first instalment of a series of lessons on physical culture. Miss Whitney's thorough knowledge of the subject, growing out of much painstaking study under the best instructors, and her large practical experience as director of the exercises in the Sanitarium, render her especially well fitted to take charge of this department of the paper.

A SPECIAL call has come to us for copies of GOSPEL OF HEALTH for October and December, 1897, from some of our friends who wish to complete their files. As our editions are exhausted, if any have a copy of either of these numbers to spare, they will do us a favor by sending the same to GOSPEL OF HEALTH, Battle Creek, Mich.

IF you want GOSPEL OF HEALTH, now is the time to get it. We do not keep a large stock of back numbers. Many are keeping files of the paper in order to have for ready reference the articles from Sister White's pen, and the clear, simple statements of health principles in which the paper abounds.

AN intelligent understanding of the health principles is the best preparation for receiving the other truths of the message. What is your church doing to spread this light in its neighborhood? What are you doing for those who live about you? Perhaps they are prejudiced against the doctrinal tracts you have been circulating. Try them with GOSPEL OF HEALTH (the Good News of Health). Everybody wants to be well and happy. Take a club of ten or more copies of the paper, use them in your home missionary work, and also in connection with missionary correspondence. The paper is furnished in such clubs, sent to one address, at thirty cents a year.

Medical Missionary, Good Health, and the Life Boat are well adapted for use in this way. Nothing will stir people like practical things.

ELDER F. L. MEAD, well known to many of our readers through his long connection with the canvassing work, sends us the following encouraging words:—

“ I am much pleased with the GOSPEL OF HEALTH. I wish it might be in every family in the land; for I see so much suffering that might be avoided, if people only had the light which shines from it. I shall take pleasure in introducing it to people as opportunity offers. I wish you success in extending the light of healthful living; for I know from thirty years' personal experience the great blessings it brings.”

GOSPEL OF HEALTH FOR THE POOR.

WE have quite a list of names of persons who desire this paper, and greatly need the instruction it contains, but have not the money to subscribe. It has been suggested that a fund be raised for this purpose. The following is the beginning. If others are impressed with a desire to see that the poor have the gospel of health preached to them, their offerings will be thankfully received:—

David Paulson, \$1.00; M. E. Olsen, 1.00; W. A. George, 1.00; H. F. Rand, 1.00.



A Timely Work.

RESCUE work in its various phases is attracting wide-spread attention at the present time. People are awakening to a sense of their responsibility toward the weak, fallen, and helpless. Street missions, medical missions, Christian Help bands, life saving crews, and other agencies are starting all over the country. As a result many calls have come for help and instruction along this line. It was in response to these that Dr. J. H. Kellogg wrote a series of articles for the *Medical Missionary*, setting forth the essential principles underlying this work, and the facilities required for its execution. These articles, with valuable additions, have now been issued in a booklet of 82 pages, liberally illustrated with half-tone engravings of our missions, and printed on a fine quality of paper.

Many people are interested in the work done by our missions, and would like to know how it is carried on. Here is an opportunity to inform them. Others desire to do rescue work in a limited way in their own neighborhoods, conduct cottage meetings and street meetings, and do personal work. All these will find very helpful instruction in this pamphlet.

We will send a copy of this pamphlet, free of charge, to every person who will send us, in the next few weeks, a new yearly subscription to Gospel of Health at the regular price, 40 cents.

The above offer will hold good only so long as our supply lasts. So those who wish to profit by it should be prompt. Here is an opportunity for everybody to do something to help spread the principles of health reform by circulating the paper which treats of the subject, and at the same time become the possessor of an exceedingly helpful book of instructions.

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To the 3d, 4th, and 5th lists which are next in size to the two largest, we will furnish a copy of "Every-Day Dishes," by Mrs. E. E. Kellogg.

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To every individual sending us two new yearly subscriptions, we will send a solid silver souvenir spoon. This gives one an opportunity to obtain a full set of silver spoons free.

A Six-Course Xmas Dinner

For five persons, all ready to serve, with menu cards, will be furnished to any individual sending us before December 10, three new yearly subscriptions at \$1 each. This dinner is prepared from nut foods (which are used as meat substitutes), grains, and breads, and aside from being unique and appetizing, is most profitable from an educational standpoint. The foods are prepared without grease or meat, and are altogether a most inviting, healthful repast.

"Ladies' Guide" Free.

This work, by Dr. J. H. Kellogg, which has brought relief to thousands of women, and contains an immense amount of practical and helpful information for mothers

and daughters, is sold, cash, for \$3, revised edition. One copy will be given for three subscriptions to **GOOD HEALTH** at \$1 each. Postage, 30 cents extra.

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This new work, by Dr. J. H. Kellogg, tells all about the new and wonderfully successful methods employed in the treatment of indigestion at the Battle Creek Sanitarium. Retail price is \$1.50. Two copies of this work will be given free for three subscriptions to **GOOD HEALTH** at \$1 each. Postage, 22 cents extra.

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This work, by Dr. J. H. Kellogg, has had a wide sale, and is still selling rapidly wherever it is brought to the notice of the people. It contains a vast deal of indispensable information. Cash price for revised edition, \$3. One copy of this book will be given for three subscriptions to **GOOD HEALTH** at \$1 each. Postage, 30 cents extra.

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