

# The Gospel of Health

VOL. 3.

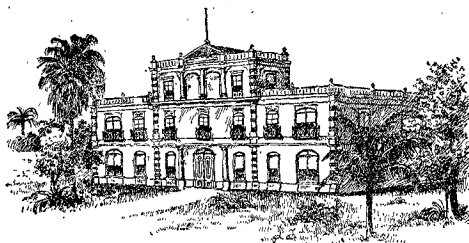
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VOL. III.

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

NO. 2.

## THE INTERNATIONAL HEALTH ASSOCIATION.

STEPS have been taken toward the organization of an International Health Association. We give below the substance of a circular which is being sent out by the promoters of this movement to all who are likely to be interested in the new organization:—

The friends of hygienic, sanitary, and temperance reform are hereby invited to join hands in the promotion of the interests of these reforms by the organization of a society to be known as the International Health Association. Its objects are the following:—

1. To promulgate the principles of physical righteousness in relation to human life, as revealed by the Bible and science and confirmed by experience.

2. To associate together for mutual encouragement and assistance those whose aim is the most perfect obedience to the requirements of the divine order of life and conduct.

It is proposed to make the following declaration of principles the basis of membership:—

### DECLARATION OF PRINCIPLES.

1. I recognize as a moral obligation resting upon every intelligent being, the duty to care for and protect and develop the body to the highest degree of activity and usefulness.

2. I regard the use of flesh-food as harmful from a hygienic standpoint and wrong from an ethical standpoint, in that it not only disregards the rights of the lower animals, but does violence to and blunts the moral sensibilities of human beings.

3. I regard the use of alcohol as a beverage as both harmful and sinful. I believe it to have no value as a food, and that its use as a medicine is unnecessary.

4. I regard the use of tobacco in any form as a filthy, disgusting, and most injurious practise, which should be earnestly opposed, together with the use of opium, cocaine, and other narcotic drugs.

5. I believe tea and coffee to be narcotic drugs, the use of which is unwholesome, and tending to the development of an appetite for alcohol, tobacco, and other stimulants.

6. I consider the use of mustard, cayenne, ginger, and other irritating condiments as not only wholly unnecessary, but highly pernicious, and tending both to produce disease and to develop other unnatural and harmful appetites.

7. I believe a radical reform in the dress ordinarily worn by women is essential not only to the health of civilized women, but to the welfare of the race.

8. I believe the scrupulous observance of the law of purity is essential to the health and happiness of the race; that this law is binding upon all men and women, and that the same standard of purity should be maintained for men as for women.

9. I desire to learn and to follow the perfect way of life in all that pertains to the physical, mental, and moral well-being of man.

10. I consider it both a duty and a privilege to respect in my daily life the principles above declared, and to extend a knowledge of these principles to my fellow men so far as my circumstances will permit.

Each member will be expected to pay an annual dues of \$1. The work of the association will be carried on largely by standing committees and bureaus. It is proposed that there be standing committees for the consideration of the following subjects:—

Foods, with subcommittees on vegetarianism, cookery, adulteration of foods, and food inspection; dress reform; health reform literature; drug habits, with subcommittees on alcoholism, tea, coffee, and tobacco using, opium and morphine habits; home sanitation; chemistry; pathology; economics; climatology; habits in relation to health; patent medicines and nostrums; suppression of contagious diseases; race deterioration; Bible hygiene; comparative hygiene; promulgation of principles.

The standing committees will prepare reports annually, or more frequently, and these reports will be put before the public by means of newspapers, tracts, and pamphlets, and in other ways. It is proposed to urge upon the attention of the people through State legislatures, town councils, and other avenues the various practical health questions which demand their attention. Among the questions which will be agitated is the need of laws against the sale and use of cigarettes on the streets and in other public places, and of laws requiring the inspection of foods, preventing their adulteration and the sale and use of diseased animals. At the present time it is well known that two per cent. of all the hogs slaughtered and eaten in this country are affected with trichinae. Moreover, we are credibly informed that the trichinous animals selected from the hogs inspected for export are consumed at home. While we are not especially interested in rendering animal food more safe for use, the agitation of this subject will afford a good opportunity for setting before the public the danger in the use of flesh-foods.

Laws are also needed for the suppression of the patent medicine business and other frauds which are constantly perpetrated upon the public. There should be a wide agitation of the evils of tobacco using, the necessity of reform in dress, diet reform in various lines, etc.

The association might wisely maintain bureaus especially devoted to food reform, dress reform, and general health educational work. The Food Reform Bureau would undertake to furnish health foods of all sorts at about half the ordinary retail price, and other foods useful for the encouragement of food reform at the lowest wholesale rates. The Dress Reform Bureau would undertake to furnish everything needed for dress reform at the minimum price. The Educational Bureau would furnish books at wholesale rates, and likewise promote a wide-spread educational work through schools of health, cooking schools, public lectures, etc. Much of this work is already being

done, but in a somewhat desultory way. By the aid of an association of this kind, the work might be systematized, and the interests harmonized and consolidated.

#### PRIVILEGES OF MEMBERS.

Some of the advantages of membership in an association of this sort may be briefly stated as follows:—

1. Members whose annual dues are paid, will receive regularly each month a copy of *Good Health*, which it is proposed to make the organ of this association.

2. Members may, by the payment of an additional dollar, become subscribers to any one of the bureaus named, and receive all the advantages afforded by the bureau; for example, a subscriber to the Food Reform Bureau will receive health and nut foods at one-half the regular price. A subscriber to the Dress Reform Bureau will be able to obtain dress-goods, patterns, etc., on equally advantageous terms, while a subscriber to the Educational Bureau will obtain books and other publications at wholesale prices. The great advantage which will accrue to the members of the association through these bureaus will be apparent at once. For example, suppose a person uses each week in his family one dollar's worth of health foods of various sorts, which is a small estimate. The saving will be fifty cents each week, or \$26 a year. In other words, by the investment of one dollar, a person will save \$26, and thus have \$25 left to use for something else.

It is expected that a convention will be called some time within the next thirty days for perfecting the details of this association. The following persons were appointed by the Medical Missionary Board as a committee on organization: David Paulson, D. H. Kress, H. F. Rand, C. E. Stewart, W. A. George, A. B. Olsen, A. N. Loper, A. J. Sanderson, W. H. Riley, G. A. Irwin, O. A. Olsen, W. W. Prescott, A. T. Jones, W. O. Palmer, W. B. Holden, J. M. Craig, F. M. Rossiter, M. E. Olsen.

Persons interested in this enterprise are invited to write for further information, addressing all communications to the International Health Association, Battle Creek, Mich.

Who among us are arousing themselves to understand the wonderful science of salvation? The unity of the people of God is their credentials to the world that they stand on vantage ground, that they are members of the royal family, children of the heavenly King. To those who cultivate this unity the promise is given that God will love them as he loves his only begotten Son.—*Mrs. E. G. White.*

## GOD'S METHOD OF PROTECTING PEOPLE FROM DISEASE.

IN spite of the best efforts of physicians, disease is rapidly increasing. Cancer is much more prevalent than it was ten or fifteen years ago. *La grippe* is carrying off its thousands, and outbreaks of yellow fever and "black death" are greatly feared. It was supposed that the "black death" had been exterminated, but the disease has recently broken out in Canton, has been carried to India, and may be spread more widely in the near future, as rats carry it from one place to another.

These dreadful diseases are growing upon us. They can not be controlled by quarantine, and now physicians are trying to protect people from them by inoculation. This consists of introducing into the system of a person a certain amount of the specific poison by which the disease is caused, thus producing a modified form of the disease itself.

Protection against a poison by inoculation with it is not a new idea. The Hindu fakir who subjects himself with impunity to the bite of a venomous serpent has rendered himself immune by injecting this poison little by little into his veins, thus causing the system to acquire a tolerance for it. There is a woman in Chicago who has rendered herself immune against the bite of the rattlesnake in this way. She had inoculated herself with small amounts of the poisonous virus until she had become accustomed to it, just as a person becomes accustomed to such poisons as alcohol, tobacco, morphine, tea, and coffee.

Inoculation is the human method of protection against the ravages of disease. Evidently it has its disadvantages. In the first place, each of these poisons must have a damaging effect upon the system as a whole, and render it less able to resist the encroachments of some other disease. Then it would be quite a task for a person to be inoculated with all the numerous diseases to which he is liable, yet he would not be safe until this were done. We can not attribute such a faulty plan to God, but must rather conclude that it has its source from beneath, and is the devil's method of keeping people from being sick. He has no health nor life to impart, hence he must use disease as a protection against disease, and death as a protection against death.

The Lord's method, on the other hand, is befitting his character. He is the Life-giver, the Creator and Upholder of all things. He protects the body against

disease by giving it so much vigor and vitality, through obedience to his laws, that it is able to resist all these poisons. He fills the body with life, so that the individual is lifted above the power of disease in the same way that he imparts strength to the mind to keep it from the power of sin. The time is coming when there will be a people on the earth that can not be killed by anything; because under the divine training they have attained to such bodily strength and vigor that disease germs can have no effect on them. In other words, they have the divine life of God flowing in rich, copious streams through every part of the body, and are by it protected from disease.

Such a people is now being gathered out from the world, and the individuals belonging to it are undergoing a special training. They are putting away fleshly appetites and gross passions, and are cultivating those traits of character which will fit them for the society of God and the angels. They regard the physical laws of God as equally sacred with his moral laws, and seek to glorify God equally in mind and body.

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## THE DIVINE HARMONY OF TRUTH.

### *II. The Proper Diet for Strength and Endurance.*

BY DAVID PAULSON, M. D.

THE Bible admonishes us to "eat for strength," but leaves the question open as to what foods are the best to give us this strength. A drowning man will grasp at a straw with the vain hope of getting help; so the race, as it grows weaker and weaker, is striving to find some article of food that will counteract this tendency. As a result there is scarcely any edible that has not at some time been strongly advocated as the best thing to eat to get strength. Has God left this to be a matter of mere guesswork? Does he intend that we shall continually grope about in the dark upon such an important subject? Perhaps the most deep-seated error on this subject is the idea that because the ox is strong, man may in some way get strength by eating him. But if an ox should follow the practise of eating other oxen, he would soon lose his magnificent strength. The same rule holds good for man. Instead of contributing to the strength of the race, the use of meat has been the most potent factor in the deterioration of physical strength.

The question will arise in some minds as to whether alcohol has not had more to do with weakening the

race than flesh-food, to which I would say that the use of meat prepares the way for the consumption of half the liquor that is used. This point, however, will be considered in a separate article.

God originally gave man the natural products of the earth for his diet. When he wished to separate the children of Israel to himself as a peculiar people, he again provided a similar diet. His reason therefor is pointed out in "Healthful Living," par. 436: "The Lord understood what influence flesh eating has upon the human system. He would have a people that would, in their physical appearance, bear the divine credentials, notwithstanding their long journey." In other words, he wished to bring them into the land of Canaan magnificent specimens of strength and endurance, so that they might be a living testimony to his original arrangement in reference to diet. "One of the great errors that many insist upon is that muscular strength is dependent upon animal food. But the simple grains, fruits of the trees, and vegetables have all the nutritive properties necessary to make good blood. This a flesh diet can not do." H. L., par. 444.

As an echo to this thought, note the following quotation from "Diet and Food in Relation to Strength and Endurance," by Dr. A. Haig, one of the leading scientific men of London, who has made a careful study of this subject for more than ten years: "The records we are now getting from all sides show that the less animal flesh a people take, the better do they come out in trials of force production, and especially in endurance. As regards force production, those having equivalent quantities of albumin available from any source, animal or vegetable, will be equal to each other; but in endurance those will do best who get their albumins from such animal and vegetable sources as are practically free from uric acid, and who do not indulge in such stimulant poisons as tea, coffee, and other similar alkaloid-containing substances. Now, so far as I know, the 'vegetarians' of this country are pretty decidedly superior in endurance to those who feed on animal tissues, and might otherwise be expected to equal them; but these 'vegetarians' would be better still, as I have for some years been pointing out, if they not only ruled out animal flesh, but also eggs, which contain a large amount of uric acid, or substances physiologically equivalent to it; also tea and coffee."

It is true, as Dr. Haig remarks, that a person can get albumin from meat, but we have to take with it waste products which have practically the same effect

upon the system as tea and coffee, and cocain and morphine in small doses. The Scripture says that we should "eat for strength and not for drunkenness." When a man is drunk, he imagines he is wonderfully strong. So also when he eats meat. See H. L., par. 446.

The principle underlying the persistent adherence to a meat diet is exactly the same as that manifested in the persistent use of tobacco, liquor, tea, and coffee. On this point the following from Dr. Haig is suggestive: "The man who has dined on flesh, though possibly more lively and energetic at first, will find himself at the end both of his stimulation and his available albumins, and faced by rapidly falling urea and increasing fatigue, some time before his opponent, who got a precisely similar allowance of albumin from other sources. Stimulation is not strength, but force rendered a little more quickly available; and it is always followed (and it must be so) by an exactly corresponding amount of depression, when the force used up is not available, and has to be replaced." Again, "It follows, also, that quite an exaggerated and erroneous estimate has been formed of the power of meat to produce force, because its stimulating effect has been mistaken for power, and the depression which follows has either been overlooked, which is possible at first, or later has been counteracted by alcohol, tobacco, and other more harmful stimulants; but the man who gets his albumins from a less stimulating source, having no early stimulation, has also no subsequent depression, and so probably never feels the want of any alcohol at all. Hence it comes about that those who took alcohol on a flesh diet, generally very soon give it up when they give up flesh, and smoke also very little, having no craving for any stimulant."

This last statement has a significant bearing on the question as to the relation of meat eating to alcoholism. In our personal experience at the Sanitarium we find that when we put an inebriate on a simple diet of fruits and grains, his thirst for liquor vanishes almost as if by magic; and again, others who have been apparently cured of this habit, if they go back to the use of meat, invariably go still farther and begin to drink.

So much for strength, but what about health and endurance? "The liability to take disease is increased tenfold by meat eating." (H. L., par. 454.) "The eating of flesh-meats has made a poor quality of blood and flesh. . . . You do not possess the strength of constitution to rally and resist disease." (H. L., par. 448.) Compare these statements with

the following from Dr. Haig: "It follows from this, also, that abstainers from flesh and tea will have, as compared with flesh eaters and tea drinkers, a certain relative immunity from shock after injury, and its more severe and fatal results." "It is the flesh eaters who want the stimulants, and the reason is simple, for on all flesh diets they are constantly taking that terrible poison, uric acid or xanthins, and these are first stimulants and afterward depressants; they first unnecessarily call out the reserves, and then plunge all into depression and feeble nutrition, by blocking the circulation; and while this is going on, other stimulants, as alcohol and tobacco or tea, have to be called in to keep things going."

One of the most "invincible" arguments that we have to meet on this subject is that persons feel weaker when they begin to leave off the use of meat. On this point note the following quotation: "The weakness experienced on leaving off meat is one of the strongest arguments that I can present as a reason why you should discontinue its use. . . . After they discontinue the use of meat, they may for a time feel weak, but when the system is cleansed from the effect of this diet, they no longer feel the weakness, and will cease to wish for that for which they have pleaded as essential to strength." (H. L., par. 446.) On this point Dr. Haig has this to say: "No doubt those whose bodies are full of urates as the result of years of flesh diet and tea, are likely to get pale at first on the new diet, as it will bring a lot of uric acid into their blood on its way to be eliminated; but this is merely the evil of the old diet being brought out, and if they persevere, they will in from twelve to eighteen months have a better color than most meat eaters, as the uric acid having been eliminated, their blood will recover and improve."

Fortunately for the sick, beef tea is not now advocated as much as it was a few years ago. It contains nothing but the waste matter of the animal tissue, that which would go to make up the secretion of the kidneys at a little later stage, and which has been well named by a prominent writer "concentrated nastiness." Upon this point Dr. Haig has the following: "Man has no doubt been misled by the stimulating properties of animal tissues and their extracts, to believe just the reverse of the above, and this is especially noteworthy in the case of beef tea, which has been almost universally used in spite of the fact that it contains little or no albumin available for force production, and is thus nearly as pure a stimulant as a glass of wine."

## DRUGS AND DRUNKENNESS.

BY W. A. GEORGE, M. D.

MANY a fond mother has clasped her infant son in her arms as she has seen a poor drunkard stagger by, and has perhaps said in her own heart, "My boy will never be a drunkard." And yet that very mother may perhaps be feeding the innocent babe a drug containing the demon of drink, alcohol.

The majority of medicines are prepared in such a way that they contain more or less alcohol, and in giving a drug of any kind, the one who administers it is quite likely to be administering alcohol. Is it any wonder, then, that as the child grows older and the process of drugging is continued, he cultivates a desire for stronger stimulants than he finds in the medicine received from his mother's hand, and is tempted to take the first glass of wine? And even if no alcohol were present, the very fact that the medicine taken has a peculiar, unnatural taste, is enough to cultivate in that child the habit of tasting things which to the ordinary person would be unpalatable.

In many cases of disease, alcohol in some form is prescribed as a stimulant. Often in the case of persons who have become much weakened by long-continued disease, it is thought necessary that some stimulant be given. This is certainly contrary to all the laws of nature, and the laws of nature are the laws of God; for nothing which, when used externally, will destroy life, can, when taken into the body, give life or strength. It is well known that when alcohol is placed on any animal tissue, even on the skin, the tissue is hardened and killed.

The only stimulant needed in case of disease is the true stimulant, food. Food alone can build up the tissues of the body, and therefore anything which will naturally destroy the body or the tissues of the body, as alcohol, should never be taken into the body.

In order to escape the use of alcohol, it is necessary forever to give up the use of drugs; for, as already stated, very few medicines are used which do not contain more or less alcohol. Especially is this true of patent medicines. Many patent medicines contain a large percentage of alcohol, even more than beer or wine. There are doubtless thousands of drunkards, if the facts were known, who could trace their appetite for alcoholic drinks back to the medicine bottles of their mother's home.

Mothers, are you ready to take the responsibility of planting the seeds of this terrible habit in the bodies

of your little ones? If not, I beg of you to stop the use of drugs in your families; and not only drugs, but everything which may stimulate the appetite of your children to desire anything but plain, wholesome, nourishing food and drink, which are God's great life-builders. You may be, under God, ministers of life unto life by training your children to the simplest habits of eating and drinking, and cultivating in them the appetite for plain simple food; or you may be ministers of death unto death by giving them or allowing them access to those things which cultivate wrong tastes, an unnatural desire for that which can only minister death.

rect living, finds itself in much the same position as the venerable doctor. It can hold up principles, it can impart knowledge with reference to the laws of health, but the readers must exercise common sense in carrying out the principles, and in putting the knowledge gained into practise. Sad to say, here is where many fail, and as a consequence do real injury to the cause which they are trying to forward.

We are told in "Healthful Living," par. 113, that "there is real common sense in health reform." Let this statement sink deep into every heart. Let the principle it enunciates govern all that we do and say with reference to health principles. Never advocate



NURSES TAKING BREATHING EXERCISES IN THE SANITARIUM GYMNASIUM.  
See article by Lenna Whitney Salisbury, p. 33.

## COMMON SENSE IN HEALTH REFORM.

BY M. E. OLSEN.

FAMOUS Dr. John Brown, the minister of Haddington, Scotland, would often say to his divinity students, "Young gentlemen, ye need three things to make ye good ministers; ye need learning, and grace, and common sense. As for the learning, I'll try to set ye in the way of it; as for grace, ye must always pray for it; but if ye have na brought the common sense with ye, ye may go about your business."

This may seem a little amusing, but it expresses a solemn truth. People can not be taught common sense. The GOSPEL OF HEALTH, as a teacher of cor-

a view which is contrary to the dictates of sound common sense; for be sure it is equally contrary to true health reform. It is always best to be just right; but in presenting new principles to our friends and neighbors, we would better be a little too liberal than narrow and intolerant. This is well set forth in the following quotation:—

Those who advocate unpopular truth should be most consistent in their lives, and should be extremely careful to shun everything like extremes. They should not labor to see how far they can take their position from other men; but, otherwise to see how near they can come to those whom they wish to reform, that they may help them to the position which they themselves so highly prize. If



they feel thus, they will pursue a course which will recommend the truth they advocate to the good judgment of candid, sensible men and women. These will be compelled to acknowledge that there is a consistency in the subject of health reform.—“*Testimonies for the Church,*” Vol. II, p. 377.

The principle also applies to one's personal relation to health reform. Use good sense in making a change of diet. As you give up an objectionable article of food, be sure to provide a suitable substitute.

The proper nourishment of the body is a question of vital importance, which wives and mothers and all who have to do with the preparation of food should study most carefully. Meat is an article of diet objectionable from every standpoint, and really a disgrace to the Christian's table; but if families who have made large use of it eliminate it from their daily bill of fare without supplying its place with such albuminous foods as beans, peas, and nuts, prepared in a variety of palatable ways, the members of those families will not thrive, because their systems are not properly nourished. The man who is living largely on potatoes, bread, and meat can not afford to lay aside the meat, and live on bread and potatoes alone; but let him add beans and nuts properly prepared, and he will have in these the same elements that meat contains, without its poisons, and without shedding innocent blood.

Butter, while less harmful than meat, is difficult of digestion, as it is a free fat, and in the form usually eaten, it swarms with microbes; but when it is discarded, the oily matter which it contains should be supplied in some other way.

Milk, cream, and eggs are not ideal foods, and the time will come when, owing to the increased disease among cattle and owing also to the greater refinement of taste which God's people will have cultivated, these things will have been stricken from our bill of fare.

But to give them up without supplying something better in their place would be folly. An impoverished diet is equally as bad as one containing harmful foods. Health reform does not mean starvation, but an abundance of the purest and most nutritious food, prepared in a simple, wholesome, yet appetizing form. “Eat ye that which is good,” says the Lord, “and let your soul delight itself in fatness.”

Another thing should be said: Health reform does not begin and end with the diet. It has to do with the entire life. The true health reformer will not only eat right, but dress right, sleep right, exercise right, and in every respect observe the laws which

govern the health of the body. The proper ventilation of our houses is equally important with the preparation of healthful food. It is as wrong to overwork the brain as to overwork the stomach. Temperance in all things is required of us. “Let your moderation be known unto all men. The Lord is at hand.”

## HOW WE SHOULD LOOK UPON SICKNESS.

BY D. H. KRESS, M. D.

It is human nature to try to avoid results without inquiring into the causes. If people are sick, all they care about is to get well. They will take any amount of nostrums and patent medicines. They will pay large fees to the doctor, if he will only “cure” the disease. It is like the man behind the prison bars. All he wants is his liberty. But it would not be a safe thing for that man to get out of prison, because he would do the same things he did before, and perhaps worse things, and the last state of the man would be worse than the first; so the best place for him is the prison, until he is willing to forsake that which led to his arrest.

Sickness is not an enemy, but a friend. Its pains give us friendly warning. They are one of God's means of correction. “God speaketh once, yea, twice, yet man perceiveth it not.” The Lord speaks to us through his Word, and tells us to “abstain from fleshly lusts which war against the soul.” But we pass on heedlessly. Then he must speak to us in louder tones. He must afflict us with pain. Yet even then his mercy and love are very manifest. The pain is educative in its effect, and God uses it to show us the nature of the disease, so that we may learn to avoid the causes that induced it.

For instance, we are told that “fools because of their transgressions are afflicted, their *soul abhorreth all manner of food.*” This is the very best thing that can happen to the sick man, because it gives the system a chance to throw off some of the poisons that have accumulated, and gets the brain into such a condition that it can hear God's voice again. “Then they cried unto the Lord in their trouble, and he delivered them out of their distresses,” says David. Their minds are enlightened, and the Lord comes to deliver them. As soon as men recognize the causes that have made them sick, and are willing to forsake their evil ways, God is ready to remove the sickness. He simply wants us to learn the lesson. David recognized

the truth of this when he said: "It is good for me that I have been afflicted, that I might learn thy statutes."

When a person has the headache, instead of taking something to paralyze the nerves so that they can not report the bad condition of the system, he should inquire into the causes, and seek to remove them. The very first thing the patient usually does is to take some bromo-cafein or morphine or something similar, simply to stupefy the nerves.

Suppose an army is stationed somewhere, and, at the enemy's approach, one of the sentinels gives the alarm, and the captain orders him to be shot for it. Soon the enemy would be in the camp. That is what pain is for, — to warn us of the enemy's approach.

The arrival of sickness is announced by disagreeable symptoms. Nature hangs out the danger-signals in order that we may take heed to our ways, and escape the threatened evil. This view of the matter is in harmony with the instructions in the fifth chapter of James, where the sick brother is told to call for the elders of the church, and let them pray for him, and is also told to confess his faults that he may be healed. When there is a willingness on our part to abandon the causes that have induced disease, God is ready to manifest his healing power. But while we are stupefying the brain and nerves by health-destroying habits, we are working against God, who must speak to us by means of pain.

Let us pray for a new consecration of the whole being, mind and body, to the great Creator and Redeemer, and let us study that wonderful machine, the human body, with reverence and holy fear. Then shall we be ready to receive the Holy Spirit, which God has already given to us and our children, but which our fleshly minds have not properly discerned.

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### WHAT IS MEANT BY A FRUIT DIET?

A FRUIT diet is employed in two forms, — the strict diet, in which nothing but fruit is taken; and the modified fruit diet, which allows the taking of a small crust of bread in connection with the fruit. We might add a third form of fruit diet, in which fruit enters very largely into the bill of fare at each meal. Fruit is commonly used as a luxury rather than as a food. In a fruit diet it is employed as a staple article.

As regards the bill of fare, this is not difficult to prepare. In case a person is living upon an exclusive fruit dietary, he may eat four times a day, and at

each meal he may take as much fruit as he can relish. Quite a variety of fruit may be taken at the same meal without injury.

An excellent plan for a modified fruit dietary is to employ fruit exclusively for breakfast and supper. The dinner may be composed of fruits, grains, and nuts, but should exclude vegetables. In very extreme cases in which a fruit diet is employed, no other food of any kind should be taken for two or three days. Fruit may be eaten in considerable quantities. The person may generally be allowed to satisfy his appetite with any good, wholesome, digestible fruit.

The chief dietetic value of fruits lies in their perfect adaptability to the digestive organs and their well-known antiseptic properties. A few days on a diet composed solely of fruits is often sufficient to sweeten the breath of a patient and clear a badly coated tongue. Brain workers, when called upon to put forth unusual exertions for a few days, find a diet consisting largely of fresh fruits the best by far for sustaining the strength both of body and mind.

J. H. K.

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### HOME SANITATION.— I.

BY A. B. OLSEN, M. D.

#### ADVANTAGES OF A COUNTRY HOME.

ONE of the most prolific sources of nearly all diseases is the overcrowding of the poor in the congested quarters of our large cities. Narrow streets, with still narrower alleys reeking with filth and foul odors, lofty "sky-scrapers," which, like mountains, hide the sun from the deep, chasm-like streets and avenues beneath, closely packed and overcrowded tenement-houses, smoke and dust and dirt beyond description, — such a condition of things breeds disease and shortens life.

No wonder that the children of the slums are pale, and puny, and weak; no wonder they are often attacked by sickness, and quickly become its prey.

Country life, on the other hand, is more conducive to health and happiness. It is the most natural life in every respect, for here the hand of man has marred nature least. What could be better than a home in the free, open country, among the hills and valleys, where the squirrels run along the fences unmolested, and the birds flit from tree to tree singing their sweet carols, and where the fragrant aroma of clover-fields and beautiful flowers perfumes the air and enthralls the senses? Here the radiant, life-giving rays of the sun can reach every crack and crevice, and flood the

home with sunshine, provided there are not too many shade-trees. Here the air is fresh and pure and invigorating. No need of crowding here, for there is room and to spare.

However, if one is compelled by circumstances to live in a city, he should select a home in the suburbs or outskirts of the place, as far from the densely populated portion as possible. A large lot on a clean, quiet street is always desirable.

Village life is very much like country life, and the same is true of small towns. In such places one ought to have as good hygienic surroundings as anywhere, and these can usually be obtained if a little care and attention are given to the matter.

#### SUNSHINE.

This earth is made habitable by the warm rays of the sun, for all forms of life, vegetable or animal, would soon become extinct without sunlight, and nothing but a desolate, barren waste would remain. It is interesting to note in passing that illuminating gas, electricity, petroleum, and the old-fashioned candles are all various forms of resuscitated sunlight, and coal and wood constitute still other forms. All these serve to give us heat and light.

Neither plant nor animal can thrive in total darkness. Set a thrifty, luxuriant geranium in a dark cellar, and it soon fades, grows pale and sickly, and finally dies.

It is a well-known fact that miners who spend a large portion of their lives in the bowels of the earth are short-lived and prone to disease. It is a pity that thousands of men are compelled to live underground in order that our stoves and fireplaces may be supplied with coal.

Children and women and all who are closely confined to the house need an abundance of sunshine, for they are liable from their unfavorable surroundings to become pale, languid, and sickly.

As a preventive for sickness, sunlight is exceptionally valuable. This was well illustrated in an epidemic of yellow fever in New Orleans some time ago, where, it is authentically reported, there were six times as many cases of the deadly fever on the shady side of the street as on the sunny side.

Sick people, more than others, require an abundance of sunshine. No medical remedy can excel the vivifying rays of the sun. Moreover, sunlight is one of the most effective germicides known. By exposure to its direct rays the vast majority of disease-producing germs are soon completely destroyed. Under all

circumstances, sunshine always retards the growth of germs.

#### PLAN OF THE HOUSE.

In building a house, ample provision should be made for the admission of sunlight into all the rooms. The house should face the north or south, which will make it possible for every room to face east, south, or west, and thus get the benefit of the sun at least a part of the day. Have as many windows as space will permit, and use them all. If the house is provided with blinds or shutters, keep them open during the daytime at least. The shades, also, should be raised and the curtains thrown aside, so that nothing whatever will hinder the free entrance of the sun. Let it penetrate and permeate everything. It is best to have nothing that will be injured by its cleansing rays. If the carpet should fade, never mind. Better let it fade than to deprive the children of the health-giving properties of the sunlight. The little ones love to bask in its rays. They are attracted by its good cheer and genial warmth. It paints their soft cheeks with the roses of health. The nursery should be the lightest and most cheerful room in the house.

#### BEDROOM HYGIENE.

The windows of the bedrooms ought to be opened each morning, and the bedding thrown across chairs, and every blanket and cover exposed to the sunlight. This will purify and cleanse them from the emanations absorbed from the sleeper during the night, and make sleep sounder and more restful. The night apparel should be shaken and also hung in the sunshine. These precautions may seem unnecessary, but if they are faithfully carried out, the increased work will be amply repaid.

Then let us gather up the sunbeams, and let the sunshine into our homes and hearts, and by this means increase health and happiness.

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#### WHAT WE EAT.

How much the success or the failure of our lives depends upon the food we eat, we little comprehend. No science is so neglected, so little understood. Man would not dare to treat a valuable horse with the same recklessness with which he treats himself. He carefully selects food for his horse, few, if any, changes being allowed, and he procures a competent groom to look after and care for the animal, that it may be capable of fleetness and endurance; while he himself

sits down to the table groaning under its burden of variety and richness, and without regard to the requirements of his system or the qualities of the food, fills himself to the utmost capacity of his stomach. Had he first passed this dinner over to a chemist, and allowed him to analyze it and label it, he would have been astonished and alarmed. Again: were he to step into a drug-store and attempt to mix chemicals promiscuously as he does his food, without regard to chemical laws, he would soon have his head blown from his body. Why not, then, study and investigate the laws of our own natures, and be as wise as is the ox or the ass that knoweth his master and his master's crib, and accuse not a kind and loving Providence of cursing us with ill health when the curse lies at our own door? — *Sel.*

### HINTS IN SEASON.

BY M. E. OLSEN.

**A COOL ROOM FOR BRAIN WORKERS.** — Brain workers could do more and better work if they would be a little sparing of fuel, and keep plenty of fresh air in their working rooms and offices. The Englishman thinks nothing of sitting in a room with the temperature registering about 60° F. Germans and Scandinavians usually work in cool rooms. Americans often heat their living rooms to a temperature of from 70° to 80°, which greatly enervates the system, and tends to produce a feeling of weariness. It is far better to put on a little more clothing, and lower the temperature of the room. Business men, editors, authors, and others engaged in hard mental work, who have discovered that a cool room is essential to the best mental effort, will often put on an overcoat and supply extra covering for the feet in order to enjoy the clearness of mind that comes from working in a cool atmosphere.

**CRIMINAL CARELESSNESS.** — In the cold season of the year a great deal of severe sickness is entailed solely as a result of carelessness. Needless exposure of the body to outdoor air without proper wraps is one of the sins against nature most commonly committed. The mother will step out of a warm room on to the porch, and stand there to talk with a lady friend passing on the street until she is chilled through, or she will step out into the yard to get something without properly protecting herself. Children will run out in the snow bareheaded and with thin shoes and stockings.

Such indiscreet conduct is just as much a violation of the laws of health as eating unhealthful food, and should be so recognized. The body is sacred; it is the temple of the Holy Ghost, and every proper and reasonable effort should be put forth to keep it in health.

**SPRING TONICS.** — “Forewarned is forearmed,” says the proverb. It is rather early in the season to talk about spring tonics, but we want to give our readers fair warning before they begin to think of indulging in any such harmful things. These so-called tonics are either injurious or useless. In the former case they contain alcohol, opium, cocain, or other deadly drugs which often give temporary relief, but leave the system in a much worse condition than before. In the latter case they contain an extract of iron or some innocent vegetable product which has practically no effect on the system at all. The virtue of such medicine consists in the confidence placed in it by the patient because of the money he has paid for it.

We hope that most of our readers are aware of the fact frequently reiterated in this paper, that drugging with patent medicines and nostrums is not only never productive in itself of good, but is liable to be exceedingly harmful. The best tonics are fresh air, vigorous exercise out of doors, wholesome, nourishing food, and a proper amount of sleep, to which might be added the cold morning bath. If one has a feeling of languor and weakness, the chances are ten to one that the condition arises from abuse of the stomach and consequent imperfect digestion, as a result of which the system is filled with poisons. Unload the system of these poisons by a healthful dietary and right physical habits in general, and the feeling will soon pass away, and in its place will come a sense of vigor and strength that will make work thoroughly enjoyable.

### THE IMPORTANCE OF STUDENTS' CARING FOR THEIR HEALTH.<sup>1</sup>

BY MRS. E. G. WHITE.

I AM pained as I have presented to me students who are being educated to work for the salvation of the souls and bodies of those perishing around them, but who will themselves perish before they can accomplish that for which they are striving so earnestly. Will all teachers and students learn, before they go

<sup>1</sup> Extracts from recent communications.

any farther, how to treat themselves, that they may intelligently co-operate with God in bearing his message and doing his work, and not be cut off at the very time when they are most needed?

The laws of life and health must not be trifled with. Human beings must appreciate their God-given capabilities. They are required to study to obey the laws of God, to bring their bodies under intelligent restraint. This is a work they must in no wise neglect. They are not to be under any one's jurisdiction, to place themselves in a position where their health will be endangered. They must respect and care for the physical structure. They must have the best advantages for sleeping, and not feel that it is an indifferent matter what they eat, and how many studies they take. They should not exercise violently or for too many hours at a time. They should eat regularly.

Nature will not be imposed upon. She will not forgive the injuries done to the wonderful, delicate machinery. The pale, weak student is a continual reproach to health reform. Far better would it be for some to go outdoors and work in the soil. Exercise is good. God designs that all parts of the human machinery shall be used. There should be regular hours for working, regular hours for eating. Without studying the exact cost of every article of food and providing the cheapest kind, procure those articles that are best for making steam to run the living machinery. There is no extravagance in providing those articles of food that the system can best take in and digest, and thus send vitality to every part of the living organism.

If a worker becomes worn out and incapacitated with labor, we must respect human nature because of the sacrifice made on Calvary. Christ died to restore corrupted human beings, and he desires them to look to him and live. But many students who think they are fitting themselves to lay hold of and carry responsibilities, will make distressing failures because the laws of life, which, if observed, would have helped and aided them in the accomplishment of different results, were disregarded and neglected. Nature, abused or ill treated in any way, expresses her feelings like a faithful monitor, in aches and pains.

Are we not children of one common Father, and are we not treated by him as such? Has not ample provision been made by the Lord God who rules in

the heavens that man shall not be treated as a machine? At an infinite cost God has made provision to restore his moral image in man, that in our face and character Christ may discern his own image, which was effaced by transgression. Let us consider the possibilities and probabilities before each student who is placed under teachers to be instructed.

## CANCER AND MEAT EATING.

BY DAVID PAULSON, M. D.

WE read in "Healthful Living," par. 458, that, "cancers, tumors, and various other inflammatory diseases are largely caused by meat eating."

W. Roger Williams, F. R. C. P., says in the *London Lancet*, the leading medical journal of England, under date of Aug. 20, 1898, "Statistics show that the consumption of meat has for many years been increasing by leaps and bounds till it has now reached the amazing total of one hundred and thirty-one pounds per head per year, which is more than double what it was half a century ago, when the conditions of life were more compatible with high feeding. . . . In 1840, cancer caused 2,786 deaths, the proportion being one in 5,646 of the total population, and one in 129 of the total mortality. In 1896 the deaths due to it numbered 23,521, or one in 1,306 of the total population, and one in 22 of the total mortality. Thus the proportionate mortality from cancer now is four and a half times greater than it was half a century ago." In other words, fifty years ago, in England, of every 129 deaths, one was caused by cancer; while in 1896, of every 22 deaths, one was caused by cancer. And this eminent authority shows that the increase in cancer has kept pace year by year with the increase in meat consumption, thus verifying exactly the statement quoted from "Healthful Living," which was written so many years ago.

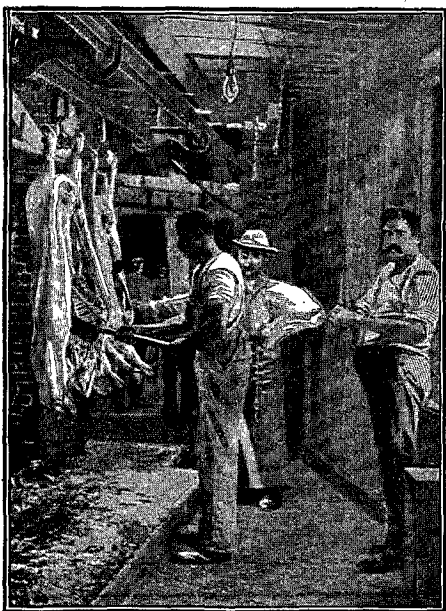
Upon the same point Dr. W. F. Waugh, a noted Chicago writer upon medical subjects, has this to say in the December *Medical World*: "The undoubted connection of cancer with excessive meat eating is another argument in favor of vegetarianism. Of all the theories so far advanced to account for the development of this terrible malady, none is so well backed up as this."

When men of the world are beginning to have revealed to them from the light of science alone the same truths that God gave us years ago, is it not time for the people of God to take a decided stand upon the meat question?

## THE HOME.

### "BROTH OF ABOMINABLE THINGS."

THE flesh of animals fed on putrid swill with frequent admixtures of rancid meat and similar delicacies for scavenger animals, can scarcely be considered fit food for human beings. Yet to-day thousands of people are eating pork, which is made of exactly this kind of material. It is well known that hogs do not object to eating carrion of almost any sort which



comes in their way. If one of a herd of hogs dies, the rest will generally turn about and eat it. Not very long ago a man who was accidentally killed in the woods some distance from home was found several days after, far advanced in decomposition, and half eaten by hogs.

Even when kept in pens, hogs have frequent opportunities to partake of such food in the shape of dead rats, which are themselves scavengers of a similar sort, to say nothing of the fact that when confined in pens, a good share of their food is eaten after being mingled with their own excrement.

When we see these filthy animals raised by the hundred thousand, and devoured with such avidity by people all over the world, who are ignorant of the terrible consequences, how it should stir us to renewed efforts to impart to our fellow men the knowledge and truths we have gained. Where are the faithful

watchmen, the true lovers of humanity? Let them raise their voices in protest, and plead with men created in the image and glory of God to abstain from so vile a food, and take instead the beautiful fruits and the wholesome, nourishing grains which the Lord has so liberally provided. "Wherefore do ye spend money for that which is not bread? and your labor for that which satisfieth not?"

### A LESSON FROM THE FISH.

BY J. P. HENDERSON.

SOME years since, while in Iowa, I in company with others, made a visit to a fish farm, and the proprietor being absent, his wife offered to show us around.

On starting from the house our guide said she would take feed along, and show us some instincts that the fish possessed. The "feed" usually consisted of bread made from coarse, unbolted wheat flour. In this instance she also took bread made from white flour.

In one pond there were estimated to be about eighteen hundred fish, ranging from minnows to those three years old, and weighing from three to four pounds each. They were what are known as German carp, a decidedly herbivorous fish. The pond was as clear as crystal, and the fish could be seen distinctly to the opposite shore. Our appearance attracted the attention of the fish, and they came swimming toward us from every direction until the water at our feet was literally alive with them.

With the remark that she would "show us something," the lady crumbled a quantity of the white and brown bread together, and threw it upon the water. It was an interesting sight to see hundreds of mouths snapping the water in their struggles to get the bread; but we soon discovered that the white crumbs were settling to the bottom untouched, and it was not until she stopped feeding them that the fish began to pick up these crumbs from among the pebbles at the bottom of the pond. "The fish know what makes bone and muscle," said our hostess; and we thought that if God had given the fish such a knowledge of themselves, such an instinct to guide them in caring for their physical wants, how much greater must be the wisdom with which he has endowed us! "The stork in the heaven knoweth her appointed times; and the turtle and the crane and the swallow observe the time of their coming; but my people know not the judgment of the Lord." Isa. 8:7.

## DRESS REFORM AND THE HOLY SPIRIT.<sup>1</sup>

BY DR. E. J. WAGGONER.

THE message for to-day will instruct us in the matter of dress as well as in the matter of eating. It may not tell us exactly what to wear, but it gives us principles that will guide us. What we have read in the Testimonies in reference to plainness of dress is not an arbitrary requirement. There is gospel in dress as well as in everything else that pertains to our life.

"I will greatly rejoice in the Lord, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness." (Isa. 61:10.) "For the Lord taketh pleasure in his people: he will beautify the meek with salvation." (Ps. 149:4.) "And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin; and yet I say unto you, That even Solomon in all his glory was not arrayed like one of these."

These verses, properly understood, give us an insight into the very heart of the dress question. They show us the dignity of this subject, and its relation to the plan of salvation. The text last cited finds its parallel in 1 Peter 3:3, 4: "Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price." This does not say that we should not put on apparel, but that our adornment should be the hidden man of the heart.

Right here comes in the thought about the lilies. When people are tempted to anxious planning with reference to dress, they are directed to think about the lilies. These neither toil nor spin, yet are clothed in great beauty. How are they arrayed, then? They simply grow into their dress. It is a part of themselves. The clothing of the lily is its beauty. Solomon could get everything that money could buy,—the most costly and gorgeous apparel; but he could not get the clothing of the lily by paying for it. He could take off all this gorgeous apparel, and he was just a man. His clothing did not make him any different. But the clothing that the Lord gives, makes a different man.

The plant grows always from within. There is a life force within, and that is what clothes it. God clothes the lily with his own life, which is within the plant. So the beauty of the lily is simply the beauty of the Lord. The clothing of the lily is simply a manifestation of the life of the Lord in it. There are no two lilies exactly alike. Each one is a little different from the others. The Lord has made no two persons alike. He wants to clothe all with his own life; yet each one may have some different phase of it. The hidden man of the heart is the Christ within that is to be the real clothing of the individual. "If then God so clothe the grass, which is to-day in the field, and to-morrow is cast into the oven; how much more will he clothe you, O ye of little faith?" Luke 12:28.

The artificial clothing we wear now is a reminder of sin, because before the fall there was no need of it: man was clothed with light. When he sinned, he lost that clothing, and was disgraced. Hence, the last thing that a person should be proud of is his clothing, which is simply a sign of man's disgraced condition. As it reminds us of our fallen condition, it should also remind us of our need. If God clothes the lily with his life, the lily being seemingly worthless, will he not do that much and more for us, his children? Then, if he clothes us with his own life, of course he will provide for the temporal clothing necessary in our fallen state.

The lesson which the Lord wishes to teach us is that we are to fix our minds upon the real clothing,—the garments of salvation, the robe of righteousness, with which he desires to invest all his children. We are told in the thirteenth chapter of Matthew, in the parable of the wheat and the tares, that when the harvest comes and the tares are gathered together and burned, "then shall the righteous shine forth as the sun in the kingdom of their Father." They shine as the sun because they have on their Father's clothing, the garments of light, and that is the only clothing they will need. The spirit of meekness and holiness which they have cultivated in their lives will shine forth and glorify their persons.

Much has been said about the evils of tight lacing. Let us look at the subject in the light of some scriptures. The Spirit of God is likened to the wind. Christ said to Nicodemus, "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit." It is the Spirit of God that gives us life. God breathes the

<sup>1</sup> Report of a talk before the sewing-room girls, Jan. 31, 1899.

Spirit, or breath of life, into our nostrils. (Gen. 2:7.) Christ breathed on his disciples, and they received his Spirit.

We read in the fourteenth and fifteenth chapters of Exodus how the Red Sea was opened before the Israelites. The wind caused the sea to go back, and Moses said in singing his song of deliverance, "Thou didst blow with thy wind;" so this must have been the breath of God. The air we breathe is the breath of God, and we have no power over our own breathing; so the form of breathing is one of the means of receiving the Spirit of God.

Now, when we hear the message, "Receive ye the Holy Ghost," it does not mean that we are to hunt for it, but receive it. The Spirit has already come; let us welcome it, give it place in our minds and bodies. If we do not provide a place for it, we are rejecting it. The Spirit of God comes to us in the air we breathe; if we reject it when God gives it, we are showing despite for it. Suppose I tie a tight band around my neck, and choke myself. That would be a sin, would it not? If in the same way I put something tight around my waist, so that I can not get a full breath at any time, I am rejecting a measure of God's gift. How, then, can anybody comply with the message, "Receive ye the Holy Ghost," when he is doing what he can to keep the Spirit out? It is not a question whether you feel comfortable with it, for one could become so accustomed to wearing a corset as to feel very uncomfortable at first without it, but in thus restricting our bodies we are saying to God, "I will not take all you have to give me; I can get along with a small part of it." Thus we do despite to the Spirit of God, and render ourselves guilty before him, just as much as if we were to tie a rope around our neck, and shut off all the air which God has given us to breathe. So the gospel of dress consists in complying with the Lord's command, "Receive ye the Spirit," and in being clothed within and without with the garments of righteousness.

### A VEGETARIAN DINNER.

BROTHER F. O. RAYMOND, who teaches the classes in the Sanitarium cooking-school, has kindly furnished us the following menu and recipes. The materials called for are not expensive, and furnish a wholesome, appetizing meal.

To make it hygienic in the strictest sense the potatoes should be omitted, as vegetables do not combine well with fruits. They are not necessary in the pres-

ent case, as the steamed rice supplies starchy elements in abundance.

If you have a neighbor who thinks it impossible to get up a good meal without meat, invite him to dinner some day, and give him a practical demonstration of the fact. Words count for little without the right kind of acts behind them.

#### MENU.

##### SOUPS.

Tomato Vermicelli.

##### VEGETABLES.

Baked Beans.

Canned Peas.

Baked Potatoes with Lentil Dressing.

##### GRAINS.

Steamed Rice with Fig Sauce.

##### BREADS.

Graham Bread.

Coconut Rolls.

##### DESSERTS.

Cranberry Granose.

Apples.

Mixed Nuts.

##### RECIPES.

*Tomato Vermicelli Soup.*—Rub one can of tomatoes through a colander. Cook one-half cup of vermicelli twenty minutes, add to the tomato, heat, and serve.

*Baked Beans.*—Soak overnight one quart of white beans. Gently cook in fresh water until tender. Season with salt and one teaspoonful of molasses or honey. Bake in a deep crock until of a reddish brown tinge. Add water occasionally to prevent the beans from becoming dry.

*Lentil Dressing.*—Cook the lentils the same as beans, and rub through a colander to remove the hulls. Take two cups of the pulp, add one cup of strained tomato and one-third cup of nuttolene cream. With hot water dilute to the consistency of soup. Heat in the double boiler, thicken with three teaspoonfuls of browned flour. Flavor with onion or celery. If nuttolene is not at hand, use cream prepared from ordinary nut butter, or dairy cream.

*Fig Sauce.*—Stew the figs, rub through a colander, add water until of the proper consistency. Add sugar to taste.

*Coconut Rolls.*—Two and two-thirds cups of pastry flour, two and one-half cups of coconut, pounded to a meal, one-third teaspoonful of salt. Rub the meal and salt into the flour. Then, with about two thirds of a cup of cold water, make a stiff dough. Knead until the dough snaps when pulled apart. Make into rolls about three inches long and three fourths of an inch in diameter. Bake until of a light brown throughout.



*Cranberry Granose.*—In a granite pan about six inches deep place a layer of granose flakes, then a layer of steamed, sweetened cranberry pulp, and so on until the pan is full, having the top layer of granose. Place a weight on it so as to press the granose and fruit together, let it stand for two hours, and serve.

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### HOME MEDICINE.

*Corn Salve.*—A much-praised corn salve is made as follows: Salicylic acid, half a dram; extract of Indian hemp, ten grains; collodion, one ounce. Apply by means of a brush twice or thrice a day. A better way is to wear shoes that do not pinch, and avoid having corns at all.

*Chilblains.*—It is said that chilblains, if rubbed with a piece of lemon sprinkled with salt, will disappear; and corns will do the same if lemon-juice is applied. Drop it on stale bread and bind it on the corn.

*Heartburn.*—A teaspoonful of wheat charcoal, taken immediately after a meal, is an excellent non-medicinal remedy for this uncomfortable derangement of digestion. A teaspoonful of glycerin, taken just before or just after a meal, is also useful.

*Tender Feet.*—When feet are tender and painful after long walking or standing, great relief can be had by bathing them in salt and water, a handful of salt to a gallon of water. Have the water as hot as can be comfortably borne; immerse the feet, and throw water up over the knees with the hands. When the water grows cool, rub feet and limbs briskly with a dry towel.

*Foreign Body in the Ear.*—When a foreign body gets into a child's ear, remember there is no need of haste in removing it. It may remain there for a long time without injury. Do not use forcible means to displace it. Never try to use an instrument in the ear. Leave that for the physician or surgeon. Probes, ear-spoons, and forceps, in the hands of a person who does not understand the anatomy of the ear, may do irretrievable harm. Insects in the ear may be killed or quieted by filling the ear with glycerin or sweet-oil, and then syringing with warm water.

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NEVER say to a child, "Stand up straight," or "straighten up," but tell him rather to raise his chest, and "stand tall." Once impress upon a boy's mind the importance of standing "tall," and you will find that there is no necessity for telling him to straighten up.

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## SCHOOL OF HEALTH

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### ACCIDENTS AND EMERGENCIES.

#### *Help for the Drowned.*

BY H. F. RAND, M. D.

ACCIDENTS of various kinds are continually occurring, and many precious lives have been saved by doing the right thing at the right moment. Only one person has ever lived who always did this, and that was Christ. To do as he did we must have his mind. Men should look to the Lord for wisdom at all times, but especially in times of emergencies. Divine aid is needed to think quickly and to the point, and to act with coolness in times of excitement.

One of the ways in which the Lord helps us to meet emergencies is by giving us an opportunity to study the structure of the human body and the uses of its different parts, so as to be able to give relief in times of injury.

At this time of the year skating is indulged in by many as a pastime. Sometimes the ice is not thick enough to bear the skater up, especially on rivers, and he goes under. Perhaps he is in the water for some little time before he is pulled out, and if his companions do not know how to treat him, life may be extinct before the doctor can be summoned. It is therefore of particular interest to every person to know how to treat a person in this condition.

The first thing to be done in restoring one who is drowned is to get the water out of his lungs. This may be done by placing the patient, face downward, over a barrel, or some other convenient article of the same shape, and rolling him back and forth. This will cause the water to run out at the mouth, care being taken to hold the tongue forward so that it will not fall back into the throat and fill the air-passages. If a barrel is not at hand, the same effect may be secured by placing the patient face downward on the ground, and lifting him at the waist.

The next thing to do is to restore respiration. This is done by applying artificial breathing as follows: Place the patient on his back, grasp the arms at the elbow, slowly raising them over his head, and then pressing them down firmly against the sides of the chest. These movements should be made at the rate of fourteen or sixteen per minute, and no faster, or they will be ineffectual. Meanwhile, do everything possible to restore the normal temperature of the

patient by means of hot-water bottles, hot bricks, blankets, and friction. If several persons are on hand to assist, some can be replacing the wet garments by dry and warm ones. They can also help by vigorously rubbing the limbs of the patient, thus getting the circulation started.

Treat the patient with care. Be gentle in all the movements. Be sure to loosen the clothing about the



neck and chest, so that nothing will interfere with breathing. Use all possible haste in getting the water out of the lungs and restoring respiration. A minute lost may mean death. It is also important not to give up too soon. At any time within two hours the patient may be restored, though he may not show any signs of life for some time after the treatment has begun.

A person who has been suffocated by gas is treated in much the same way as a drowned person. Apply artificial respiration, and keep the patient warm. It is sometimes a good plan to place him in a warm bath. In this case also it is highly essential that the efforts at resuscitation should be continued, even though there may be no signs of life for some time.

It is related of Dr. Garth, in his last illness, when he saw his fellow doctors consulting together at his bedside, that he raised his head from his pillow, and said with a smile, "Dear gentlemen, let me die a natural death."

## PRACTICAL HYDROTHERAPY.

### THE WET-SHEET RUB.

The wet-sheet rub is an excellent treatment to apply after packs or warm baths in which perspiration has been induced, as electric-light, Russian, and vapor baths. It is especially applicable to cases in which there is defective circulation in the extremities, an inactive skin and liver, nervousness, in cases of debility accompanied by night sweats; and is an admirable means of removing or preventing muscular soreness and stiffness after severe exercise.

The treatment is administered as follows: Have at hand a tub large enough for the patient to stand in comfortably, and three pails of water of 75°, 80°, and 90° F., respectively. The foot-tub should be about half full of water at 100° F. Have at hand two cotton sheets and dip one of them in the water at 100°. Let the patient step into the tub, facing the attendant, with his arms straight and pressed close to his sides. Now lift the wet sheet by its gathered end to its full length; draw out one side quickly, place the corner over one shoulder of the patient, and while holding it in place with one hand, quickly draw the remainder of the sheet around him with the other, bringing it up well around the neck,

and folding the second corner under the top so as to hold it in place. But a few seconds should be occupied in applying the sheet. Then begin to rub the patient vigorously with both hands, one upon each side, rubbing to and fro three or four times in each place, and passing over the whole body very rapidly, and then repeating the same, to prevent chilling any part. Robust and phlegmatic people may be rubbed with a good deal of severity; but persons with delicate skin and acute sensibilities require gentler manipulation.

After one or two minutes of energetic rubbing, pour over the chest and shoulders the pailful of water at 90° F., and then the ones at 80° and 75°. After rubbing one or two minutes longer, quickly disengage the wet sheet, allowing it to drop into the tub.

While the patient is stepping out of the tub, quickly grasp the dry sheet, and envelop him in it. Rub him dry, passing over the whole body several times in rapid succession, to prevent chilling.

After wiping nearly or quite dry, apply hand-rubbing, using care, however, not to induce perspira-

tion by too vigorous or long-continued rubbing. If the skin should become moist from perspiration after having been once dried, gradually lower the temperature of the room, and continue rubbing lightly until the skin becomes dry and cool before allowing the patient to dress.

Very few baths afford a better opportunity for the display of skill and energy on the part of the attendant than this. Some practise is required to enable one to give the bath creditably.

One precaution especially necessary to be observed in this bath, as well as in all others where a tepid application is succeeded by a cooler one, is frequently overlooked,—the cooler application should never be made until there is good reaction from the first, or warmer one.

Another form of wet-sheet rub is given in about the same manner, the only difference being that the sheet is wrung before its application, and is reapplied one or more times, according as a milder or more severe form of treatment is required. The douche, or pail pour, may be reserved until the sheet is removed the last time. The patient should then be dried as directed above.

## BREATHING EXERCISES.

BY LENNA WHITNEY SALISBURY.

AN eminent physician once said, "Right thinking and right breathing are the two things most essential to health and happiness." The importance of correct breathing can not be overestimated, and the ability to breathe deeply and slowly is invaluable. Baron Posse says: "As the air cells are brought more fully into play, their power of expansion and recoil grows; their tonicity increases, and their tendency to disease lessens. In that manner, by exercising the air cells, giving them an opportunity for normal action,—the respiratory exercises will tend to produce strong and healthy lungs. They also cultivate the respiratory power, since they bring the respiratory muscles into active contraction."

In these days, when tuberculosis is so prevalent, it behooves us to keep our lungs in the best possible condition to resist disease, and nothing will do this more effectually than deep breathing.

This month we will take up some breathing exercises. If the first is taken correctly, the lungs will

be completely filled with air, and the reaching out at the sides will cause a strong lateral expansion of the chest. The second combines a breathing exercise and a head-bending-backward movement. If there is any tendency to carry the head forward, this exercise will be valuable to overcome this by strengthening the weak neck muscles.

1. Sitting with the trunk erect, place the finger-tips lightly on the chest, keeping the elbows well raised, inhaling slowly and deeply, simultaneously throw the head well back and reach high over the head, the palms facing. Turn the palms out, and reach well out as the arms sink to the sides. Exhale as you bring the hands back by full-arm sweep to chest, and raise the head. Take this exercise at least six times.

2. Standing with the hands on the hips (thumbs back, fingers forward), bend the head backward slowly, inhaling deeply. Keep the chin drawn in as long as possible, and have the feeling of bending not only the head but also slightly the upper part of the spine. The tendency in bending the head back will



be to allow the weight to rest on the heels. Be careful to avoid this. When you have bent the head back as far as you can, begin to raise it by drawing the chin in strongly. Breathe out as the head is raised. Take this movement six times, and follow it always by bending the head to the side, right and left the same number of times. In the sidewise bending keep the shoulders still. Do not allow the trunk to move.

The following exercise for developing the lateral trunk muscles may be taken after the foregoing movements. In all these exercises do not allow yourself to forget that the results you are working for will not be obtained from them unless you stand correctly.

3. Place the finger-tips lightly on the shoulders, elbows well raised. Slowly bend the body straight to the side, keeping the elbows back. Raise, inhaling deeply; exhale as you bend. Take six times each to the right and left. Practise for one week with the hands on the shoulders. Then practise for one week with the finger-tips touching at the back of the neck, keeping the thumbs close beside the forefingers. Later, take the movement with the arms raised shoulder high at the sides, reaching out as far as possible all the time. When the exercise can be taken easily in this last position, practise it with both arms raised high over the head, the elbows straight, and the palms facing, stretching up as you bend. This last position must not be attempted until the others have become perfectly easy.

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## OUR WORKERS.

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WHAT art thou doing? Time is speeding on;  
A work is thine which none but thou canst do.  
The day is passing, and will soon be gone;  
No other cometh — only this for you.

What art thou doing? Shadows fall around,  
And tokens of the night are gathering fast.  
Up! lest amid the darkness thou art found,  
Thy work unfinished, and the day all past.

What art thou doing? God is calling thee:  
The harvest now is ripening everywhere;  
Go, gather sheaves of men, and thou shalt be  
Admitted with them into the mansions fair.  
— *Selected.*

ENCOURAGING words are coming to us from the medical missionary workers in many different parts of the harvest-field. It is interesting to note the similarity in these letters. The expression occurs so often, "We have more calls than we can fill. Can't you send us some more help?"

Surely it is a great privilege to have received so much light and truth, and how much it means to occupy such a position when all about us is dense darkness, and men and women are anxiously seeking for the very thing that we are able to give them! Would that we could all sense anew the weight of

responsibility that rests upon us as a people who have been made the repositories of so great light!

Suppose there were a famine in the land, and we had barns overflowing with wheat and corn and all the necessaries of life, and had moreover the promise of plenty more when this supply should be exhausted. Surely we would, under those circumstances, help the starving people about us. We could not see them die for want of food when we had plenty to give them.

But this is just the situation in which we are placed to-day. Thousands of people all about us are hungering for the Bread of life, the divine principles which underlie health and strength. The Lord has given us inexhaustible stores of light and knowledge. He has in so doing made us his stewards, and expects us faithfully to discharge our duty and impart to his suffering children that which they so much need. May the time soon come when, instead of the several hundred men and women now engaged in work of this kind, we shall have as many thousand, and every church and company of believers will be holding up a bright light, and exerting a strong influence for right habits of living in its neighborhood.

The plan of work followed, and also the openings presenting themselves, are mentioned briefly in the following extract from a letter lately received from one of the workers: —

We are going through the city, leaving a copy of *Good Health* at each house, and returning a day or two later to take it up, and if possible secure a subscriber. This plan brings us into personal contact with the people, and we find openings for parlor talks on various phases of health reform, and give food demonstrations, luncheons, etc. At these talks, simple, practical instruction is given on the subject selected, and an opportunity given for questions. The Young Women's Christian Association has thrown its doors wide open, and is doing all it can to assist in the work. A cooking class, numbering some two hundred pupils, has been organized to meet at their hall. On the 7th inst. there is to be a formal dinner given by one of the ladies of the — church. Our girls are invited to take entire charge of the affair; in fact, it is all gotten up for our benefit, in order to make our work known, and to introduce the foods. We are looking forward to the occasion with the expectation that the Lord will bring good out of it for all. The superintendent of the public schools has invited one member of our company to present these principles to the teachers under his charge, and has already made arrangements for the meeting. Food demonstrations are being held in the leading stores.

This is only a sample letter. The experience of this company is practically duplicated by those of all the companies thus far sent out. The people are hungry for practical knowledge.

## AT THE SANITARIUM.

THE past month has been a busy one at the Sanitarium. Patients have come in very rapidly, a number of helpers have also gone out to assist in field work, while others have returned. The spirit of inquiry is very marked, and some of the patients seem to appreciate quite clearly the character of the work. Helpers are continually enjoying rich opportunities of imparting the saving knowledge of Christ to the guests.

At a social meeting a few days ago a young man who has charge of the front door, told in the course of his testimony some interesting experiences he had had in talking with the patients between times, and closed by saying, "I am glad that I can be a door-keeper in the house of the Lord."

A traveling man, when sitting down to breakfast the morning after his arrival, was so impressed with the quiet surroundings, and the spirit that prevailed in the institution that he remarked to the waiter, "This is certainly a wonderful place; I have never seen anything like it. What makes it so different from every other place where I have been?" The waiter replied that it was because the Spirit of Christ reigned in the institution, and all the managers and helpers were following its guidance. He thought a moment, and said very emphatically, "I believe you are right."

In the parlor lectures and also in the doctors' offices the thought is continually held before the patients that disease is a result of sin, and can be cured permanently only by the individual's getting right with God, and receiving his divine life. The idea is also conveyed that those who have been transgressing natural laws for years, and have thus brought sickness upon themselves, are reaping that which they have sown, and they must now patiently sow for health and life. Sometimes they lose in weight for a week or more after coming here, although improving in other ways, but as soon as the system has been cleansed from the poisons with which it was saturated, they begin to gain rapidly, and astonish themselves and their friends by the results.

Encouraging letters come to us from some of these people after they return to their homes. One husband, whose wife spent some weeks at the hospital, writes, "We are going to try to modify our diet. My wife says I can have her pickle barrel for a swill barrel, as she does not think she will use it again." And he goes on to say that they use meat but once instead of three times a day, and only that which they

have raised themselves, and he says he thinks they will soon give it up entirely.

## STUDIES FOR THE READING CIRCLES.

THE following articles are recommended for study in the Reading Circles during the month:—

1. "The Proper Diet for Strength and Endurance." Study carefully the statements of Dr. Haig, who is a high authority on this subject. Notice how perfectly they harmonize with the passages taken from "Healthful Living," some of which were written thirty years ago, when the scientific world ridiculed these same truths which the most advanced thinkers are now advocating. The Lord is the source of knowledge, and as long as his people respond faithfully to the messages which he sends, and keep pace with the advancement of his work in the earth, they will be the head and not the tail.

2. "The Lord's Method of Protecting People from Disease." This is a short article, but a very large subject. Study it with prayer and deep heart-searching. Some of the statements may seem startling at first, but they open up a rich vein for thought and study. Chapter XLIII in "Healthful Living," entitled "Lessons from the Experiences of the Children of Israel," will throw much light on this subject. Especial attention may well be given to paragraphs 1169, 1175, 1176, 1180, 1172. Also read in connection with this study the extracts from communications from Sister White.

3. "Dress Reform and the Holy Spirit." This article by Dr. Waggoner can not fail to throw new light upon the subject of healthful dress. Read in connection with it paragraphs 525, 526, 527, 529, 534, and 536 in "Healthful Living."

4. "Common Sense in Health Reform." This study is introduced especially to help those who are desirous of learning the secret of interesting their neighbors and friends in the health principles. It is very important that the subject should be approached from a broad, liberal standpoint. We must take people where they are, and, giving them credit for all the truth they have, try to weave in other truths. Show them the beauty of right habits, healthful articles of food, and healthful dress, and get them so enamored with the good that they will gladly relinquish the evil. Sometimes we begin the other way, and tear down without building up. Paragraphs 118, 122, and 125 in "Healthful Living" will throw some light on this subject. It would be well also for the

leader to read carefully the entire chapter entitled "Extremes in Health Reform," in Vol. II of the Testimonies, and make some selections to use in the study.

We would recommend that the members of our Reading Circles give careful thought also to the following articles: "Home Sanitation," "Practical Hydrotherapy," "Breathing Exercises," and "Care of the Sick."

In some circles it might be well to use one of these articles, giving practical instruction, in addition to the regular one assigned for the study. This would be especially proper in case the circle should meet on a week-day.

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## PUBLISHERS' NOTES.

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PLEASE be prompt in sending in renewals. It will save expense in keeping the list.

ANY of our friends desiring sample copies of the paper to use in securing subscribers will be cheerfully supplied. Address all communications to GOSPEL OF HEALTH, Battle Creek, Mich.

DR. KELLOGG will have a very interesting article in the March number, on the care of the throat and vocal organs.

THERE is still opportunity to join the Medical Missionary Training-School by Correspondence. A circular giving full description of the course will be sent free of charge to those who apply. This is a splendid opportunity to get acquainted with the fundamental principles of medical missionary work.

IF you feel like doing a little missionary work some day, go to some busy, care-worn mother who needs the life-giving principles and practical instruction to be found in GOSPEL OF HEALTH, and get her to subscribe for the paper. Every family preparing for the Lord's soon appearing, and desiring to learn the connection between health reform and the third angel's message, should have this journal.

BERCKLEY HOSPITAL, Philadelphia, reports a very large increase in the insane department. Jan. 1, 1889, it had 760 patients of this class, while Jan. 1, 1899,

found 1,378 on the roll. In many other States the asylums are overcrowded, and those in charge are clamoring for increased appropriations. The world is rapidly going downward. Sin, with its burden of unrest and dissatisfaction, is resting more and more heavily upon the human family. In Christ alone is there healing for both soul and body. "Look unto me," he says, "and live, all ye ends of the earth."

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## A RARE OPPORTUNITY.

THE Medical Missionary Training-School in Chicago will be able to accommodate from twenty-five to fifty students during the spring and summer. Those who can arrange to spend a few months at the school will enjoy many advantages, and acquire a practical knowledge of the various lines of city mission and rescue work.

The expenses will be about \$2 per week for board, room, etc. Those who contemplate taking advantage of this offer should write us at once. There will be opportunity for all energetic workers to make their way in selling the *Life Boat*, *Good Health*, etc.

Further information will be given upon application. Address Chicago Medical Missionary Training-School, 1926 Wabash Ave., Chicago, Ill.

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## "THE COMING KING."

THIS is the title of a recent work by J. E. White, the subject-matter of which is well indicated by its title. It presents in a most graphic, interesting, and instructive manner the whole subject of Christ's second coming and the events connected therewith, and is written in an attractive and popular style. It is profusely and most appropriately illustrated, and can not fail to meet with appreciation. Popular works of this kind, which are free from lengthy and prosy dissertations, are the special need of the time. The writer knows of no work which contains so much information upon the subject treated in so small a space and presented in so attractive and readable a form. The author of this work has, for years, been engaged in an extensive missionary work in the South, which has been almost wholly self-supporting. The entire proceeds of the sales of this book are devoted to the promotion and support of missionary work among the colored people. This fact, together with the intrinsic merits of the work, ought to enlist the interest of Christian people everywhere to aid in the circulation of this valuable book.

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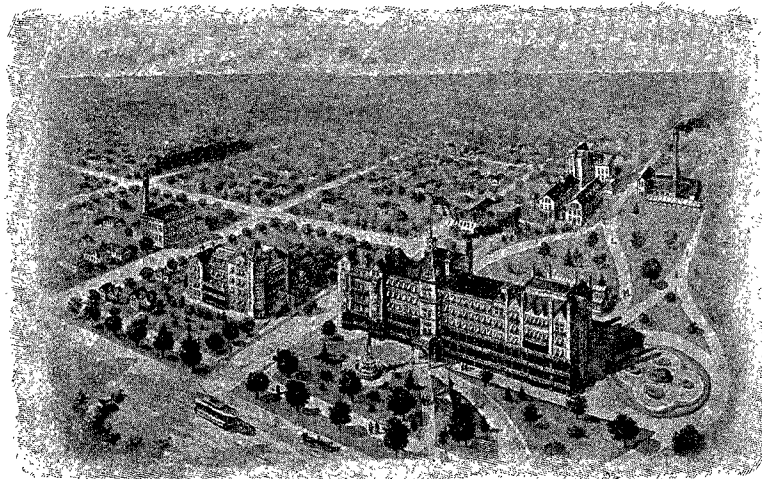
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