

# Pacific Health Journal

dt: 07-01-97: Mind Disease

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

There are domestic duties to be done which many think it impossible for them to perform, and so they depend upon others. Sometimes it is exceedingly inconvenient for them to obtain the help they need; they frequently expend double the strength required to perform the task in planning and searching for some one to do the work for them. If they would only bring their mind to do these little acts and family duties themselves, they would be blessed and strengthened in it. God made Adam and Eve in Paradise, and surrounded them with everything that was useful and lovely. He planted them a beautiful garden. No herb, nor flower, nor tree was wanting which would be for use or ornament. The Creator of man knew that the workmanship of his hands could not be happy without employment. Paradise delighted their souls, but this was not enough; they must have labor to call into exercise the wonderful machinery of the body. The Lord had made the organs for use. Had happiness consisted in doing nothing, man, in his state of holy innocence, would have been left unemployed. But he who formed man knew what would be for his best happiness, and he no sooner made him than he gave him his appointed work. In order to be happy, he must labor.

God has given us all something to do. In the discharge of the various duties which we are to perform, which lie in our pathway, our lives will be made useful, and we shall be blest. Not only will the organs of the body be strengthened by exercise, but the mind also will acquire strength and knowledge through the action of those organs. The exercise of one muscle, while others are left with nothing to do, will not strengthen the inactive ones any more than the continual exercise of one of the organs of the mind will develop and strengthen the organs not brought into use. Each faculty of the mind and each muscle has its distinctive office, and all require to be exercised in order to become properly developed and retain healthful vigor. Each organ and muscle has its work to do in the living organism. Every wheel in the machinery must be a living, active, working wheel. Nature's fine and wonderful works need to be kept in active motion in order to accomplish the object for which they are designed. Each faculty has a bearing upon the others, and all need to be exercised in order to be properly developed. If one muscle of the body is exercised more than another, the one used will become much the larger, and will destroy the harmony and beauty of the development of the system. A variety of exercise will call into use all the muscles of the body.

Those who are feeble and indolent should not yield to their inclination to be inactive, thus depriving themselves of air and sunlight, but should practise exercising out-of-doors in walking or working in the garden. They will become very much fatigued, but this will not injure them; rest will be sweeter after it. Inaction weakens the organs that are not exercised, and when those organs are used, pain and weariness are experienced, because the muscles have become feeble. It is not good policy to give up the use of certain muscles because pain is felt when they are exercised. The pain is frequently caused by the effort of nature to give life and vigor to those parts that have become partially lifeless through inaction. The motion of these long-disused muscles will cause pain, because nature is awakening them to life.

Thousands of women are suffering for want of useful employment that would give them vigorous, physical exercise. Their breathing is not full and deep. They do not go out enough in the open air and expand their lungs and exercise their limbs. The arms and chest need to be used. When people will study to know the laws of health, and how to prevent sickness, with one-half the interest with which they study the fashion-plates, and will obey the light which shines upon them in regard to health reform, there will be fewer invalids and far more happiness and true religion. By Mrs. E. G. White.

## **Privileges and Opportunities of the Christian Physician: dt: 02-01-01:**

Every physician should be a Christian. In Christ's stead he is to stand by the suffering, and he should work as Christ worked, ministering to the needs of the sin-sick soul as well as to the needs of the diseased body.

The physician who has no practical knowledge of the great needs of the soul looks upon disease merely from a scientific standpoint. He trusts to his own skill. He watches with human sympathy the sufferings of the afflicted; but he can not do that which he might do did he realize that the One who gave His own life for the sufferer, even the Son of God, is watching the case with intense interest. If the patient recovers, he takes the praise, forgetting the Author of all life, the One who says: "Satan is the destroyer; I am the Restorer; I will spare you, that you may become acquainted with Me and believe on My name."

Every physician is to be a representative of Jesus, the great Physician. How inconsistent, then, for him to stand by the side of the suffering, unable to point them to the great Physician, the sin-pardoning Saviour, the Mighty One who can heal not only every physical disease, but every spiritual malady.

The physician needs to have a very close connection with God. He should be a man of earnest prayer, never losing his hold on God's helpful, strengthening power. He should look to his Saviour, saying, "I sanctify myself through the grace freely given me, that those to whom I minister may also be sanctified." If he would impart to others light and hope and faith, he should himself possess that hope which is sure and steadfast, the hope that Jesus is a very present help in every time of trouble.

The physician should reverence and study the Word of God. This Word is exceedingly precious to the receiver, for it sanctifies the soul. The physician who hides it in his heart is prepared to soothe those who are tossed by doubt and fear; for he himself knows the value of the precious promises which reveal the Redeemer's love. He can speak with assurance to the soul that is hovering between life and death. To such a physician the Lord will give great wisdom in his work.

Wonderful opportunities are given to the guardians of the sick. Knowing the Lord Jesus, it is the privilege of the Christian physician to introduce Him to the sick-room as the One who can speak peace to the soul, and give strength to the body. As he holds out to the patient the hope of restoration to physical health, he can present the wonderful comfort to be found in the Mighty Healer, who can cure the leprosy of the soul, the Lamb of God, who taketh away the sin of the world. The physician who can not do this loses case after case which otherwise might be saved. If he could speak words that would inspire faith in the sympathizing Saviour, who feels every throb of anguish, the crisis would often be safely passed; for the Life-giver would fill the heart with a joy that would strengthen the sufferer, enabling him to look and live.

Jesus is interested in every one who is in need of His healing, vitalizing power. Would that physicians might understand the greatness of the service they could render to humanity if they were able to speak simply and tenderly of His love, and of His willingness to save souls even at the last hour of life. What a blessing, what peace, the Christian physician can bring to the sin-tortured soul who accepts the Saviour! What melody is awakened in the heavenly courts when Satan loses his prey!

The fact that the physician acts so important a part in bringing relief from suffering naturally places him where he is regarded with feelings of love and gratitude by those whom he has helped. When the sick are restored to health, the glory is often given to the physician, when it is the divine touch, the healing balm of the Saviour, that gives relief and prolongs life. If the one who has been restored gives the praise to the physician, it is the physician's privilege and duty to hide self in Christ, pointing to the compassionate Saviour as the One who has spoken the word of life. It is his opportunity to acknowledge the Lord as the worker, and the physician as only the instrument, and to impress upon the minds of those to whom the Saviour has thus given a renewal of life and health, that their lives have been prolonged for a high and holy purpose.

"Without Me," Christ declares, "ye can do nothing." He says to the faithful physician, "I will stand by your side, and as you tell those for whom you work that Christ is all in all, that He died for their sins, in order that they should not perish, but have everlasting life, I will impress their hearts." Those thus born again will be prepared to speak to others of the power of Him who has done so much for them; for of them Jesus says, "Ye are My witnesses."

The physician who is acquainted with Christ, who realizes the preciousness of undefiled religion, is indeed a representative of the great Physician. He who tells the sick and suffering of the love that Christ has for them, is a true teacher of righteousness. He bears to the afflicted soul the very balm of Gilead. What a sacred work is this! And how earnestly should physicians labor to fit themselves for it! They should make it their first business to become personally acquainted with the great Physician, that when in the sick-room, they may recognize His presence and receive His counsel. By Mrs. E. G. White.

### **Working as Christ Worked: dt: 12-01-01:**

For three years the disciples had before them the wonderful example of Christ. Day by day they walked and talked with Him, hearing His words of cheer to the weary and heavy-laden, and seeing the manifestations of His power in behalf of the sick and afflicted. When the time came for Him to leave them, He gave them power and grace to work as He had worked, saying, "Freely ye have received, freely give." They were to go forth into the world to shed abroad the light of His gospel of love and healing. The work He had done they were to do.

And this is the work we also are to do in the world. In sympathy and compassion we are to minister to those in need, seeking with unselfish earnestness to lighten the woes of suffering humanity.

In the path which the poor and the neglected, the suffering and the sorrowing must tread, the Saviour walked while on this earth. We shall find His footsteps by the sick-bed, by the side of the suffering, in the hovels of the poverty-stricken and distressed. We may walk in these footsteps, comforting the sorrowful and speaking words of hope and courage to the despondent.

As we engage in this work, we are to remember that man has a body as well as a soul to save. Both are to be restored to health by God's simple but efficacious methods. In this, as in all else, Christ is our example. When people applied to Him for help, He relieved the suffering body before He attempted to minister to the darkened mind. The physical sickness of the suppliant removed, his mind could better be directed into the channel of truth.

Our Lord devoted more time and labor to healing the sick than to preaching. When He sent forth the seventy, He commanded them to heal the sick, and then to preach that the kingdom of God had come nigh

unto them. The physical health was first to be cared for, that the way might be prepared for the reception of the truth which the apostles were to proclaim.

In giving His last commission to the disciples, Christ said: "Go ye into all the world, and preach the gospel to every creature. . . . These signs shall follow them that believe: In My name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover." When the Saviour comes again, He will commend those who have visited the afflicted and relieved their necessities. He will say: "Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world; for I was an hungered, and ye gave Me meat; I was thirsty, and ye gave Me drink; I was a stranger, and ye took Me in; naked, and ye clothed Me; I was sick, and ye visited Me; I was in prison, and ye came unto Me. . . . Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me."

The relations between God and each soul are as distinct and full as though there were not another one for whom He gave His beloved Son. The Lord is very pitiful and of tender mercy. His heart of love is touched by our sorrows, and even by our utterance of them. Nothing that in any way concerns our peace is too small for Him to notice. There is no chapter in our experience too dark for Him to read, no perplexity too difficult for Him to unravel. No calamity can befall the least of His children, no anxiety harass the soul, no joy cheer, no sincere prayer escape the lips, of which our heavenly Father is unobservant, or in which He does not take an immediate interest.

The greatest of all gifts, all talents, is true, Christlike love. It is not position or profession that makes a man of value in God's sight. It is being good and doing good. Paul declares: "If I have the gift of prophecy, and know all mysteries and all knowledge, . . . but have not love, I am nothing." "If I speak with the tongues of men and of angels, and have not love, I am become sounding brass, or a clanging cymbal." "Now abideth faith, hope, love, these three; and the greatest of these is love."

The doing of true Christian-help work brings rich blessings. It is a practical carrying out of the Saviour's commission, and it demonstrates the power of the gospel. It calls for laborious effort, but it pays; for by it souls are brought to the cross of Christ.

Our happiness will be proportionate to our unselfish works, prompted by divine love; for in the plan of salvation God has appointed the law of action and reaction, making the work of beneficence twice blessed. By Mrs. E. G. White.

## **Health Principles dt: 02-01-02:**

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

In infinite wisdom, the world which God had newly formed was placed under fixed laws. Laws were ordained, not only for the government of living beings, but for the operations of nature. Man was created subject to law. He was to glorify God by a life of obedience to the divine laws, including those that relate to his physical organization. But God's laws are not merely an expression of His selfish or arbitrary authority. He is love, and in all that He did, He had the well-being of humanity in view. He would have been glorified

in the work of His hands had man retained his first perfection, and had all his varied capabilities of mind and soul and body been developed so as to reach the highest possible degree of excellence.

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

Since the fall the tendency of the race has been continually downward, the effects of sin becoming more marked with every successive generation. But so great was the vitality with which man was endowed that the patriarchs from Adam to Noah, with a few exceptions, lived nearly a thousand years. Moses, the first historian, gives an account of social and individual life in the early days of the world's history; but we find no record that an infant was born blind, deaf, crippled, or imbecile. Not an instance is recorded of a death in infancy, childhood, or early manhood. Obituary notices in the book of Genesis run thus: "And all the days that Adam lived were nine hundred and thirty years; and he died." "And all the days of Seth were nine hundred and twelve years; and he died." Concerning another, the record states, "He died in a good old age, an old man, and full of years." It was so rare for a son to die before his father that such an occurrence was thought worthy of record: "Haran died before his father Terah."

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

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

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

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

The same subtle enemy that beguiled Adam and Eve still attends our steps, and employs his strength and skill to urge us on in the way that leads to death. He was working to thwart the purpose of God when he presented the first temptation in Eden; and he has ever since been trying to deface the image by marring the body and depraving the soul. Wherever we look, we see evidences of his success in this work in the indulgence of depraved appetites and lustful passions, in defilement and corruption, deformity and sin. It is to these causes, and not to the providence of God, that the physical degeneration of the race is attributable. Men have listened to the suggestions of the archdeceiver, and he delights in the ruin he has wrought.

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

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

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

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

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

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

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

## **Character the Child of Education: dt: 05-01-02:**

To obey nature's laws is a duty we owe to ourselves, to our fellow-men, and to God. To preserve the powers unimpaired, one must observe strict temperance in the use of all that is good, as well as total abstinence from everything that is injurious or debasing. Many are considered learned in the sciences who

do not understand the laws that govern their own being. Intemperance is seen everywhere, and how few realize the fearful results that are sure to follow. Education on this line is sadly needed; for intemperance is on the increase, in spite of the effort put forth to prevent it. We should gain knowledge in regard to what and how to eat and drink, that we may have both mental and physical health, and thus be fortified against this great evil.

The home is the place where this education must begin. The youth should be taught the great evil of intemperance. A desire should be created in their minds to make the most of their God-given powers. They should be taught that all their habits, tastes, and inclinations are to be in harmony with the laws of life, that the very best physical conditions may be secured, and that they may have mental clearness to discern between the evil and the good. They should be made to understand that right physical habits promote mental superiority, intellectual power, physical strength, and that longevity depends on immutable laws; that there is no happen so, no chance about this matter.

Those who have the youth under their care are in a large degree responsible for the stamp of character and the training given them, but as the youth go out into the world, on themselves rests the responsibility of carefully heeding the instruction that has been given, if they would fill positions of usefulness. No one can turn from the light and knowledge that he has received, sacrificing principle either to fashion or to taste, without great loss. God will not interfere to preserve man from the consequences of a violation of nature's laws. "Whatsoever a man soweth, that shall he also reap." There is much real truth in the proverb, "Every man is the architect of his own fortune."

Many a person who might have accomplished great and lasting good for his fellow-men has been ruined through intemperate habits. Some do not understand their danger until it is too late, but others refuse to control the appetite, though they know that it means their being utterly unfitted for the solemn realities of life, and that the end is destruction.

It is often in the home that intemperance begins. By the use of rich, unhealthful food the digestive organs are weakened, and a craving is created for food that is still more stimulating. Thus the appetite is educated to crave continually something stronger. The demand for stimulants becomes more frequent and more difficult to resist. The system becomes more or less filled with poisons; and as it becomes more and more debilitated, the greater is the desire for these things, until the will is overcome, and there seems to be no power to check the unnatural craving. One step in the wrong direction prepares the way for another. Many who would not be guilty of placing on their table wine or liquor of any kind, will load their table with food that creates such a thirst for strong drink that to resist the temptation is almost impossible. A wrong course of eating and drinking destroys the health and paves the way for drunkenness. Gluttony degrades, as well as intoxication by strong drink.

The use of tobacco is closely associated with the use of liquor. It is a slow but terrible poison. Its effects are more difficult to clear from the system than the effects of strong drink. It binds its victim in even stronger bands of slavery than does the intoxicating cup.

The people of to-day are suffering because of the wrong habits of past generations, and yet in many things they do not heed the laws of health as well as their forefathers heeded them, though they have far less moral and physical strength to combat the tide of intemperance that rises before them. The people must be educated to see the cause of all this evil. Reform must begin in the home life. Instead of the home being the place where intemperance is fostered, it must be the school where the principles of true temperance are thoroughly learned, the place from which influences reach out to keep and save mankind from the ruin of intoxicating liquor.

When all intemperate habits are put away, when the eating and drinking are such as to give health instead of disease, then the appetite for intoxicating liquor will not be found. Then the demand for the accursed stuff will be forever at an end. By Mrs. E. G. White.

## **Life and Health**

### **dt: 05-01-05: Physical Effects of Improper Dress**

Women are subject to serious maladies, and their sufferings are greatly increased by their manner of dress. Instead of preserving their health for the trying emergencies that are sure to come, they, by their wrong habits, too often sacrifice not only health, but life, and leave to their children a legacy of woe, in a ruined constitution, perverted habits, and false ideas of life.

One of fashion's wasteful and mischievous devices is the skirt that sweeps the ground. Uncleanly, uncomfortable, inconvenient, unhealthful,—all this and more is true of the trailing skirt.

It is extravagant, both because of the superfluous material required, and because of the needless wear on account of its length. And whoever has seen a woman in a trailing skirt, with hands filled with parcels, attempt to go up or down stairs, to enter a railway train, to walk through a crowd, to walk in the rain, or on a muddy road, needs no other proof of its inconvenience and discomfort.

Its weight makes it unhealthful. Besides, as it gathers dampness from the dew, the rain, or the snow, it chills the ankles, which are often insufficiently clad, and thus causes colds or more serious illness.

Even worse is its uncleanness. Dragging through the filth of the street, it is a collector of poisonous, deadly germs. Many a death from diphtheria, tuberculosis, or other contagious disease, has been caused by the germs brought into the home on a trailing skirt.

Another serious evil is the wearing of skirts so that their weight must be sustained by the hips. This heavy weight, pressing upon the internal organs, drags them downward, and causes weakness of the stomach, and a feeling of lassitude, inclining the wearer to stoop, which further cramps the lungs, making correct breathing more difficult.

Of late years the dangers resulting from compression of the waist have been so fully discussed that few can be ignorant in regard to them; yet so great is the power of fashion that the evil continues. By this practise women and young girls are doing themselves untold harm. It is essential to health that the chest have room to expand to its fullest extent, so that the lungs may be enabled to take full inspirations. Compression, by making it impossible to take a full breath, leads to the injurious habit of breathing with a part of the lungs only. When the lungs are restricted, the quantity of oxygen received into them is lessened. The blood is not properly vitalized, and the waste, poisonous matter which should be thrown off through the lungs, is retained. In addition to this, the circulation is hindered; and the internal organs, cramped and crowded out of place, can not perform their work properly.

Tight lacing does not improve the form. One of the chief elements in physical beauty is symmetry, the harmonious proportion of parts. And the correct model for physical development is to be found, not in the lay-figures displayed by French modistes, but in the human form as developed according to the laws of God in nature. God is the author of all beauty, and only as we conform to his ideal shall we approach the standard of true beauty.

Another evil which custom fosters is the unequal distribution of the clothing, so that while some parts of the body have more than is required, others are insufficiently clad. The feet and limbs, being remote from



the vital organs, should be especially guarded from cold by abundant clothing. It is impossible to have health when the extremities are habitually cold; for if there is too little blood in them, there will be too much in other portions of the body. Perfect health requires a perfect circulation; but this can not be had while three or four times as much clothing is worn upon the body, where the vital organs are situated, as upon the feet and limbs.

The combined evils of tight lacing, long, dragging skirts, and an unequal distribution of the clothing, have caused an amount of suffering that is beyond estimate. No woman who values health, and who understands the effect of these practises, will follow any one of them.

To dress in the manner described hinders the free use of the limbs, and many who thus dress, gradually give up healthful exercise. After going through all the details of an elaborate toilet, they are not inclined to exert themselves. The lack of vigorous exercise, especially in the open air, soon tells on the health. The system becomes weakened and relaxed, and the complexion sallow; and health and beauty disappear together. The sufferers may resort to cosmetics to restore the complexion; but these can not bring back the glow of health. And the physical condition that makes the skin dark and dingy, depresses the spirits, and destroys cheerfulness. A multitude of women are nervous and care-worn because they deprive themselves of the pure air that would make pure blood, and of the freedom of motion that would send the blood bounding through the veins, giving life, health, and energy. Many women have become confirmed invalids when they might have enjoyed health, and many have died of consumption and other diseases when they might have lived their allotted term of life had they dressed in accordance with health principles, and exercised freely in the open air.

**Sensible Dress for Women.** In order to secure the most healthful clothing, the needs of every part of the body must be carefully studied. The character of the climate, the surroundings, the condition of health, the age, and the occupation of the individual must all be considered. The best under-clothing is the well-known combination suit. In cold climates the suit should be thick and warm, and should extend to the ankles and wrists; in very cold weather a second suit may be added. The feet should be protected from cold and dampness by warm stockings, and by easy-fitting, thick-soled shoes.

When the limbs are properly clothed, only one or two skirts will be needed. These should not be so heavy as to impede the motion of the limbs, nor so long as to gather the dampness and filth of the ground. They, too, should be attached to an under waist, thus suspending the weight from the shoulders, and relieving the abdomen from all pressure. Every article of dress should fit easily, obstructing neither the circulation of the blood nor a free, full, natural respiration. Everything worn should be so loose that when the arms are raised, the clothing will be correspondingly lifted. No heavy draperies should be worn on the back, to induce heat and congestion in the sensitive organs that lie beneath.

Women who are in failing health can do much for themselves by sensible dressing and exercise. When suitably dressed for outdoor enjoyment, let them exercise in the open air, carefully at first, but increasing the amount of exercise as they can endure it. By taking this course many of them might regain health, and live to take their share in the world's work. By Mrs. E. G. White.

**How to Dress the Babies.** Mothers should dress their babies with reference to health. In the preparation of the little one's wardrobe, convenience and comfort should be sought before fashion or a desire to excite admiration. The mother often spends much time in embroidery and fancy work to make the little garments beautiful, doing this unnecessary work at the expense of her own health and that of the child. She bends over sewing that severely taxes eyes and nerves, when she should be enjoying pleasant exercise; and often she does not realize her obligation to cherish her strength, that she may be able to meet the demands that will be made upon her.

These garments which have consumed so much time are often wholly unfit to be placed on the little one, if its health is regarded. They are extravagantly long, preventing the free use of the muscles; and in addition, the body is girded with tight bands or waists, which hinder the action of the heart and lungs.

Many mothers think it necessary to compress the bodies of their infants to keep them in shape, as if, without tight bandages, they would be in danger of falling to pieces or becoming deformed. Are lambs and other young animals deformed because nature is left to do her work unhindered?--No; they are delicately and beautifully formed, and need no bands to give them shape. And God has molded the forms of babies also, and supplied them with bones and muscles sufficient for their support and to guard the delicate organs and limbs, before committing them to a mother's care. The infant should be dressed so that its body will not be the least compressed after taking a full meal. But often its clothing is ingeniously arranged to make it miserably uncomfortable.

### **06-01-05: Healthful Dress for Children**

Another wrong practise in the dressing of babies, which still prevails in some countries, is the custom of leaving bare the shoulders and arms. The air, coming in direct contact with the arms and circulating about the armpits, chills the sensitive portions of the body, and hinders the circulation of the blood. If the mother's neck and arms were thus exposed, she would shiver with cold; and how can she think that a delicate babe can endure the exposure? Some children may have at birth so strong a constitution that they can endure these exposures and live; but thousands of lives are sacrificed, and in tens of thousands of cases, the foundation is laid for a short invalid life, by bandaging the trunk and loading it with clothing while the shoulders and arms are left naked. The custom can not be too severely censured.

Mothers who thus treat a tender infant can not expect it to be quiet and healthy. The child frets and cries, and the mother, thinking it must be hungry, feeds it; but food only increases its suffering. Tight bands allow it no room to breathe. It screams, struggles, and pants for breath, and yet the mother does not suspect the cause.

The first garments to be worn by the child should be made of fine, soft material, with long sleeves, and little loose bodices, or waists, to support them from the shoulders. Thus warmth, protection, and comfort will be secured, and one of the chief causes of irritation and restlessness will be removed. The baby will have better health, and the mother will not find the care of her child so heavy a tax on her strength and time.

The Dress of Older Children. The waists of growing girls should not be compressed, or the limbs left with but slight protection, at an age when the forces of nature need every advantage to enable them to perfect the physical frame. With this insufficient protection, the girls can not be out of doors much unless the weather is mild. So they are kept in, often in ill-ventilated rooms, for fear of the cold. If they were comfortably clothed, it would benefit them to exercise freely in the open air, summer or winter.

Little boys also are often dressed so as to leave the lower limbs with far less protection than the upper part of the body. The limbs, being remote from the center of circulation, demand greater protection instead of less. They were not made to endure exposure, as was the face.

The arteries that convey the blood to the extremities are large, providing for a sufficient quantity of blood to afford warmth and nutrition. But when the limbs are insufficiently clad, the arteries and veins become contracted. Double labor is thrown upon the heart to force the blood into these chilled extremities. Weakened by too great labor, the heart gradually fails in its efforts. The limbs are never so healthfully

warm as other parts of the body, and they soon become habitually cold, and, through lack of nutrition, do not attain their natural development. The blood, chilled away from the extremities, is thrown back upon the brain, the lungs, and other vital organs, and inflammation or congestion is the result.

Mothers who desire their boys and girls to possess the vigor of health, should dress them properly. Turn away from the fashion-plates, and study the human organism. It will require effort to break away from the chains of custom, and dress and educate the children with reference to health; but the result will amply repay the cost. When the children are properly dressed, they can go out in the open air, and enjoy health and happiness; and they will secure the physical development that will be a blessing to them to the end of life. By Mrs. E. G. White.

Our bodies are built up from the food we eat. There is a constant breaking down of the tissues of the body; every movement of every organ involves waste, and this waste is repaired from our food. Each organ of the body requires its share of nutrition. The brain must be supplied with its portion; the bones, muscles, and nerves demand theirs. It is a wonderful process that transforms the food into blood, and uses this blood to build up the varied parts of the body; but this process is going on continually, supplying with life and strength each nerve, muscle, and tissue.

Selection of Food -- Those foods should be chosen that best supply the elements needed for building up the body. In this choice, appetite is not a safe guide. Through wrong habits of eating, the appetite has become perverted. Often it demands food that impairs health, and causes weakness instead of strength. We can not be safely guided by the customs of society. The disease and suffering that everywhere prevail are largely due to popular errors in regard to diet.

In order to know what are the best foods, we must study God's original plan for man's diet. He who created us, and who understands our needs, appointed Adam his food. "Behold," he said, "I have given you every herb yielding seed, . . . and every tree, in which is the fruit of a tree yielding seed; to you it shall be for food." Gen. 1:29, A. R. V.

## **dt: 07-01-05: Diet and Health**

Upon leaving Eden, to gain his livelihood by tilling the earth under the curse of sin, man received permission to eat also "the herb of the field." Gen. 3:18.

Grains, fruits, nuts, and vegetables constitute the diet chosen for us by our Creator. These foods, prepared in as simple and natural a manner as possible, are the most healthful and nourishing. They impart a strength, a power of endurance, and a vigor of intellect, that are not afforded by a more complex and stimulating diet.

But not all foods, wholesome in themselves, are equally suited to our needs under all circumstances. Care should be taken in the selection of food. Our diet should be suited to the season, to the climate in which we live, and to the occupation we follow. Some foods that are adapted for use at one season or in one climate are not suited to another. So there are different foods best suited for persons in different occupations. Often food that can be used with benefit by those engaged in hard physical labor is unsuitable for persons who follow sedentary pursuits. God has given us an ample variety of healthful foods, and each person should choose from it the things that experience and sound judgment prove to be best suited to his own necessities.

Care should be taken to have all food in as good condition as possible. In the end, good food is the cheapest. Vegetables that are stale or of poor quality are likely to be unpalatable and unwholesome. So

with fruits. Ripe and fresh, they are as wholesome as they are delicious; but green, partly decayed, or overripe fruit should never be eaten raw. When cooked, unripe fruit is less objectionable. So far as possible, however, we should use fruit in its natural state. The more we accustom ourselves to use it fresh from the tree, the greater will be our enjoyment of fruit, and the more benefit we shall receive from its use.

For use in winter a liberal supply should be prepared by canning or drying. For canning, glass rather than tin cans should be used whenever possible. It is especially necessary that the fruit for canning should be in good condition. Use little sugar, and cook the fruit only long enough to insure its preservation. Thus prepared, it is an excellent substitute for fresh fruit.

Nuts and nut foods are coming largely into use to take the place of flesh-meats. With nuts may be combined grains, fruits, and some roots, to make foods that are healthful and nourishing. Care should be taken, however, not to use too large a proportion of nuts. Those who realize ill effects from the use of nut foods may find the difficulty removed by attending to this precaution. It should be remembered, too, that some nuts are not so wholesome as others. Almonds are preferable to peanuts, but peanuts in limited quantities, used in connection with grains, are nourishing and digestible.

When properly prepared, olives, like nuts, supply the place of butter and flesh-meats. The oil, as eaten in the olive, is far preferable to animal oil or fat. It serves as a laxative. Its use will be found beneficial to consumptives, and it is healing to an inflamed, irritated stomach.

Persons who have accustomed themselves to a rich, highly stimulating diet, have an unnatural taste, and they can not at once relish food that is plain and simple. It will take time for the taste to become natural, and for the stomach to recover from the abuse it has suffered. But those who persevere in the use of wholesome food will, after a time, find it palatable. Its delicate and delicious flavors will be appreciated, and it will be eaten with greater enjoyment than can be derived from unwholesome dainties. And the stomach, in a healthy condition, neither fevered nor overtaxed, can readily perform its task.

Variety -- In order to maintain health, a sufficient supply of good nourishing food is needed. But there should not be a great variety at any one meal; for this encourages overeating, and causes indigestion.

It is not well to eat fruit and vegetables at the same meal. If the digestion is feeble, the use of both will often cause distress, and inability to put forth mental effort. It is better to have the fruit at one meal, and the vegetables at another.

The meals should be varied. The same dishes, prepared in the same way, should not appear on the table meal after meal and day after day. The meals are eaten with greater relish, and the system is better nourished, when the food is varied.

Preparation of Food -- It is wrong to eat merely to gratify the appetite, but no indifference should be manifested regarding the quality of the food, or the manner of its preparation. If the food eaten is not relished, the body will not be so well nourished. The food should be carefully chosen, and prepared with intelligence and skill.

For use in bread-making, the superfine white flour is not the best. Its use is neither healthful nor economical. Fine-flour bread is lacking in nutritive elements to be found in bread made from the whole wheat. It is a frequent cause of constipation and other unhealthful conditions.

The use of soda or baking-powder in bread-making is harmful and unnecessary. Soda causes inflammation of the stomach, and often poisons the entire system. Many housewives think that they can not make good bread without soda, but this is an error. If they would take the trouble to learn better methods, their bread would be more wholesome, and, to a natural taste, more palatable.

In the making of raised or yeast bread, milk should not be used in place of water. The use of milk is an additional expense, and it makes the bread much less wholesome. Milk bread does not keep sweet so long after baking as does that made with water, and it ferments more readily in the stomach.

Bread should be light and sweet. Not the least taint of sourness should be tolerated. The loaves should be small, and so thoroughly baked that, so far as possible, the yeast germs shall be destroyed. When hot or new, raised bread of any kind is difficult of digestion. It should never appear on the table. This rule does not, however, apply to unleavened bread. Fresh rolls made of wheaten meal without yeast or leaven, and baked in a well-heated oven, are both wholesome and palatable.

Grains used for porridge or "mush" should have several hours' cooking. But soft or liquid foods are less wholesome than dry foods, which require thorough mastication. Zwieback, or twice-baked bread, is one of the most easily digested and most palatable of foods. Let ordinary raised bread be cut in slices, and dried in a warm oven till the last trace of moisture disappears. Then let it be browned slightly all the way through. In a dry place this bread can be kept much longer than ordinary bread, and if reheated before using, it will be as fresh as when new.

Far too much sugar is ordinarily used in food. Cakes, sweet puddings, pastries, jellies, jams, are active causes of indigestion. Especially harmful are the custards and puddings in which milk, eggs, and sugar are the chief ingredients.

The free use of milk and sugar taken together should be avoided. If milk is used, it should be thoroughly sterilized; with this precaution there is less danger of contracting disease from its use.

Butter is less harmful when eaten on cold bread than when used in cooking; but, as a rule, it is better to dispense with it altogether. Cheese is still more objectionable; it is wholly unfit for food.

Scanty, ill-cooked food depraves the blood by weakening the blood making organs. It deranges the system, and brings on disease, with its accompaniment of irritable nerves and bad tempers. The victims of poor cookery are numbered by thousands and tens of thousands. Over many graves might be written: "Died because of poor cooking." "Died of an abused stomach."

It is a religious duty for those who cook to learn how to prepare healthful food. Many souls are lost as the result of poor cookery. It takes thought and care to make good bread; but there is more religion in a loaf of good bread than many think.

There are few really good cooks. Young women think that it is menial to cook and do other kinds of housework; and for this reason, many girls who marry and have the care of families have little idea of the duties devolving upon a wife and mother. They can read novels and play the piano, but they can not cook.

Cooking is no mean science, and it is one of the most essential in practical life. It is a science that all women should learn, and it should be taught in a way to benefit the poorer classes. To make food appetizing and at the same time simple and nourishing, requires skill; but it can be done. Cooks should know how to prepare food in a simple and healthful manner, and so that it will be found more palatable, as well as more wholesome, because of its simplicity.

Every woman who is at the head of a family, and yet does not understand the art of healthful cooking, should determine to learn that which is so essential to the well-being of her household. In many places hygienic cooking schools afford opportunity for instruction in this line. She who has not the help of such facilities should put herself under the instruction of some good cook, and persevere in her efforts for improvement until she is mistress of the culinary art.

## **dt: 09-01-05: Flesh as Food**

Those who eat flesh are but eating grains and vegetables at second hand; for the animal receives from these things the nutrition that produces growth. The life that was in the grains and vegetables passes into the eater. We receive it by eating the flesh of the animal. How much better to get it direct, by eating the food that God provided for our use.

Flesh was never the best food; but its use is now doubly objectionable, since disease in animals is rapidly increasing. Those who use flesh foods little know what they are eating. Often if they could see the animals when living, and know the quality of the meat they eat, they would turn from it with loathing. People are continually eating flesh that is filled with tuberculosis and cancerous germs. Tuberculosis, cancer, and other fatal diseases are thus communicated. The tissues of the swine swarm with parasites. Swine are scavengers, and this is the only use they were intended to serve. Never under any circumstances was their flesh to be eaten by human beings. It is impossible for the flesh of any living creature to be wholesome when filth is its natural element, and when it feeds upon every detestable thing.

Often animals are taken to market, and sold for food, when they are so diseased that their owners fear to keep them longer. The very process of fattening them for market produces disease. Shut away from the light and pure air, breathing the atmosphere of filthy stables, perhaps fattening on decaying food, the entire body soon becomes contaminated with foul matter.

Animals are often transported long distances and subjected to great suffering in reaching market. Taken from the green pastures, and traveling for weary miles over the hot, dusty roads, crowded into filthy cars, often for days deprived of food or water, feverish and exhausted, the poor creatures are driven to their death, that human beings may feast on the carcasses.

When brought to the place of slaughter, some animals seem to realize what is to take place. They become maddened and furious. In this state they are killed, and their flesh is prepared for market. Such flesh is poisonous.

In many places fish become so contaminated by the filth on which they feed as to be a cause of disease. This is especially the case where the fish come in contact with the sewage of large cities. The fish that are fed on the contents of the drains may pass into distant waters, and may be caught where the water is pure and fresh. Thus when used as food, they bring disease and death on those who do not suspect the danger.

The effects of a flesh diet may not be immediately realized; but this is no evidence that it is not harmful. Few can be made to believe that it is the meat they have eaten which has poisoned their blood and caused their suffering. Many die of diseases wholly due to meat eating, while the real cause is not suspected by themselves or by others.

The moral evils of a flesh diet are not less marked than the physical ills. Flesh food is injurious to health, and whatever affects the body has a corresponding effect on the mind and the soul.

Think of the cruelty to animals that meat eating involves, and its effect on those who inflict and those who behold it -- how it destroys the tenderness with which we should regard these creatures of God.

The intelligence displayed by many dumb animals approaches so closely to human intelligence that it is a mystery. The animals see and hear and love and fear and suffer. They use their organs far more faithfully than many human beings use theirs. They manifest sympathy and tenderness toward their companions in suffering. Many animals show an affection for those who have charge of them, far superior to the affection shown by some of the human race. They form attachments for man which are not broken without great suffering to them. What man with a human heart, who has ever cared for domestic animals, could look

into their eyes, so full of confidence and affection, and willingly give them over to the butcher's knife? How could he devour their flesh as a sweet morsel?

Changing the Diet -- It is a mistake to suppose that muscular strength depends on the use of animal food. The needs of the system can be better supplied, and more vigorous health can be enjoyed, without its use. The grains, with fruits, nuts, and vegetables, contain all the nutritive properties necessary to make good blood. These elements are not so well or so fully supplied by a flesh diet. Had the use of flesh been essential to health and strength, animal food would have been included in the diet appointed man in the beginning.

Yet it might not be best to discard flesh food under all circumstances. In certain cases of illness and exhaustion -- as when persons are dying of tuberculosis, or when incurable tumors are wasting the life forces -- it may be thought best to use flesh food in small quantities. But great care should be taken to secure the flesh of healthy animals. The danger of contracting disease by eating flesh is increasing. It is a very serious question whether there is safety in using animal food at all. It would be better to discard it under all circumstances than to use that which is diseased.

When the use of flesh food is discontinued, there is often a sense of weakness, a lack of vigor. Many urge this as evidence that flesh food is essential: but it is because foods of this class are stimulating, because they fever the blood and excite the nerves, that they are so missed. Some will find it as difficult to leave off flesh eating as it is for the drunkard to give up his dram; but they will be the better for the change.

When flesh food is discarded, its place should be supplied with a variety of grains, nuts, vegetables, and fruits, that will be both nourishing and appetizing. This is especially necessary in the case of those who are weak, or who are taxed with continuous labor. In some countries, where poverty abounds, flesh is the cheapest food. Under these circumstances the change will be made with greater difficulty; but it can be effected. We should, however, consider the situation of the people and the power of lifelong habit, and should be careful not to urge even right ideas unduly. None should be urged to make the change abruptly. The place of meat should be supplied with wholesome foods that are inexpensive. In this matter very much depends on the cook. With care and skill, dishes may be prepared that will be both nutritious and appetizing, and will to a great degree, take the place of flesh food. But if the cooking is done by one whose main dependence is meat, she can encourage its use to an almost unlimited extent.

Educate the conscience, enlist the will, supply good, wholesome food, and the change will be readily made, and the demand for flesh will soon cease. It is not time that all should aim to dispense with flesh foods? How can those who are seeking to become pure, refined, and holy, that they may have the companionship of heavenly angels, continue to use as food anything that has so harmful an effect on soul and body? How can they take the life of God's creatures that they may consume the flesh as a luxury? Let them, rather, return to the wholesome and delicious food given to man in the beginning, and practise themselves, and teach children to practise, mercy toward the dumb creatures that God has placed under our dominion.