

We visited Dr. Lewis. . . . We think him near insanity. He has a house in which he has put two hundred and thirty thousand dollars and he is yet making improvements. We stepped into apparently a little bedroom, four by six, sat upon a nice sofa, and were hoisted by an elevator up four stories to Dr. Lewis' room; and yet there were four stories above the doctor's rooms. We could look all over Boston. The doctor has been engaged in business so long that he has a diseased brain. He told us frankly all about his condition. I think this statement of his case helped father. It certainly explained things to me I had not before understood. I see that we must all be more careful of our words and actions when father is overwhelmed with care.--Letter 15, 1871. (To Edson and Emma White, November 15, 1871.) [Cf: 5MR396.01] p. 1, Para. 1, [1871MS].

We visited Dio Lewis and found him an overworked man. He is liberal, open-hearted, and frank. The doctor has been overworking his brain. Your father enjoys the change. He resolves now not to confine himself so closely to Battle Creek. We have had excellent meetings.--Letter 15a, 1871. (To Edson and Emma White, November 15, 1871.) [Cf: 5MR396.02] p. 1, Para. 2, [1871MS].

It is my wish that the children study and write some each day. If they improve their moments they can acquire considerable knowledge of the sciences so that when they shall attend school in the winter they will not be behind children of their age. If the children have a purpose and a will they can advance in knowledge daily. If they really want to learn they need not depend upon excitement of school to stimulate them to obtain an education. If the children would practice in writing following closely the copy books and making use of the instruction they have had in writing they can by practice become good writers. But patience is required in this, as well as other things. [Cf: 5MR428.02] p. 1, Para. 3, [1871MS].

This skill of writing correctly will not come to them without an effort on their part. . . . If the moments were employed by the children in study that they spend in reading with no particular object in view of benefiting the mind, of obtaining useful knowledge, very many could obtain a good education without ever entering a schoolroom.--Letter 28, 1871. (To "Dear Friends at Home," June 2, 1871.) [Cf: 5MR428.03] p. 1, Para. 4, [1871MS].

From what God has shown me from time to time, Brother Andrews was His chosen servant, to do a work others could not do.--Letter 13, 1871. (To "My Dear Husband," September 2, 1871.) [Cf: 5MR436.06] p. 1, Para. 5, [1871MS].

Women will not choose the society of one man above another unless they are better pleased with his habits and principles. If the society of a man of impure mind and licentious habits is chosen in preference to that of the virtuous and pure, there can be no surer indication that the inclinations and tastes harmonize. This level is called by these deceived, blinded, infatuated souls, a high and holy affinity of spirit, a spiritual harmony. The apostle terms this as "spiritual wickedness in high places," against which we are to institute a vigorous warfare whenever it may be discovered. Give it no quarters. It is the tracks of the old serpent, whose sting is death. It ruins the

body. Its influence is fatal upon the soul. . . . [Cf: 7MR209.01] p. 1, Para. 6, [1871MS].

Men professing to have great and new light, claiming to be reformers, will have great power over a certain class of minds that are convinced of the heresies that exist and are not satisfied with the spiritual condition of the churches. With true, honest hearts they desire to see a reform for the better, a coming up to a higher standard. And if the servants of Jesus Christ would present to this class the truth for this time, pure and unadulterated, they would accept it and purify themselves by obeying the truth. [Cf: 7MR209.02] p. 2, Para. 1, [1871MS].

But Satan, ever vigilant and seeking whom he may devour, sets upon the track of these inquiring souls. Some one making high profession as a reformer comes to souls (as Satan came to Christ) as an angel of light; he gains the confidence of these souls and then uses his influence to deceive them. His garments of righteousness cover a soul leprous with sin. We look and wonder how it is possible for such men to obtain the least influence over women of virtue and of good reasoning powers when the Word of God is so plain and definite upon the points where they are deceived, Paul had to meet just such characters in his day, He writes, "For this is the will of God, even your sanctification, that ye should abstain from fornication." 1 Thes. 4:3. . . . [Cf: 7MR209.03] p. 2, Para. 2, [1871MS].

The world has nearly filled up the measure of their iniquity, but that which will bring the heaviest retribution is the practice of iniquity under the cloak of godliness. . . . [Cf: 7MR210.01] p. 2, Para. 3, [1871MS].

Choose poverty, separation from friends, losses, reproaches, or any suffering, rather than to defile the soul with sin. Death before dishonor or the transgression of God's law should be the motto of every Christian. As a people professing to be reformers treasuring the most sacred, solemn, purifying truths of God's Word, we must elevate the standard far higher than it is at the present time. Sin and sinners in the church must be promptly dealt with, that others may fear God. Truth and purity require that we make more thorough work to cleanse the camp of the Achans. Let those in responsible positions not suffer sin in a brother. Show him that he must either put away his sins or be separated from the church. When the individual members of the church shall act as true followers of the meek and lowly Saviour there will be less covering up and excusing of sin. All will strive to act at all times as if in God's presence. They will realize that the eye of God is ever upon them and that the most secret thought is known to Him. The character, the motives, the desires and purposes are as clear as the light of the sun to the eye of the Omniscient.--Ms 1, 1871, pp. 11-13, 18, 19. ("Agents of Satan" undated.) [Cf: 7MR210.02] p. 2, Para. 4, [1871MS].

Edson Urged to Treat His Father Tenderly--Dear Edson, do not on any account move rashly in regard to the letter written by your father. Keep quiet; wait and trust; be faithful; make every concession you can, even if you have done so before; and may God give you a soft and tender heart to your poor, overburdened, worn, harassed father.--Letter 2, 1871, p. 1. (To Edson White, January 30, 1871.) [Cf: 10MR29.01] p. 2,

Para. 5, [1871MS].

No One Can Ransom the Soul of Another--We are sorry you are sick, but hope it will not last long. My greatest fears have been lest death might overtake you, either Edson or Emma, and find that you have not made preparations for a home in heaven among the pure, holy angels. I hope Emma will not be indifferent in regard to these things, if Edson is. All must perfect Christian character for themselves. It is an individual work, an individual responsibility. One cannot give a ransom for the soul of another. Christ has paid the dear price to ransom us. If we have no interest to avail ourselves of the benefits provided at such an immense cost, our retribution will have been justly earned.--Letter 3, 1871. (To Edson and Emma White, February 22, 1871.) [Cf: 10MR30.02] p. 2, Para. 6, [1871MS].

Attitude of Those Who Watch and Wait for the Second Coming--We anticipate the solemn event [Christ's second coming]. We are not, because we are in the attitude of waiting and watching, to be indolent, doing nothing. But as we view the great event of Christ's coming, and as we see the necessity of watching and waiting for it, we must unite zeal and diligent industry to our waiting and watching. A life of idleness or mere meditation and abstraction, will not answer for the waiting, watching ones. Neither will it be safe or justifiable for the waiting, watching ones to become so busy in worldly matters that they cease to watch and forget their peculiar position as waiting ones. They should not be in a busy excitement like worldlings, and become surfeited and drunken with the cares of this life. A drunken man is bewildered. The fine organs of the brain are beclouded. This is exactly the position of professed Christians who allow the cares of this life and the deceitfulness of riches to have such a powerful influence upon them as to eclipse the attractions of heaven. They become insane in their worldly pursuit.--Letter 21a, 1871. (Fragment of a letter; addressee unknown, undated.) [Cf: 10MR386.01] p. 3, Para. 1, [1871MS].

From what God has shown me from time to time, Brother Andrews was his chosen servant, to do a work others could not do. I have testimonies where the most distinct reference is made to his precious gift. The experience he has obtained has qualified him for the important work for these last days.--Letter 13, 1871. (Written September 2, 1871, to James White, from Camp Ground, Skowhegan, Maine.) [Cf: 13MR32.01] p. 3, Para. 2, [1871MS].

(Written from Ashland Crossing, Iowa, June 2, 1871, to "Dear Children" [Edson and Emma White].) We have been spending a few days at our home in Washington. It is a beautiful place. There are flowers and shrubs of almost every variety. Shade trees and fruit trees in abundance. All nature is radiant with brightness of early summer. But much as I admire this beautiful place, which is a picture of loveliness, I can hardly call it home. We have never been permitted to remain here longer than a few days at a time. Yet why should I regret this? The work of God is dearer to us than pleasant homes and beautiful scenery. [Cf: 19MR189.01] p. 3, Para. 3, [1871MS].

If we can only gain the inheritance among the sanctified, and have apportioned to us in the heavenly Canaan a part of Abraham's farm, we will be satisfied. Shall we not enjoy it all the more for being pilgrims and strangers here? John saw in holy vision the redeemed host

saved, eternally saved, arrayed in white robes around about the throne. John was told by the heavenly messenger, "These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve Him day and night in His temple: and He that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes" [Rev. 7:14-17]. [Cf: 19MR189.02] p. 3, Para. 4, [1871MS].

Children, let us as a family wash our robes of character and make them white in the blood of the Lamb. We must be earnest, self-possessed, firm, decided, and persevering if we are overcomers and have on the white robe of Christ's righteousness--a fitness for the society of heavenly angels, for the mansions Jesus has gone to prepare for those who love Him. Home sweet home! Shall we not prize that rest that remaineth for the people of God? We shall see Jesus, Him whom our souls love. [Cf: 19MR190.01] p. 4, Para. 1, [1871MS].

Dear children, Jesus loves you and He wants you to reach the highest Christian standard. You must come out from the world and be separate, untainted by its corrupting influences. There is a large class of professed Christians who assimilate to the world, conform to its customs, its practices, its forms. It takes all their time to meet the world's forms and ceremonies and superfluities and parade, and they have no time to pray and study the heavenly chart and learn meekness and lowliness of heart in Christ's school. The outside appearance is the burden of their life. The beauty, the loveliness of character they are not laboring to obtain, for this is not necessary to meet the world's standard. [Cf: 19MR190.02] p. 4, Para. 2, [1871MS].

Your mother, my son Edson, dedicated you to God as soon as you were born. You are the subject of many prayers, and your precious Emma we have fully taken into our heart as our daughter. We love you both and we want you day by day to form characters of moral worth that God will accept. We are not anxious you should bear the worldly stamp or that you should have that cheap praise and uncertain honor that the world bestows. I do not wish you to imitate the example of worldlings, but to copy the character of Christ, to be a partaker of the Divine nature, having escaped the corruption which is in the world through lust. "Know ye not that the friendship of the world is enmity with God? Whosoever therefore will be a friend of the world is the enemy of God" [James 4:4]. [Cf: 19MR190.03] p. 4, Para. 3, [1871MS].

Your religious life must rise above the standard of public opinion if it abides the searching investigation of the Judge of all the earth. Should the shadow of death gather about you, you will never regret that you were a lover of God more than a lover of pleasure. You will never regret that you did not participate in worldly dissipation. Your only regret will be that you did not love Jesus more fervently, that you did not devote more time to helping others to see their danger and turn their feet in paths of holiness and heaven. [Cf: 19MR191.01] p. 4, Para. 4, [1871MS].

In devoting your time, Edson and Emma, to useful employment, you close

a door to the tempter. Nothing besides prayer will deflect him so effectively as earnest, useful labor. Can you not see, my children, of how much greater value is the approval of God than the friendship of this world? Will it improve your condition in the day of final reckoning to know that the world was pleased with you? All earthly honors are soon to pass away. It is moral worth that will endure, and will stand the test of trial. [Cf: 19MR191.02] p. 5, Para. 1, [1871MS].

In these days of superficial attainments, of false show, the temptation to be satisfied with a mere outside polish is peculiarly strong. Your safety, my children, is in being content to enjoy a quiet, unassuming position. Seek more earnestly the inward adorning; be not content with hollow forms, with time-serving policy. If you could but realize the capabilities of the human mind and your own accountability for the Creator's gifts, the wise improvement of these talents would constitute your chief happiness. It would give you a joy, pure, unselfish and ennobling. [Cf: 19MR191.03] p. 5, Para. 2, [1871MS].

You should learn to rely upon your own energies and upon your heavenly Father. Youth who have been thrown upon their own resources will generally put forth the effort necessary to develop and invigorate their moral and intellectual energies. There are too many youth like the swaying willows that grow beside the meadow brook. You want to make your life the sturdy oak, springing from hardy soil amid the clefts of the rock. These have battled with the storm and tempest and yet grown into giant proportions. The great men who have done service to our country were not reared in the lap of luxury. Our greatest men are self-made. [Cf: 19MR192.01] p. 5, Para. 3, [1871MS].

All earthly honor is perishable, all earthly treasures valueless when we are passing from this life. There will be nothing enduring but the heavenly treasure, and the favor of God will be more valuable than choice gold. There is time now to prepare for the future immortal life. It will not answer to neglect the preparation essential for our heavenly home. But many will be found wanting in that great day. The precious hours of probation will have passed by unimproved, and when it is too late the mournful cry will be heard, The harvest is passed, the summer is ended, and my soul is not saved. When the righteous Judge shall proclaim the destiny of all fixed--"He which is filthy, let him be filthy still...and he that is holy, let him be holy still"--it will be a time when the most careless, the most trifling will come to their senses and discern that the truly wise were those who loved God and kept His commandments. [Cf: 19MR192.02] p. 5, Para. 4, [1871MS].

Long have the gates stood ajar for you, long has the heavenly light been shining upon your path. Let it not be slighted, but gather up its precious rays to reflect upon others. Jesus loves us and we should love one another. We should be meek and lowly, pure and undefiled, and if we are thus we shall meet the approval of God here, and the blessed "Well done" when the Master comes.--Letter 27, 1871. [Cf: 19MR192.03] p. 5, Para. 5, [1871MS].

I have been shown that parents generally have not taken a proper course with their children. They are not restrained as they should be. They are left to indulge in pride, and follow their own inclinations. Anciently, parental authority was regarded, and children were in

subjection to their parents. They feared and revered them; but the order in these last days is reversed. Some parents are in subjection to their children. They fear their children, and yield to them. They fear to cross the will of their children. But just as long as children are under the roof of their parents, dependent upon them, they should be subject to them. Parents should move with decision, requiring the following out of their views of right. [Cf: RH 04-11-71 para. 1] p. 5, Para. 6, [1871MS].

Eli might have restrained his wicked sons, but he feared their displeasure. He suffered them to go on in their rebellion, until they were a curse to Israel. Parents are required to restrain their children. The salvation of children depends very much upon the course pursued by their parents. In their mistaken love and fondness for their children, they indulge them to their hurt, nourish their pride, and put upon them trimmings and fixings which make them vain, and lead them to think that dress makes the lady or gentleman. But a short acquaintance convinces those with whom they associate that an outside appearance is not sufficient to hide the deformity of a heart void of the Christian graces, but filled with self-love, haughtiness, and uncontrolled passion. Those who love meekness, humility, and virtue, should shun such society, even if it be Sabbathkeepers' children. Their company is poisonous; their influence leads to death. Parents realize not the destructive influence of the seed which they are sowing. It will spring up, and bear fruit which will make their children despise parental authority. [Cf: RH 04-11-71 para. 2] p. 6, Para. 1, [1871MS].

Children, even after they are of age, are required to respect and look after the comforts of their parents. They should listen to the counsel of godly parents, and not feel that, because a few years are added to their life, they have grown out of their duty to them. There is a commandment with promise to those who honor their father and their mother. [Cf: RH 04-11-71 para. 3] p. 6, Para. 2, [1871MS].

Children in these last days are so noted for their disobedience and disrespect that God has especially noticed it, and it constitutes a sign that the end is near. It shows the power of Satan upon minds, and the almost complete control he has of the minds of the young. By many, age is no more respected. It is considered too old-fashioned to respect the aged, for it dates back as far as the days of Abraham. Says God, "I know him, that he will command his children and his household after him." Anciently, children were not permitted to marry without the consent of their parents. Parents chose for their children. It was considered a crime for children to contract marriage upon their own responsibility. The matter was first laid before the parents and they were to consider whether the person to be brought into a close relation to them was worthy, and whether the parties could provide for a family. It was considered by them of the greatest importance that they, the worshipers of the true God, should not intermarry with an idolatrous people, lest they lead their families away from God. [Cf: RH 04-11-71 para. 4] p. 6, Para. 3, [1871MS].

Even after their children were married, the most solemn obligation rested upon them. Their judgment then was not considered sufficient without the counsel of their parents; and they were required to respect and obey their wishes, unless they should conflict with their duty to God. [Cf: RH 04-11-71 para. 5] p. 7, Para. 1, [1871MS].

Again I was directed to the condition of children in these last days. Children are not controlled. Parents should commence their first lesson of discipline when their children are babes in their arms. Teach them to yield their will to yours. This can be done by bearing an even hand, and manifesting firmness. Parents should have perfect control over their own spirits, and with mildness, and yet firmness, bend the will of the child until it shall expect nothing else but to yield to their wishes. [Cf: RH 04-11-71 para. 6] p. 7, Para. 2, [1871MS].

Parents do not commence in season. The first manifestation of temper is not subdued, and the children grow stubborn, which increases with their growth, and strengthens with their strength. Some children, as they grow older, think it a matter of course that they must have their own way, and that their parents must submit to their wishes. They expect their parents to wait upon them. They are impatient of restraint, and when old enough to be a help to their parents, they do not bear the burdens they should. They have been released from responsibilities, and grow up worthless at home and worthless abroad. They have no power of endurance. The parents have borne the burden, and have suffered them to grow up in idleness, without habits of order, industry, and economy. They have not been taught habits of self-denial, but have been petted and indulged, their appetites gratified, and they come up with enfeebled health. Their manners and deportment are not agreeable. They are unhappy themselves, and make those around them unhappy. And when the children are but children still, and while they need to be disciplined, they are allowed to go out in company, mingle with the society of the young, and one has a corrupting influence over the other. [Cf: RH 04-11-71 para. 7] p. 7, Para. 3, [1871MS].

The curse of God will surely rest upon unfaithful parents. Not only are they planting thorns which will wound them here, but they must meet their own unfaithfulness when the Judgment shall sit. Many children will rise up in the Judgment and condemn their parents for not restraining them, and charge upon them their destruction. The false sympathy and blind love of parents cause them to excuse the faults of their children, and pass them by without correction, and their children are lost in consequence, and the blood of their souls will rest upon unfaithful parents. [Cf: RH 04-11-71 para. 8] p. 7, Para. 4, [1871MS].

Children who are thus brought up undisciplined, when they profess to be Christ's followers, have everything to learn. Their whole religious experience is affected by their bringing up in childhood. The same self-will often appears; the same lack of self-denial; the same impatience manifested under reproof; the same love of self and unwillingness to seek counsel of others, or to be influenced by others' judgment; the same indolence, shunning of burdens, lack of bearing responsibilities, are seen in their relation to the church. It is possible for such to overcome; but how hard the battle! how severe the conflict! how hard to pass through a course of thorough discipline, which is necessary for them to reach the elevation of Christian character! Yet if they overcome at last, they will be permitted to see before they are translated how near the precipice of eternal destruction they came, caused by the lack of right training in youth, and by not learning submission in childhood. By Ellen G. White. [Cf: RH 04-11-71 para. 9] p. 7, Para. 5, [1871MS].

Some who are poor in this world's goods are apt to place all the straight testimony upon the shoulders of the men of property. But they do not realize that they also have a work to do. God requires them to make a sacrifice. He requires of them to sacrifice their idols. They should lay aside such hurtful stimulants as tobacco, tea, and coffee. If they are brought into straightened circumstances while exerting themselves to do the best they can, it will be a pleasure for their wealthy brethren to help them out of trouble. [Cf: RH 04-18-71 para. 1] p. 8, Para. 1, [1871MS].

Many lack wise management and economy. They do not weigh matters well, and move cautiously. Such should not trust to their own poor judgment, but counsel with their brethren who have experience. Those who lack good judgment and economy are often unwilling to seek counsel. They generally think that they understand how to conduct their temporal business, and are unwilling to follow advice. They make bad moves and suffer in consequence. Their brethren are grieved to see them suffer, and they help them out of difficulty. Their unwise management affects the church. It takes means from the treasury of God which should have been used to advance the cause of present truth. If these poor brethren would take a humble course and be willing to be advised and counseled by their brethren, and then are brought into straightened places, their brethren should feel it their duty to cheerfully help them out of difficulty. But if they choose their own course and rely upon their judgment, they should be left to feel the full consequences of their unwise course, and learn by dear experience that "in a multitude of counselors there is safety." God's people should be subject one to another. They should counsel with each other, that the lack of one be supplied by the sufficiency of the other. I saw that the stewards of the Lord have no duty to help those persons who persist in using tobacco, tea, and coffee. By Ellen G. White. [Cf: RH 04-18-71 para. 2] p. 8, Para. 2, [1871MS].

Speculations.--I saw that some have excused themselves from aiding the cause of God because they were in debt. Had they closely examined their own hearts they would have discovered that selfishness was the true reason why they brought no freewill offering to God. And some will remain in debt. Because of their covetousness, the prospering hand of God will not be with them to bless their undertakings. They love this world better than they love the truth. They are not being fitted up and made ready for the kingdom of God. [Cf: RH 04-18-71 para. 3] p. 8, Para. 3, [1871MS].

If a new patent passes through the country, men who profess to believe the truth have found a way to raise means and join the enterprise. God is acquainted with every heart. Every selfish motive is known to him, and he suffers things to arise to try the hearts of his professed people, to prove them, and develop character. In some instances the Lord will suffer men to go on, and meet with an entire failure. His hand is against them to disappoint their hopes and scatter what they possess. Individuals who have really felt an interest in the cause of God, and have been willing to venture something for its advancement, will find it a sure and safe investment. Some will have a hundredfold in this life, and in the world to come life everlasting. But all will not receive their hundredfold in this life, because they cannot bear it. They would, if intrusted with much, become unwise stewards. The Lord withholds it for their good; but their treasure in Heaven will be

secure. How much better is such an investment as this! The desire that some of our brethren possess to earn means fast, leads them to engage in a new enterprise and invest means, and their expectations of making money are not realized. They sink that which they could have spent in God's cause. There is an infatuation in these new enterprises. And notwithstanding these things have been acted over so many times, and the example of others is before them who have made investments and have met with an utter failure, yet they are slow to learn. Satan allures them on, and makes them drunk with anticipated hopes. When these hopes are blasted, they suffer many discouragements in consequence of their unwise adventures. If means are lost, the person looks upon it as a misfortune to himself, as his loss. But he must remember that it is the means of another that he is handling, that he is only a steward, and God is displeased with the unwise management of that means which could have been used to advance the cause of present truth. The unfaithful steward must give an account of his stewardship at the reckoning day. By Ellen G. White. [Cf: RH 04-18-71 para. 4] p. 9, Para. 1, [1871MS].

The unbelieving world will soon have something to think of beside their dress and appearance; and as their minds are torn from these things by distress and perplexity, they have nothing to turn to. They are not prisoners of hope, and therefore do not turn to the Stronghold. Their hearts will fail them for repining and fear. They have not made God their refuge, and he will not be their consolation then, but will laugh at their calamity, and mock when their fear cometh. They have despised and trampled upon the truths of God's word. They have indulged in extravagant dress, and have spent their lives in hilarity and glee. They have sown to the wind, they must reap the whirlwind. [Cf: RH 04-25-71 para. 1] p. 9, Para. 2, [1871MS].

In the time of distress and perplexity of nations there will be many who have not given themselves wholly to the corrupting influences of the world and the service of Satan, who will humble themselves before God, and turn to him with their whole heart, and find acceptance and pardon. [Cf: RH 04-25-71 para. 2] p. 10, Para. 1, [1871MS].

Those among Sabbathkeepers who have been unwilling to make any sacrifice, but have yielded to the influence of the world, are to be tested and proved. The perils of the last days are upon us, and a trial is before the young which they have not anticipated. They are to be brought into most distressing perplexity. The genuineness of their faith will be proved. They profess to be looking for the coming of the Son of Man, yet some of them have been a miserable example to unbelievers. They have not been willing to give up the world, but have united with them, have attended picnics, and other gatherings of pleasure, flattering themselves that they were engaging in innocent amusement. Yet I was shown that it was just such indulgences that separate them from God, and make them children of the world. God owns not the pleasure or amusement seeker as his follower. He has given us no such example. Those only who are self-denying, and who live a life of sobriety, humility and holiness, are true followers of Jesus; and such cannot engage in, and enjoy, the frivolous, empty conversation of the lovers of the world. [Cf: RH 04-25-71 para. 3] p. 10, Para. 2, [1871MS].

Isa. 3 was presented before me. I was shown that this prophecy has its application to these last days; and the reproofs are given to the

daughters of Zion who have thought only of appearance and display. Read verse 25: "Thy men shall fall by the sword, and thy mighty in the war." I was shown that this scripture will be strictly fulfilled. Young men and women professing to be Christians, yet having no Christian experience, and having borne no burdens, and felt no individual responsibility, are to be proved. They will be brought low in the dust, and long for an experience in the things of God which they failed to obtain. By Ellen G. White. [Cf: RH 04-25-71 para. 4] p. 10, Para. 3, [1871MS].

I recently received a letter from a brother I highly respect, making inquiries in regard to meetings, how they should be conducted. He inquires if there should be many prayers offered in succession, and then a relief of a few moments, and quite a number of prayers again. [Cf: RH 05-30-71 para. 1] p. 10, Para. 4, [1871MS].

From the light I have had upon the subject, I have decided that God does not require us, as we assemble for his worship, to make these seasons tedious and wearisome, by being obliged to remain bowed quite a length of time, listening to several lengthy prayers. Those in feeble health cannot endure this taxation without extreme weariness and exhaustion. The body is weary by remaining bowed down so long. And that which is worse still, the mind becomes so wearied by the continuous exercise of prayer that no spiritual refreshment is realized, and the meeting to them is worse than a loss. They have become wearied mentally and physically, and they have obtained no spiritual strength. Meetings for conference and prayer should not be made tedious. All should, if possible, be prompt to the hour appointed; and if there are dilatory ones, who are half an hour or fifteen minutes even behind the time, there should be no waiting. If there are but two present, they can claim the promise. The meeting should open at the appointed hour, if possible, be there few or many present. Formality and cold stiffness should be laid aside, and all be prompt to duty. There should not be, upon any common occasion, prayer of more than ten minutes' duration. If any feel the burden of prayer, after there has been a change of position, and the exercise of singing or exhortation has relieved the sameness, then let them pray. [Cf: RH 05-30-71 para. 2] p. 10, Para. 5, [1871MS].

All should feel it a Christian duty to pray short. Tell the Lord just what you want without going all over the world. In private prayer, all have the privilege of praying as long as they desire, and of being as explicit as they please. They can pray for all their relatives and friends. The closet is the place to tell all their private difficulties, and trials, and temptations. A common meeting to worship God is not the place to open the privacies of the heart. [Cf: RH 05-30-71 para. 3] p. 11, Para. 1, [1871MS].

What is the object of assembling together? Is it to inform God? or to instruct him by telling him all we know in prayer? We meet together to edify one another by a mutual interchange of thoughts and feelings, thus making one another acquainted with our aspirations, our hopes, and gathering strength, and light, and courage, from one another. By our earnest, heartfelt prayers, offered up in faith, we receive refreshment and vigor from the Source of our strength. These meetings should be most precious seasons, and made interesting to all who have any relish for religious things. [Cf: RH 05-30-71 para. 4] p. 11, Para. 2,

[1871MS].

There are some who I fear do not take their troubles to God in private prayer, but reserve them for the prayer meeting, and then do up their praying for several days in these meetings. Such may be named social conference and prayer meeting killers. Their cold, frozen prayers and lengthy, backslidden testimonies cast a shadow. They emit no light. They edify no one. All are glad when they get through, and it is almost impossible to throw off the chill and darkness their prayers and exhortations have brought into the meetings. From the light which I have received, our meetings should be spiritual and social, and not too long. Reserve, pride, vanity, and fear of man, should be left at home. Little differences and prejudices should not be taken with us to these meetings. Like a united family, simplicity, meekness, mutual confidence, and love, should exist in the hearts of brethren and sisters who meet to be refreshed and invigorated by bringing their lights together. [Cf: RH 05-30-71 para. 5] p. 11, Para. 3, [1871MS].

Ye are the light of the world, says the heavenly Teacher. All have not the same experience, and the same exercises in their religious life. But those of diverse experiences come together, and with simplicity and humbleness of mind, talk out their experience. All should have, and will have, an experience that is living, that is new and interesting, if they are pursuing the onward Christian course. A living experience is made up of daily trials, conflicts, and temptations, strong efforts and victories, and great peace and joy gained through Jesus. A simple relation of such experiences give light, strength, and knowledge, that will aid others in their advancement in the divine life. The worship of God should be both interesting and instructive to those who have any love for divine and heavenly things. [Cf: RH 05-30-71 para. 6] p. 11, Para. 4, [1871MS].

Jesus, the heavenly teacher, when he was upon the earth, among the children of men, did not hold himself aloof from them, but in order to benefit them, he came from Heaven to earth where they were, that the purity and holiness of his life might shine upon the pathway of all, and light the way to Heaven. [Cf: RH 05-30-71 para. 7] p. 12, Para. 1, [1871MS].

The Redeemer of the world sought to make his lessons of instruction plain and simple, that all might comprehend them. He generally chose the open air for his discourses. There were no walls which could inclose the multitude which followed him. But he had special reasons for choosing the groves and the seaside to give his lessons of instruction, for he could have a commanding view of the landscape and scenery, and make use of objects and scenes with which those in humble life were familiar, to illustrate the important truths he made known to them. The works of God in nature, he associated with his lessons of instruction. He made use of the birds which were caroling forth their songs without a care, and the flowers of the valley glowing in their beauty, and the lily that reposed in its purity upon the bosom of the lake, the lofty trees, the cultivated lands, the waving grains, the barren soil, the tree that bore no fruit, the everlasting hills, the bubbling stream, the setting sun, tinting and gilding the heavens, to impress his hearers with divine truth. He connected the works of God's finger in the heavens and upon the earth with the words of life he wished to impress upon their minds, that as they should look upon the

wonderful works of God in nature, his lessons would be fresh in their memories. [Cf: RH 05-30-71 para. 8] p. 12, Para. 2, [1871MS].

Christ, in all his efforts, sought to make his teachings interesting. He knew that a tired, hungry throng could not receive spiritual benefit, and he did not forget their bodily needs. He wrought a miracle to feed five thousand, who had gathered together to listen to the words of life which fell from his lips. Jesus regarded his surroundings, when giving his precious truth to the multitude. The scenery was such as would attract the eye, and awake admiration in the breasts of the lovers of the beautiful. He could extol the wisdom of God in his creative works, and could bind up his sacred lessons by directing their minds through nature up to nature's God. [Cf: RH 05-30-71 para. 9] p. 12, Para. 3, [1871MS].

The landscape, the trees, the birds, the flowers of the valley, the hills, the lake, and the beautiful heavens, were associated in their minds with sacred truths, which would make them hallowed in memory, as they should look upon them after Christ's ascension to Heaven. [Cf: RH 05-30-71 para. 10] p. 13, Para. 1, [1871MS].

When Christ taught the people, he did not devote the time to prayer. He did not enforce upon them, as did the Pharisees, long, tedious ceremonies, and lengthy prayers. He taught his disciples how to pray: "And when thou prayest, thou shalt not be as the hypocrites are; for they love to pray standing in the synagogues, and in the corners of the streets, that they may be seen of men. Verily, I say unto you, they have their reward. But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly. But when ye pray use not vain repetition, as the heathen do; for they think that they shall be heard for their much speaking. Be not ye therefore like unto them; for your Father knoweth what things ye have need of, before ye ask him. After this manner therefore pray ye." [Cf: RH 05-30-71 para. 11] p. 13, Para. 2, [1871MS].

Christ impressed upon his disciples the idea that their prayers should be short, expressing just what they wanted, and no more. He gives the length and substance of their prayers, expressing their desires for temporal and spiritual blessings, and gratitude for the same. This sample prayer, how comprehensive! It covers the actual need of all. One or two minutes is long enough for any ordinary prayer. There may be instances where prayer, in a special manner, is indited by the Spirit of God, and where supplication is made in the Spirit. The yearning soul becomes agonized, and groans after God. The spirit wrestles as did Jacob, and will not be at rest without special manifestations of the power of God. This is as God would have it. [Cf: RH 05-30-71 para. 12] p. 13, Para. 3, [1871MS].

But there are many prayers offered in a dry, sermonizing manner. These pray to men, not to God. If they were praying to God, and really understood what they were doing, they would be alarmed at their audacity; for they delivered a discourse to the Lord in the mode of prayer, as though the Creator of the universe needed special information upon general questions in relation to the things that were transpiring in the world. All such prayers are as sounding brass, and tinkling cymbal. They are made no account of in Heaven. Angels of God

are wearied with them, as well as mortals who are compelled to listen to them. [Cf: RH 05-30-71 para. 13] p. 13, Para. 4, [1871MS].

Jesus was often found in prayer. He resorted to the lonely groves, or to the mountains, to make his requests known to his Father. When the business and cares of the day were ended, and the weary were seeking rest, Jesus devoted the time to prayer. We would not discourage prayer; for there is far too little praying and watching thereunto. And there is still less praying with the Spirit and the understanding also. Fervent and effectual prayer is always in place, and will never weary. Such prayer interests and refreshes all who have a love for devotion. [Cf: RH 05-30-71 para. 14] p. 13, Para. 5, [1871MS].

Secret prayer is neglected, and this is the reason why many offer such long, tedious, backslidden prayers, when assembled to worship God. They go over in their prayers a week of neglected duties, and pray round and round, hoping to make up for their neglect, and pacify their condemned consciences, which are scourging them. They hope to pray themselves into the favor of God. But frequently these prayers result in bringing other minds down to their own low level in spiritual darkness. If Christians would take home the teachings of Christ in regard to watching and praying, they would become more intelligent in their worship of God. E. G. W. [Cf: RH 05-30-71 para. 15] p. 14, Para. 1, [1871MS].

God is merciful. His requirements are reasonable, in accordance with the goodness and benevolence of his character. The object of the Sabbath was that all mankind might be benefited. Man was not made to fit the Sabbath; for the Sabbath was made after the creation of man, to meet his necessities. God rested, after he had made the world in six days. He sanctified and blessed the day upon which he rested from all his work which he had created and made. He set apart that special day for man to rest from his labor, and reflect, as he should look upon the earth beneath, and the heavens above, that God made all these in six days, and rested upon the seventh; and that his heart might be filled with love and reverence to his Maker, as he should behold the tangible proofs of his infinite wisdom. [Cf: RH 05-30-71 para. 1] p. 14, Para. 2, [1871MS].

In order to keep the Sabbath holy, it is not necessary that we inclose ourselves in walls, shut away from the beautiful scenes of nature, and also deprive ourselves of the free, invigorating air of heaven. We should in no case allow burdens and business transactions to divert our minds upon the Sabbath of the Lord which he has sanctified. We should not allow even our minds to dwell upon things of a worldly character. The mind cannot be refreshed, enlivened, and elevated, by being confined nearly all the Sabbath hours within walls, listening to long sermons and tedious, formal prayers. The Sabbath of the Lord has been put to a wrong use, if thus celebrated. The object is not attained for which the Sabbath was instituted. The Sabbath was made for man, to be a blessing to him, by calling his mind from secular labor, to contemplate the goodness and glory of God. It is necessary that the people of God assemble to talk of him, to interchange thoughts and ideas in regard to the truths contained in the word of God, and to devote a portion of time to appropriate prayer. But these seasons, even upon the Sabbath, should not be made tedious by their length and lack of interest. During a portion of the day, all should have an opportunity to be out of

doors. [Cf: RH 05-30-71 para. 2] p. 14, Para. 3, [1871MS].

How can the minds of children become better impressed, and receive a more correct knowledge of God, than in spending a portion of their time out of doors; not in play, but in company with their parents? Surrounded with nature's beautiful scenery, as their minds are associated with God in nature, by their attention being called to the tokens of God's love to man in his creative works, their young minds will be attracted and interested. They will not be in danger of associating the character of God with everything that is stern and severe. But as they view the beautiful things he has created for the happiness of man, they will be led to regard him as a tender, loving Father. They will see that his prohibitions and injunctions are not made merely to show his power and authority, but that he has the happiness of his children in view. As the character of God puts on the aspect of love, benevolence, beauty, and attraction, they are drawn to love him. You can direct their minds to the lovely birds making the air musical with their happy songs, the spires of grass, and the gloriously tinted flowers in their perfection perfuming the air. All these proclaim the love and skill of the heavenly Artist, and show forth the glory of God. Parents, why not make use of the precious lessons God has given us in the book of nature to give our children the correct idea of his character? Those who sacrifice simplicity to fashion, and shut themselves away from the beauties of nature, cannot be spiritually minded. They cannot understand the skill and power of God as revealed in his creative works, therefore their hearts do not quicken and throb with new love and interest, and are not filled with awe and reverence as they see God in nature. [Cf: RH 05-30-71 para. 3] p. 14, Para. 4, [1871MS].

All who love God should do what they can to make the Sabbath a delight, holy and honorable. They cannot do this by seeking their own pleasure in sinful, forbidden amusements. They can do much to exalt the Sabbath in their families, and make it the most interesting day of the week. We should devote time to interest our children. We can walk out with them in the open air. A change will have a happy influence upon them. We can sit with them in the groves, and in the bright sunshine, and give their restless minds something to feed upon by conversing with them upon the works of God, and inspire them with love and reverence by calling their attention to the beautiful objects in nature. The Sabbath should be made so interesting to our families that its weekly return will be hailed with joy. In no better way can parents exalt and honor the Sabbath than to devise means to impart proper instruction to their families, and to interest them in spiritual things, giving them correct views of the character of God, and what he requires of us, in order to perfect Christian characters and to attain to eternal life. Parents, make the Sabbath a delight, that your children shall look forward to it, and have a welcome in their hearts for it. E. G. W. [Cf: RH 05-30-71 para. 4] p. 15, Para. 1, [1871MS].

Eph. 3:6,7: "That the Gentiles should be fellowheirs, and of the same body, and partakers of his promise in Christ by the gospel; whereof I was made a minister according to the gift of the grace of God, given unto me by the effectual working of his power." [Cf: RH 05-30-71 para. 1] p. 15, Para. 2, [1871MS].

"Whereof I am made a minister:" not merely to present the truth to the

people, but to carry it out in your lives. [Cf: RH 05-30-71 para. 2] p. 16, Para. 1, [1871MS].

"And to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God." Verse 9. It is not merely the words that roll off your tongue, it is not merely to be eloquent in speaking and praying, but it is to make known Christ, to have Christ in you, and make him known to those that hear. [Cf: RH 05-30-71 para. 3] p. 16, Para. 2, [1871MS].

"Whom we preach, warning every man, and teaching every man in all wisdom," not novices, not in ignorance, "that we may present every man perfect in Christ Jesus. Whereunto I also labor, striving according to his working, which worketh in me mightily." Col. 1:28, 29. It is the work of God, the grace from God, that is to be realized and felt, that is to grace the life and actions, which is to make a sensible impression upon those that hear. [Cf: RH 05-30-71 para. 4] p. 16, Para. 3, [1871MS].

But it is not this only. There are other things that are to be considered; in which some have been negligent, which are of consequence, in the light they have been presented before me. Impressions are made upon the people by the deportment of the speaker in the desk, by his attitude, and by his manner of speaking. If these things are as God would have them, the impression they make will be in favor of the truth, especially will that class be favorably impressed who have been listening to fables. It is important that your manner be modest and dignified, in keeping with the holy, elevating truth you teach, that a favorable impression may be made upon those who are not naturally inclined to religion. [Cf: RH 05-30-71 para. 5] p. 16, Para. 4, [1871MS].

Carefulness in dress is an important item. There has been a lack here with ministers who believe present truth. The dress of some has been allowed to be even untidy. Not only has there been a lack of taste, and a lack of order to arrange the dress in a becoming manner upon the person, and to have the color suitable and becoming for a minister of Christ, but the apparel has been with some, even slovenly and untidy. Some ministers wear a vest of a light color, while their pants are dark, or the vest dark and pants light, with no taste or orderly arrangement of the dress upon the person in coming before the people. These things are preaching to the people. They give them an example of order and set before them the propriety of neatness and taste in their apparel, or they give them lessons in lack of taste and slackness which they will be in danger of following. [Cf: RH 05-30-71 para. 6] p. 16, Para. 5, [1871MS].

I was pointed back to the children of Israel anciently, and was shown that God had given specific directions in regard to the material and manner of the dress those ministering before him should wear. The God of Heaven, whose arm moves the world, who sustains us, and gives us life and health, has given us evidence that he could be honored or dishonored by the apparel of those who officiated before him. He gave especial directions to Moses in regard to everything connected with his service. He gave instruction even in regard to the arrangements of their houses, and specified the dress those should wear who were to minister in his service. They were to maintain order in everything, and

especially to practice cleanliness. Read the directions that were given to Moses to make known to the children of Israel, as God was about to come down upon the mount, to speak in their hearing his holy law. What did he command Moses to have the people do? To be ready against the third day; for on the third day, said he, the Lord will come down in the sight of all the people, upon the mount. They were to set bounds about the mount. "And the Lord said unto Moses, Go unto the people and sanctify them today and tomorrow, and let them wash their clothes." [Cf: RH 05-30-71 para. 7] p. 16, Para. 6, [1871MS].

That great and mighty God who created the beautiful Eden, and everything lovely in it, is a God of order; and he wants order and cleanliness with his people. That mighty God spoke to Moses to tell the people to wash their clothes, lest there should be impurity in their clothing and about their persons, as they came up before the Lord. And Moses went down from the mount unto the people, and they washed their clothes, according to the command of God. [Cf: RH 05-30-71 para. 8] p. 17, Para. 1, [1871MS].

And to show the carefulness they were to observe in regard to being cleanly, Moses was to put a laver between the tent of the congregation and the altar, "and put water therein to wash withal." And Moses and Aaron that ministered before the Lord, and Aaron's sons, were to wash their hands and their feet thereat when they went into the tent of the congregation, and when they went in before the Lord. [Cf: RH 05-30-71 para. 9] p. 17, Para. 2, [1871MS].

Here was the commandment of the great and mighty God. There was to be nothing slack and untidy about those who appeared before him, when they should come into his holy presence. And what was this for? What was the object of all this carefulness? Was it merely to recommend the people to God? Was it merely to gain his approbation? The reason that was given me was this: that a right impression might be made upon the people. If those who ministered in the sacred office should fail to manifest care and reverence for God in their apparel and their deportment, the people would lose their awe and reverence for God and his sacred service. If the priests showed great reverence for God, by being very careful and very particular as they came into his presence, it gave the people an exalted idea of God and his requirements. It showed them that God was holy, that his work was sacred, and that everything in connection with the work of God must be holy; that it must be free from everything like impurity and uncleanness; and that all defilement must be put away from those that approach nigh to God. From the light that has been given me, there has been a carelessness in this respect. I might speak of it, as Paul presents it. It is carried out in will-worship and neglecting of the body. But this voluntary humility, this will-worship and neglecting of the body, is not the humility that savors of Heaven. That humility that savors of Heaven will be particular to have the person, and actions, and apparel, of all who preach the holy truth of God, right, and perfectly proper, so that every item connected with us will recommend our holy religion. The very dress will be a recommendation of the truth to unbelievers. It will be a sermon in itself. [Cf: RH 05-30-71 para. 10] p. 17, Para. 3, [1871MS].

But things that transpire in the sacred desk are often wrong. One minister conversing with another in the desk before the congregation,

laughing and appearing to have no burden of the work, or lacking a solemn sense of their sacred calling, dishonors the truth, and brings the sacred down upon a low level with common things. The example is to remove the fear of God from the people, and to detract from the sacred dignity of the gospel Christ died to magnify. According to the light that has been given me, it would be pleasing to God for them to bow down as soon as they step into the pulpit, and solemnly ask help from God. What kind of an impression would that make? There would be a solemnity and awe upon the people. Why, their minister is communing with God. Their minister is committing himself to God before he dares to venture to stand before the people. Solemnity rests down upon the people, and angels of God are brought very near. Ministers should look to God the first thing as they come into the desk, thus saying to all, God is the source of my strength. A minister negligent of his apparel often wounds those of refined sensibilities and good taste. Those who are backward in this respect, should correct their errors and be more circumspect. The loss of some souls at last will be traced to the untidiness of the minister. The first appearance affected the people unfavorably because they could not link his appearance in any way with the truths he presented. His dress was against him; and the impression given, was, that they were a careless set anyhow; we see that they do not care anything about their dress, and we do not want anything to do with such a class of people. [Cf: RH 05-30-71 para. 11] p. 18, Para. 1, [1871MS].

Here, according to the light that has been given me, there has been a manifest neglect among our people. Ministers sometimes stand in the desk with their hair in disorder, and looking as if it had been untouched by comb and brush for a week. God is dishonored when they engage in his sacred service so neglectful of their appearance. Anciently the priests were required to have their garments in a particular style to do service in the holy place, and minister in the priest's office. They were to have garments in accordance with their work, and God distinctly specified what these should be. This laver was placed between the altar and the congregation, that before they came into the presence of God, in the sight of the congregation, they might wash their hands and their feet. What impression was this to make upon the people? It was to show them that every particle of dust must be put away before they could go into the presence of God; for he was so high and holy that unless they did comply with these conditions, death would follow. [Cf: RH 05-30-71 para. 12] p. 18, Para. 2, [1871MS].

But look at the manner and style of dress as worn by some of our ministers at the present day. Some who minister in sacred things so arrange their dress upon their persons that it destroys to some extent, to say the least, the influence of their labor. There is an apparent lack of taste in color and neatness of fit. What is the impression given by such a manner of dress? Why, it is, that the work in which they are engaged is considered no more sacred or elevated than common labor, as plowing in the field. The minister, by his example, brings down the sacred upon a level with common things. [Cf: RH 05-30-71 para. 13] p. 19, Para. 1, [1871MS].

The influence of such preachers upon the people is not pleasing to God. If any are brought out to receive the truth from their labors, they frequently imitate their preachers, and come down to the same low level with them. It will be more difficult to remodel and bring such

into a right position, and teach them true order, and love for discipline, than to labor to convert to the truth, men and women out of the world who have never heard it. The Lord requires of his ministers to be pure and holy, and to rightly represent the principles of truth in their own lives, and by their example bring them up upon a high level. [Cf: RH 05-30-71 para. 14] p. 19, Para. 2, [1871MS].

God requires of all who profess to be his chosen people if they are not teachers of the truth, to be careful to preserve cleanliness and purity of their bodies, also cleanliness and order in their houses and upon their premises. We are examples to the world, living epistles known and read of all men. God requires of all who profess godliness, and especially those who teach the truth to others, to abstain from all appearance of evil. [Cf: RH 05-30-71 para. 15] p. 19, Para. 3, [1871MS].

Dark or black material is more becoming a minister in the desk, and will make a better impression upon the people than to have his apparel of two or three different colors. [Cf: RH 05-30-71 para. 16] p. 19, Para. 4, [1871MS].

From the light I have had, the ministry is a sacred and exalted office, and those who accept this position should have Christ in their hearts, and manifest an earnest desire to have him worthily represented before the people, in all their acts, in their dress, in their speaking, and even in their *manner* of speaking. [Cf: RH 05-30-71 para. 17] p. 19, Para. 5, [1871MS].

They should speak with reverence. Some destroy the solemn impression they may have made upon the people, by raising their voices to a very high pitch, and hallooing and screaming out the truth. Truth loses two-thirds or three-quarters of its sweetness, its force, and solemnity, by being presented in this manner. But if the voice is toned right, if it has in it solemnity, and is so modulated as to be even pathetic, it will have a much better impression. This was the tone in which Christ taught his disciples. He impressed them with solemnity. He spoke in a pathetic manner. But this loud hallooing--what does it do? It does not give them any more exalted views of the truth. It does not impress people any more deeply, but causes a disagreeable sensation to the hearers, and is only wearing out the vocal organs of the speaker. [Cf: RH 05-30-71 para. 18] p. 19, Para. 6, [1871MS].

The tones of the voice have much to do in affecting the hearts of those that hear. And many who might be useful men, are using up their vital forces, and destroying their lungs and vocal organs, by the manner of their speaking. Some ministers have acquired a habit of hurriedly rattling off what they have to say, as though they had a lesson to repeat and were hastening through it as fast as possible. This is not the best manner of speaking. Every minister can educate himself, by using proper care to speak distinctly and impressively, and not hurriedly crowd the words together without taking time to breathe. He should speak in a moderate manner that the people can get the ideas fastened in their minds as he passes along. But when the matter is rushed through so rapidly, the people cannot get the points in their minds, and they do not have time to get the impression that it is important for them to have; nor is there time for the truth to affect them, as it otherwise would. [Cf: RH 05-30-71 para. 19] p. 20, Para.

1, [1871MS].

Speaking from the throat, letting the words come out from the upper extremity of the vocal organs, all the time fretting and irritating them, is not the best way to preserve health or to increase the efficiency of those organs. You should take a full inspiration and let the action come from the abdominal muscles. Let the lungs be only the channel, but do not depend upon them to do the work. If you let your words come from deep down, exercising the abdominal muscles, you can speak to thousands with just as much ease as you can speak to ten. [Cf: RH 05-30-71 para. 20] p. 20, Para. 2, [1871MS].

Some of our preachers are killing themselves by long, tedious praying, and loudly exercising the voice, when a lower tone would make a better impression, and save their own strength. Now while you go on regardless of the laws of life and health, and follow the impulse of the moment, don't lay it to God if you break down. Many of you waste time and strength as you commence to speak in long preliminaries and excuses. You should commence your labor as though God had something for you to say to the people, instead of apologizing because you are about to address them. Some use up nearly half an hour in making apologies; and time is frittered away; and when they get to their subject where they are desirous to fasten the points of truth, the people are wearied out and cannot see their force or be impressed with them. You should make the essential points of present truth as distinct as mileposts so that the people will understand them. They will then see the arguments you want to present, and the positions you want to sustain. [Cf: RH 05-30-71 para. 21] p. 20, Para. 3, [1871MS].

There is another class that address the people in a whining tone, not with hearts softened by the Spirit of God; but they think they must make an impression by the appearance of humility. Such a course does not exalt the gospel ministry. It brings it down and degrades it, instead of elevating and exalting it. Ministers should present the truth warm from glory. They should speak in such a manner as to rightly represent Christ, and preserve the dignity becoming his ministers. [Cf: RH 05-30-71 para. 22] p. 20, Para. 4, [1871MS].

The long prayers made by some ministers have been a great failure. Praying to great length, as some do, is all out of place. They injure the throat and vocal organs, and then talk of breaking down by their hard labor. They injure themselves when it is not called for. Many feel that praying injures their vocal organs more than talking. This is in consequence of the unnatural position of the body, and the manner they hold the head. You can stand and talk, and not feel injured. The position in praying should be a perfectly natural one. Long praying wearies, and is not in accordance with the gospel of Christ. Praying a half or a quarter of an hour is altogether too long. A few minutes' time is long enough to bring your case before God, telling him what you want; and you can take the people with you, and not weary them out, and lessen their interest for devotion and prayer. They may be refreshed and strengthened, instead of exhausted. [Cf: RH 05-30-71 para. 23] p. 21, Para. 1, [1871MS].

There has been a mistake made by many in their religious exercises--in long praying, in long preaching, upon a high key, with a forced voice, in an unnatural strain and an unnatural tone. The minister has

needlessly wearied himself, and really distressed the people, by the hard, labored exercise, which is all unnecessary. Ministers should speak in a manner to reach and impress the people. The teachings of Christ were impressive and solemn. His voice was melodious. And should not we, as well as Christ, study to have melody in our voices? He was a man that had a mighty influence--the Son of God. We are so far beneath him and so far deficient that, [even if we] do the very best we can, our efforts will be poor. We cannot gain and possess the influence that Christ had; but then, I ask you why we should not educate ourselves and bring ourselves just as near to the Pattern as it is possible for us to do, that we may have the greatest possible influence upon the people. Our words, our actions, our deportment, our dress, everything, should preach. Not only with our words should we speak to the people, but everything pertaining to our person should be a sermon to them, that right impressions may be made upon them, and that the truth spoken may be taken by them to their homes; and thus our faith will stand in a better light before the community. [Cf: RH 05-30-71 para. 24] p. 21, Para. 2, [1871MS].

I never realized more than I do today, the exalted character of the work, its sacredness and holiness, and how important that we should be fit for the work. I see it in myself. I must have a new fitting up, a holy unction, or I cannot go any further to instruct others. I must know that I am walking with God. I must know that I understand the mystery of godliness. I must know that the grace of God is in my own heart; that my own life is in accordance with his will; that I am walking in his footsteps. Then my words will be true, my actions will be right. [Cf: RH 05-30-71 para. 25] p. 21, Para. 3, [1871MS].

But there is a word more I had almost forgotten. It is in regard to the influence the minister should exert in his preaching. It is not merely to stand in the desk. His work is but just begun there. It is to enter into the different families, and carry Christ there; to carry his sermons there; to carry them out in his actions and his words. As he visits a family, he should inquire into the condition of that family. Is he the shepherd of the flock? The work of a shepherd is not all done in the desk. He should talk with all the members of the flock; with the parents, to learn their standing; and with the children, to learn theirs. A minister should feed the flock over which God has made him overseer. It would be agreeable to go into the house and study. But if you do this, to the neglect of the work God has commissioned you to perform, you do wrong. Never enter a family without inviting them together, and bowing down and praying with them before you leave. Inquire into the health of their souls. What does a skillful physician do? He inquires into the particulars of the case, then seeks to administer remedies. Just so the physician of the soul should inquire into the spiritual maladies with which the members of his flock are afflicted, then go to work to administer the proper remedies, and ask the great Physician to come to his aid. But give them the help that they need. Such ministers will receive all that respect and honor which is due them, as ministers of Jesus Christ. And in doing this, their own souls will be kept alive. They must be drawing strength from God in order to impart strength to those they shall minister to. [Cf: RH 05-30-71 para. 26] p. 22, Para. 1, [1871MS].

May the Lord help us to seek him with all the heart. I want to know that I daily gather the divine rays from glory, that emanate from the

throne of God, and shine from the face of Jesus Christ, and scatter them in the pathway around me, and be all light in the Lord. E. G. W. [Cf: RH 05-30-71 para. 27] p. 22, Para. 2, [1871MS].

Christians should be the most cheerful and happy people that live. They may have the consciousness that God is their father, and their everlasting friend. But many professed Christians do not correctly represent the Christian religion. They appear gloomy, as if under a cloud. They often speak of the great sacrifices they have made to become Christians. They appeal to those who have not accepted Christ, representing by their own example and conversation that they must give up everything which would make life pleasant and joyful. They throw a pall of darkness over the blessed Christian hope. The impression is given that God's requirements are a burden even to the willing soul, and that everything that would give pleasure, or that would delight the taste, must be sacrificed. [Cf: RH 07-25-71 para. 1] p. 22, Para. 3, [1871MS].

We do not hesitate to say that this class of professed Christians have not the genuine article. God is love. Whoso dwelleth in God, dwelleth in love. All who have indeed become acquainted, by experimental knowledge, with the love and tender compassion of our Heavenly Father will impart light and joy wherever they may be. Their presence and influence will be to their associates as the fragrance of sweet flowers, because they are linked to God and Heaven, and the purity and exalted loveliness of Heaven are communicated through them to all that are brought within their influence. This constitutes them the light of the world, the salt of the earth. They are indeed saviors of life unto life, but not of death unto death. [Cf: RH 07-25-71 para. 2] p. 22, Para. 4, [1871MS].

It is the privilege and duty of Christians to seek to refresh their spirits and invigorate their bodies by innocent recreation, with the purpose of using their physical and mental powers to the glory of God. Our recreations should not be scenes of senseless mirth, taking the form of the nonsensical. We can conduct them in such a manner as will benefit and elevate those with whom we associate, and better qualify us and them to more successfully attend to the duties devolving upon us as Christians. We cannot be excusable in the sight of God if we engage in amusements which have a tendency to unfit us for the faithful performance of the ordinary duties of life, and thus lessen our relish for the contemplation of God and heavenly things. The religion of Christ is cheering and elevating in its influence. It is above everything like foolish jesting and joking, vain and frivolous chit-chat. In all our seasons of recreation we may gather from the Divine Source of strength fresh courage and power, that we may the more successfully elevate our lives to purity, true goodness, and holiness. [Cf: RH 07-25-71 para. 3] p. 23, Para. 1, [1871MS].

Even the great God is a lover of the beautiful. He has given us unmistakable evidence of this in the work of his hands. He planted for our first parents a beautiful garden in Eden. Stately trees were caused to grow out of the ground, of every description, for usefulness and ornament. The beautiful flowers are formed, of rare loveliness, of every tint and hue, perfuming the air. The merry songsters, of varied plumage, caroled forth their joyous songs to the praise of their Creator. It was the design of God that man should find happiness in the

employment of tending the things he had created, and that his wants should be met with the fruits of the trees of the garden. [Cf: RH 07-25-71 para. 4] p. 23, Para. 2, [1871MS].

God, who made the Eden home of our first parents so surpassingly lovely, has also given the noble trees, the beautiful flowers, and everything lovely in nature, for our happiness. He has given us these tokens of his love, that we may have correct views of his character. He has implanted in the hearts of his children the love of the beautiful. But by many this love has been perverted. The benefits and beauties which God has bestowed upon us have been worshiped; while the glorious Giver has been forgotten. This is stupid ingratitude. We should acknowledge the love of God to us in all his creative works, and our heart should respond to these evidences of his love by giving him the heart's best and holiest affections. [Cf: RH 07-25-71 para. 5] p. 23, Para. 3, [1871MS].

God has surrounded us with nature's beautiful scenery to attract and interest the mind. It is his design that we should associate the glories of nature with his character. If we faithfully study the book of nature, we shall find it a fruitful source for contemplating the infinite love and power of God. [Cf: RH 07-25-71 para. 6] p. 24, Para. 1, [1871MS].

Many extol artistic skill which will produce lovely paintings upon canvas. All the powers of the being are by many devoted to art, yet how far short do these come of the natural. Art can never attain to the perfection seen in nature. Many professed Christians will go into ecstasies over the painting of an evening sunset. They worship the skill of the artist; but they pass by with indifference the actual glorious sunset which it is their privilege to look upon every cloudless evening. Where does the artist obtain his design? From nature. But the great Master Artist has painted upon heaven's shifting, changing canvas the glories of the setting sun. He has tinted and gilded the heavens with gold, silver, and crimson, as though the portals of high Heaven were thrown open, that we might view its gleamings, and our imagination take hold of the glory within. Many turn carelessly from this heavenly wrought picture. They fail to trace the infinite love and power of God in the surpassing beauties seen in the heavens, but are almost entranced as they view and worship the imperfect paintings, in imitation of the Master Artist. [Cf: RH 07-25-71 para. 7] p. 24, Para. 2, [1871MS].

The Redeemer of the world generally chose the open air in which to give his lessons of instruction, rather than to be inclosed in walls. He could make his teachings more impressive when surrounded with the beauties of nature. He chose the groves and the seaside, where he could have a commanding view of landscape and varied scenery, that he might illustrate important truths of the kingdom of God, by the works of God in nature. He made use of the birds, caroling forth their songs without a care, and the lilies of the valley in their beauty, outrivalling Solomon in all his glory, and the lily, emblem of purity, reposing upon the bosom of the lake, the lofty trees, the cultivated lands, the waving grain, the barren soil, the tree that bore no fruit, the everlasting hills, the bubbling stream, the setting sun, tinting and gilding the heavens, to impress his hearers with divine truth. [Cf: RH 07-25-71 para. 8] p. 24, Para. 3, [1871MS].

He connected the works of God's fingers in the heavens and upon the earth, with the words of life he wished to impress upon their minds, that as they should look upon the wonderful works of God in nature, his lessons would be fresh in their memories. He could extol the wisdom of God in his creative works, and could bind up his sacred lessons by directing their minds through nature up to nature's God. The landscape, the trees, the birds, the flowers of the valley, the hills, the lake, and the beautiful heavens, were associated in their minds with sacred truths, which would make them hallowed in memory, as they should look upon them after Christ's ascension to Heaven. [Cf: RH 07-25-71 para. 9] p. 24, Para. 4, [1871MS].

As we are attracted to the beautiful in nature, and associate the things which God has created for the happiness of man with his character, we will regard God as a tender, loving Father, rather than merely as a stern judge. As the character of God thus bears the aspect of love, benevolence, beauty and attraction, the mind is drawn to him. The heart is quickened, and throbs with new and deeper love, mingled with awe and reverence, as we contemplate God in nature. [Cf: RH 07-25-71 para. 10] p. 25, Para. 1, [1871MS].

It is for our health and happiness to go out of our houses, and spend as much of our time as possible in the open air. The mind of the invalid should be withdrawn from self, to the beautiful scenes in nature. We can but be cheerful as we listen to the music of the happy birds, and feast our eyes upon flourishing fields and gardens. We should invite our minds to be interested in all the glorious things God has provided for us with a liberal hand. And in reflecting upon these rich tokens of his love and care, we may forget infirmities, be cheerful, and make melody in our hearts unto the Lord. E. G. White. [Cf: RH 07-25-71 para. 11] p. 25, Para. 2, [1871MS].

I am sorry to say that there is a strange absence of principle which characterizes the professing Christians of this generation in regard to their health. Christians, above all others, should be awake to this important subject, and should become intelligent in regard to their own organism. Says the psalmist, "I will praise Thee, for I am fearfully and wonderfully made." If we would be able to comprehend the truths of God's word, and the object and purpose of our living we must know ourselves, and understand how to relate ourselves rightly to life and to health. [Cf: RH 09-12-71 para. 1] p. 25, Para. 3, [1871MS].

A diseased body causes a disordered brain, and hinders the work of sanctifying grace upon the mind and heart. The apostle says, "With the mind I myself serve the law of God." If then we pursue a course of wrong which weakens or beclouds our mental powers, so that our perceptions are not clear to discern the value of truth, we are warring against our eternal interest. Pride, vanity, and idolatry enslave the thoughts and affections, and blunt the finer feelings of the soul. These resist the sanctifying grace of God. Many do not realize their accountability as parents. A sense of their moral responsibility is not felt in the existence and education of their children who are the dearest objects of their affections. [Cf: RH 09-12-71 para. 2] p. 25, Para. 4, [1871MS].

Children are often made objects of pride rather than sanctified

affection. Parents are not excusable if they do not seek knowledge in regard to the origin of human life, and understand what influence their living and dressing will have on their posterity. It is a crime for parents to pursue a course of life which will lessen physical and mental strength, and perpetuate their miseries for their children. If we do the work God would have us perform in this life, we must have sound minds in sound bodies. When wrong habits wage warfare against nature, we are warring against our souls. The Spirit of God cannot come to our help, and assist us in perfecting Christian characters, while we are indulging our appetites to the injury of health, and while the pride of life controls. [Cf: RH 09-12-71 para. 3] p. 25, Para. 5, [1871MS].

Fashionable women, who live for dress and display, for visitors to admire their dress made after the latest style of fashion, and whose chief happiness is in attending parties, theaters, and balls will have an account to render to their Maker for the responsibilities they assumed in becoming mothers, and then so lightly throwing them off to be controlled by the tyrant fashion. [Cf: RH 09-12-71 para. 4] p. 26, Para. 1, [1871MS].

Health, strength, and happiness, depend upon immutable laws; but these laws cannot be obeyed where there is no anxiety to become acquainted with them. The Creator has given us natural life, and physical laws, which relate to the preservation of the life he has given; and we are under most sacred obligations to become intelligent in regard to the laws of our being, lest we be found unwittingly transgressors and be obliged to pay the penalty of our lawless course by disease and suffering. [Cf: RH 09-12-71 para. 5] p. 26, Para. 2, [1871MS].

All who transgress physical law must sooner or later suffer the penalty of physical suffering. God has not changed, neither does he propose to change, our physical organism, in order that we may violate a single law, without feeling the effects of its violation. [Cf: RH 09-12-71 para. 6] p. 26, Para. 3, [1871MS].

But many willingly close their eyes to the light. They do not wish to become intelligent on the subject of life and health, because they know that if they do become informed, and put that knowledge to a practical use, they have a great work to do. By indulging their inclinations and appetites, they violate the laws of life and health; and if they obey conscience, they must be controlled by principle in their eating and dressing, rather than be led by inclination, fashion, and appetite. Men and women cannot be practical Christians, and close their eyes to the light. [Cf: RH 09-12-71 para. 7] p. 26, Para. 4, [1871MS].

Christians are required to love God with all their heart, with all their mind, with all their soul, and with all their strength, and their neighbors as themselves. The powers of the entire being God claims, to be devoted to his service. In how much higher degree we can render service to God in the vigor of health, than when palsied by disease. [Cf: RH 09-12-71 para. 8] p. 26, Para. 5, [1871MS].

It is not only the privilege, but the sacred duty, of all to understand the laws God has established in their being, and to be so governed by these laws as to bring their habits into harmony with them. And as they more fully understand the human body, the wonderful work of

God's hand, formed in the image of the Divine, they will seek to bring their bodies into subjection to the noble powers of the mind. The body will be regarded by them as a wonderful structure, formed by the Infinite Designer, and given in their charge to keep this harp of a thousand strings in harmonious action. By intelligence they may be able to preserve the human machinery as perfect as possible, that they "may be able to comprehend with all saints what is the breadth, and length, and depth, and height, and to know the love of Christ." Here is the secret of true happiness. By Ellen G. White.-- *Health Reformer*. [Cf: RH 09-12-71 para. 9] p. 26, Para. 6, [1871MS].

*Words to Christian Mothers--No. 2.--On the Subject of Life, Health, and Happiness.--*Obedience to the laws of our being should be regarded of great importance, and to every individual, a matter of personal duty. Indifference and ignorance upon this subject is sin. The two great principles of God's moral government are supreme love to the Creator, and to love our neighbor as ourselves. We are under obligations to God to take care of the habitation he has given us, that we may preserve ourselves in the best condition of health, that all the powers of our being may be dedicated to his service, to glorify his name, whose we are, and whom we ought to serve. It is impossible to render to God acceptable service while we, through wrong habits, are diseased physically and mentally. [Cf: RH 10-17-71 para. 1] p. 27, Para. 1, [1871MS].

We are also under obligation to ourselves, to pursue a course which will not bring unnecessary suffering upon ourselves, and make our lives wretched, we groaning under the weight of disease. If we injure unnecessarily our constitution, we dishonor God, for we transgress the laws of our being. We are under obligation to our neighbors to take a course before them which will give them correct views of the right way to pursue to insure health. If we manifest an indifference upon this great subject of reform, and neglect to obtain the knowledge within our reach, and do not put that knowledge to a practical use, we will be accountable before God for the light he has given us, which we would not accept and act upon. [Cf: RH 10-17-71 para. 2] p. 27, Para. 2, [1871MS].

I have heard many say, I know that we have wrong habits that are injuring our health; but our habits have become formed, and it is next to impossible to change, and do even as well as we know. By hurtful indulgences these are working against their own highest interest and happiness in this life, and are, in so doing, disqualifying themselves to obtain the future life. Many who are enlightened still follow in a course of transgression, excusing themselves that it is very inconvenient to be singular. Because the world at large choose to war against themselves and their highest earthly and eternal interest, they who know better venture to do the same, disregarding the light and knowledge which hold them responsible for the result of their violation of nature's laws. God is not responsible for the suffering which follows the nonconformity to natural law and moral obligations to him. Enlightened transgressors are the worst of sinners, for they choose darkness rather than light. The laws that govern physical life, they may understand if they will; but the desire with them is so strong to follow popular, sensual indulgences of the day that are in opposition to physical and moral health, that they are insensible to its importance, and will not impress it upon others either by precept or

example. [Cf: RH 10-17-71 para. 3] p. 27, Para. 3, [1871MS].

Their neglect of this important subject exposes them to a fearful accountability. Not only are they suffering themselves the penalty of nature's violated law, but their example is leading others in the same course of transgression. But if men and women would act in reference to their highest temporal good, untrammelled by fashion, living naturally, we should see fewer pale faces, hear less complaint of suffering, and attend less deathbeds and funerals. [Cf: RH 10-17-71 para. 4] p. 28, Para. 1, [1871MS].

Because the majority choose to walk in a path which God has positively forbidden, shall all feel compelled to tread the same path? The question is not, What will the world do? but, What shall we as individuals do? Will we accept light and knowledge, and live simply and naturally, feeling that we are under obligation to society, to our children, and to God, to preserve health and a good constitution, serene tempers, and unimpaired judgment. We have a duty to live for the interest of others. In order to benefit others, many think they must conform to custom, or they will lose the influence they might have upon the world. But when they do this, their influence to reform and elevate is lost, and their example leads away from reform. They are on a level with transgressors, therefore, cannot elevate them while their own example sanctions the customs and enslaving fashions of this age. The only hope of benefiting society is in showing them a better way by proper instruction sustained by a correct course on our part. [Cf: RH 10-17-71 para. 5] p. 28, Para. 2, [1871MS].

Those who have means at their command, can do a good work if governed by religious principles. They can demonstrate, if they will, to rich and poor, that happiness does not consist in outward adornings and needless display. They may show by their own simplicity of dress and unaffected modesty of manners that there are higher and nobler attainments than conformity to the latest styles of fashion. [Cf: RH 10-17-71 para. 6] p. 28, Para. 3, [1871MS].

If we would have happiness in this life, we must live for it, and show to society that we can preserve firm principles in defiance of extravagant and injurious fashion. If we conform to the world and bring on disease by violating the laws of life and health, fashionable society cannot relieve us of a single pain. We shall have to suffer for ourselves, and if we sacrifice life, we shall have to die for ourselves. We should as individuals seek to do right, and to take care of ourselves by living naturally instead of artificially. [Cf: RH 10-17-71 para. 7] p. 28, Para. 4, [1871MS].

We cannot afford to live fashionably, for in doing thus, we sacrifice the natural to the artificial. Our artificial habits deprive us of many privileges and much enjoyment, and unfit us for useful life. Fashion subjects us to a hard, thankless life. A vast amount of money is sacrificed to keep pace with changing fashion, merely to create a sensation. The votaries of fashion who live to attract the admiration of friends and strangers, are not happy--far from it. Their happiness consists in being praised and flattered, and if they are disappointed in this, they are frequently unhappy, gloomy, morose, jealous, and fretful. As a weather vane is turned by the wind, those who consent to live fashionable lives are controlled by every changing fashion,

however inconsistent with health and with real beauty. Very many sacrifice comfort and true elegance, to be in the train of fashion. The most enfeebling and deforming fashions are now enslaving those who bow at her shrine. [Cf: RH 10-17-71 para. 8] p. 28, Para. 5, [1871MS].

Fashion loads the heads of women with artificial braids and pads, which do not add to their beauty, but give an unnatural shape to the head. The hair is strained and forced into unnatural positions, and it is not possible for the heads of these fashionable ladies to be comfortable. The artificial hair and pads covering the base of the brain, heat and excite the spinal nerves centering in the brain. The head should ever be kept cool. The heat caused by these artificials induces the blood to the brain. The action of the blood upon the lower or animal organs of the brain, causes unnatural activity, tends to recklessness in morals, and the mind and heart is in danger of being corrupted. As the animal organs are excited and strengthened, the morals are enfeebled. The moral and intellectual powers of the mind become servants to the animal. [Cf: RH 10-17-71 para. 9] p. 29, Para. 1, [1871MS].

In consequence of the brain being congested its nerves lose their healthy action, and take on morbid conditions, making it almost impossible to arouse the moral sensibilities. Such lose their power to discern sacred things. The unnatural heat caused by these artificial deformities about the head, induces the blood to the brain, producing congestion, and causing the natural hair to fall off, producing baldness. Thus the natural is sacrificed to the artificial. [Cf: RH 10-17-71 para. 10] p. 29, Para. 2, [1871MS].

Many have lost their reason, and become hopelessly insane, by following this deforming fashion. Yet the slaves to fashion will continue to thus dress their heads, and suffer horrible disease and premature death, rather than be out of fashion. [Cf: RH 10-17-71 para. 11] p. 29, Para. 3, [1871MS].

Pleasure seeking and frivolity blunt the sensibilities of the professed followers of Christ, and make it impossible for them to place a high estimate upon eternal things. Good and evil, by them, are placed upon a level. The high, elevated attainments in godliness, which God designed his people should reach, are not gained. These lovers of pleasure seem to be pleased with earthly and sensual things, to the neglect of the higher life. The enjoyments of this life, which God has abundantly provided for them in the varied works of nature, which have an elevating influence upon the heart and life, are not attractive to those who are conformed to the fashions of the world. They rush on unmindful of the glories of nature, seen in the works of God's hands, and seek for happiness in fashionable life, and in unnatural excitement which is in direct opposition to the laws of God established in our being. [Cf: RH 10-17-71 para. 12] p. 29, Para. 4, [1871MS].

God has surrounded us with his glories, that the natural eye may be charmed. The splendor of the heavens, the adornments of nature in spring and summer, the lofty trees, the lovely flowers of every tint and hue, should call us out of our houses to contemplate the power and glory of God, as seen in the works of his hands. But many close their senses to these charms They will not engage in healthful labor among the beautiful things of nature. They turn from shrubs and flowers, and

shut themselves in their houses, to labor and toil in closed walls, depriving themselves of the healthful, glorious sunlight, and the pure air, that they may prepare artificial adornments for their houses and their persons. They impose upon themselves a terrible tax. They sacrifice the glow of health God has given in the human face, the blended beauty of the lily and the rose, and tax the physical and mental in preparing the artificial to take the place of the natural. The beauty of the soul, when compared with outward display, is regarded almost valueless. In the anxiety to meet the standard of fashion, beauty of character is overlooked. [Cf: RH 10-17-71 para. 13] p. 30, Para. 1, [1871MS].

The majority of pleasure lovers attend the fashionable night gatherings, and spend in exciting amusements the hours God has given them for quiet rest and sleep in order to invigorate the body. Hours are spent in dancing. The blood becomes heated; the system is exhausted; and while in this feverish state of excitement, the late suppers are introduced, and the unnatural appetite is indulged, to the injury, not only of the physical, but the moral health. Those things which irritate and burden the stomach, benumb the finer feelings of the heart, and the entire system must feel it, for this organ has a controlling power upon the health of the entire body. If the stomach is diseased, the brain nerves are in strong sympathy with the stomach, and the moral powers are overruled by the baser passions. Irregularity in eating and drinking, and improper dressing, deprave the mind and corrupt the heart, and bring the noble attributes of the soul in slavery to the animal passions. [Cf: RH 10-17-71 para. 14] p. 30, Para. 2, [1871MS].

Many in returning to their homes from these night scenes of dissipation, expose themselves to the damp, chilly air of night. They are thinly clad with thin slippers upon their feet, the chest not properly protected, and health and life are sacrificed. By the limbs and feet becoming chilled the circulation of the blood through the system is unbalanced. Very many have, by pursuing this course, brought upon themselves lung difficulties and various distressing infirmities, which have, in a few months, carried them to an untimely grave. [Cf: RH 10-17-71 para. 15] p. 30, Para. 3, [1871MS].

Many are ignorantly injuring their health and endangering their life by using cosmetics. They are robbing the cheeks of the glow of health, and then to supply the deficiency use cosmetics. When they become heated in the dance the poison is absorbed by the pores of the skin, and is thrown into the blood. Many lives have been sacrificed by this means alone. By Ellen G. White.-- *Health Reformer*. [Cf: RH 10-17-71 para. 16] p. 30, Para. 4, [1871MS].

Health is a great blessing, and can be secured only in obedience to natural law. Good health is necessary for the enjoyment of life. A calm, clear brain, and steady nerve, are dependent upon a well-balanced circulation of the blood. In order to have good blood, we must breathe well. [Cf: RH 10-31-71 para. 1] p. 31, Para. 1, [1871MS].

Mothers are accountable, in a great degree, for the health and lives of their children, and should become intelligent in regard to laws upon which life and health depend. Their work does not end here. They should carefully educate their children upon this subject, that they may, by

obedience to nature's laws, avoid disease, and secure health and happiness. It is not necessary that all mothers should teach their children all the details of physiology and anatomy. But they should avail themselves of all the means within their reach to give their children instruction relative to the simple principles of hygiene. [Cf: RH 10-31-71 para. 2] p. 31, Para. 2, [1871MS].

It is well that physiology is introduced into the common schools as a branch of education. All children should study it. It should be regarded as the basis of all educational effort. And then parents should see to it that practical hygiene be added. This will make their knowledge of physiology of practical benefit. Parents should teach their children by example that health is to be regarded as the chiefest earthly blessing. They cannot do this while the love of money and of display is made of greater consequence than the health of their children. [Cf: RH 10-31-71 para. 3] p. 31, Para. 3, [1871MS].

Mental and moral power is dependent upon the physical health. Children should be taught that all pleasures and indulgences are to be sacrificed which will interfere with health. If the children are taught self-denial and self-control, they will be far happier than if allowed to indulge their desires for pleasure and extravagance in dress. [Cf: RH 10-31-71 para. 4] p. 31, Para. 4, [1871MS].

The great burden of life with very many is, What shall I eat? What shall I drink? And wherewithal shall I be clothed? Many mothers indulge in pride, and in many things which are hurtful to the health of the body, in order to be in fashion. What deplorable lessons are they giving their children in this respect. They do not, by precept and example, educate their children to practice self-denial as a sacred duty, in order to possess health, serene tempers, goodness, and true beauty. Good health, sound minds, and pure hearts, are not made of the first importance in households. [Cf: RH 10-31-71 para. 5] p. 31, Para. 5, [1871MS].

Many parents do not educate their children for usefulness and duty. They are indulged and petted, until self-denial to them becomes almost an impossibility. They are not taught that to make a success of Christian life, the development of sound minds in sound bodies is of the greatest importance. The dear children should be taught to flee every taint of sin. In order to do this, they must separate from the hurtful fashions of the world. [Cf: RH 10-31-71 para. 6] p. 32, Para. 1, [1871MS].

It is a sad fact that many, even professed Christians, make their pleasures, their amusements, the gratification of pride in dress, the gratification of appetite, almost everything; while the cross of Jesus Christ, and purity of heart and life, are left out of the question. God has claims upon them, but they do not, by their life, show that they have a sense of their duty to him. They acknowledge the claims of the world in their obedience to fashion. They devote time, service, and money, to its friendship, and, in so doing, prove themselves to be not the true friends of God. He demands of his people the first place in their hearts. He requires their best and holiest affections. The Christian religion invites, urges, and claims self-denial, and the bearing of the cross for Christ's sake. And the soul's interest should come first. [Cf: RH 10-31-71 para. 7] p. 32, Para. 2, [1871MS].

The world may clamor for our time and affections, fashion may invite our patronage; but the words of the apostle should be enough to lead Christian mothers from the indulgence of pride in dress and demoralizing amusements. "Know ye not that the friendship of the world is enmity with God?" "Whosoever, therefore, will be a friend of the world, is the enemy of God." [Cf: RH 10-31-71 para. 8] p. 32, Para. 3, [1871MS].

Christian mothers should take their position on the platform of truth and righteousness; and when urged to unite with the world in patronizing fashions which are health destroying and demoralizing, they should answer, We are doing a great work, and can not be diverted from it. We are settling the question of our everlasting destiny. We are seeking to develop in our children, sound and worthy and beautiful characters, that they may bless the world with their influence, and have immortal beauty and glory in the world to come that will never fade. If children had such an example from their parents, it would have a saving influence upon their lives. [Cf: RH 10-31-71 para. 9] p. 32, Para. 4, [1871MS].

But it is a lamentable fact, that many professed Christian women, who are mothers, take the lead in patronizing the fashions, and those who make no pretensions to Christianity follow in the footsteps of professed Christians. Some who are in humble circumstances in life, in their efforts to keep pace with fashion, that they may retain their position in fashionable society, endure privation, and work far beyond their strength, that they may dress equal to the example given them by their more wealthy Christian sisters. Unless they can dress somewhat to compare with their more wealthy sisters, they have no desire to attend church, where there is such a display of costly adorning. The contrast is humiliating, say they, and they can only think of their humble dress. [Cf: RH 10-31-71 para. 10] p. 32, Para. 5, [1871MS].

The temptation is so strong before some to come up to the standard of fashion that they are sometimes led into dishonesty and theft to gain their desired object. Others sell their virtue, that they may have the means to decorate themselves for display. They see this is the great aim of life with many who profess to be righteous. Professed Christians, whose example thus proves a stumblingblock to their weak sisters, will have a fearful account to meet in the day of final reckoning. They have, by their example, opened a door of temptation to the inexperienced, who are charmed with the respect paid to those dressed in fashionable style, and they became so infatuated that they at last sold honor and virtue, woman's greatest adornments, and sacrificed health and happiness for artificial decorations for display. I clip the following pointed remarks from the *Marshall Statesman*, under the caption of Fashionable Ruin: [Cf: RH 10-31-71 para. 11] p. 33, Para. 1, [1871MS].

"At a fashionable party in Fifth avenue, New York, a few evenings since, a beautiful young woman turned sharply upon an elderly dowager who was prosing about the Magdalens, and the hopelessness of doing anything for these 'lost women,' with the assertion: 'I know a class more hopelessly lost than they. We fashionables, who murder time and squander money, and lead women to become Magdalens that they may dress like us, why does nobody send missionaries to us?' The intensity of the

utterance was eloquent of better possibilities. No doubt there are more ways than one of being lost. The sirens are not all of one class, or confined to one locality." [Cf: RH 10-31-71 para. 12] p. 33, Para. 2, [1871MS].

The apostle presents the inward adorning, in contrast with the outward, and tells us what the great God values. The outward is corruptible. But the meek and quiet spirit, the development of a beautifully symmetrical character, will never decay. It is an adornment which is not perishable. In the sight of the Creator of everything that is valuable, lovely, and beautiful, it is declared to be of great price. "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. For after this manner, in the old time, the holy women also, who trusted in God, adorned themselves, being in subjection to their own husbands." 1 Pet. 3: 3-5. [Cf: RH 10-31-71 para. 13] p. 33, Para. 3, [1871MS].

It is of the greatest importance that we, as Christian mothers, show, by precept and example, that we are cultivating that which the Monarch of the universe estimates of great value. In doing this, what an influence for good can we have upon our children; and how important we can make our lessons of instruction, that purity and holiness should be the great aim and object of their lives. The following should be read with attention: [Cf: RH 10-31-71 para. 14] p. 33, Para. 4, [1871MS].

Dress. "Female loveliness never appears to so good advantage as when set off with simplicity of dress. No artist ever decks his angels with towering feathers and gaudy jewelry; and our dear human angels, if they will make good their title to that name, should carefully avoid ornaments, which properly belong to Indian squaws and African princesses. These tinselries may serve to give effect on the stage, on the ball-floor, but in daily life there is no substitute for the charm of simplicity. A vulgar taste is not to be disguised by gold or diamonds. The absence of a true taste and refinement of delicacy cannot be compensated for by the possession of the most princely fortune. Mind measures gold, but gold cannot measure mind. [Cf: RH 10-31-71 para. 15] p. 34, Para. 1, [1871MS].

"Through dress the mind may be read, as through the delicate tissues of the lettered page. A modest woman will dress modestly; a really refined and intellectual woman will bear the marks of careful selection and faultless taste." [Cf: RH 10-31-71 para. 16] p. 34, Para. 2, [1871MS].

A great amount of time and money is squandered upon needless adornments. Many inventions have been sought out in extra puffings, tucks, and trimmings, which have a direct tendency to lessen vitality and shorten life. Almost every conceivable style of dress may be seen in crowded cities, and upon the great thoroughfares of travel. There are customs and styles in dress current now, that a few years ago would have been looked upon by Christians as monstrosities. [Cf: RH 10-31-71 para. 17] p. 34, Para. 3, [1871MS].

The corsets which are again being generally worn to compress the waist

is one of the most serious features in woman's dress. Health and life are being sacrificed to carry out a fashion that is devoid of real beauty and comfort. The compression of the waist weakens the muscles of the respiratory organs. It hinders the process of digestion. The heart, liver, lungs, spleen, and stomach, are crowded into a small compass, not allowing room for the healthful action of these organs. [Cf: RH 10-31-71 para. 18] p. 34, Para. 4, [1871MS].

The following item is clipped from the *Herald of Health*:-- [Cf: RH 10-31-71 para. 19] p. 34, Para. 5, [1871MS].

"A female servant died suddenly a short time since in the East. The doctor could not account for the death, and made a postmortem examination, which showed that the stomach had been reduced to the size of a child's, and the heart pushed out of its proper place through tight lacing." [Cf: RH 10-31-71 para. 20] p. 34, Para. 6, [1871MS].

Where tight lacing is practiced, the lower part of the chest has not room sufficient for action. The breathing, therefore, is confined to the upper portion of the lungs, where there is not sufficient room to carry on the work. But the lower part of the lungs should have the greatest freedom possible. The compression of the waist will not allow free action of the muscles. [Cf: RH 10-31-71 para. 21] p. 34, Para. 7, [1871MS].

Alcohol and tobacco pollute the blood of men, and thousands of lives are yearly sacrificed to these poisons. Confinement indoors, shut away from the glorious sunshine, and deprived of the invigorating air of heaven, improper eating, with wrong habits of dressing, corrupt the blood of women. The compression of the waist by tight lacing prevents the waste matter from being thrown off through its natural channels. The most important of these is the lungs. In order for the lungs to do the work God designed, they must be left free, without the slightest compression. If the lungs are cramped they cannot develop; but their capacity will be diminished, making it impossible to take a sufficient inspiration of air. The abdominal muscles were designed to aid the lungs in their action. Where there is no compression of the lungs, the motion in full breathing will be observed to be mostly of the abdomen. When lacing prevents this, the breathing is restricted to the upper portion of the lungs. Women's dress should be arranged so loosely upon the person, about the waist, that she can breath without the least obstruction. Her arms should be left perfectly free, that she may raise them above her head with ease. [Cf: RH 10-31-71 para. 22] p. 35, Para. 1, [1871MS].

By lacing, the internal organs of women are crowded out of their positions. There is scarcely a woman that is thoroughly healthy. The majority of women have numerous ailments. Many are troubled with weaknesses of most distressing nature. These fashionably dressed women cannot transmit good constitutions to their children. Some women have naturally small waists. But rather than regard such forms as beautiful, they should be viewed as defective. These wasp waists may have been transmitted to them from their mothers, as the result of their indulgence in the sinful practice of tight lacing, and in consequence of imperfect breathing. Poor children born of these miserable slaves of fashion have diminished vitality, and are predisposed to take on disease. The impurities retained in the system in consequence of

imperfect breathing are transmitted to their offspring. [Cf: RH 10-31-71 para. 23] p. 35, Para. 2, [1871MS].

Very many children are born with their blood tainted with scrofula through the wrong habits of the mother in her eating and dressing. The very many miscarriages that now occur may generally be traced to fashionable dress. Lacing causes displacements, and this character of disease is increasing with each successive generation. Many suffer years without making their condition known. They remain in ignorance of the causes of their difficulties, and endure sufferings, which it is impossible for language to express. Not a few women have strength sufficient to carry them through the period of childbearing. Either her own life or that of her offspring is frequently sacrificed. If both live, she has not been able to give her offspring physical vitality sufficient to withstand accidents and prevailing epidemics. Any trifling cause may put out the feeble flame of existence. And the Christian mother tries to be resigned to her bereavement, which she believes to be in God's special providence. But could she look back, and trace in her life the true cause, and be convinced that her living and dressing fashionably had put out of the life of her child, she might be wise, and repent of her murderous work. [Cf: RH 10-31-71 para. 24] p. 35, Para. 3, [1871MS].

The following excellent remarks are from *The Household*: [Cf: RH 10-31-71 para. 25] p. 36, Para. 1, [1871MS].

"The ordinary dress that men wear diminishes their breathing capacity one-fourth; and what woman wears her clothing so loose as that? I call a dress too tight that you hit when you draw in the fullest possible breath. [Cf: RH 10-31-71 para. 26] p. 36, Para. 2, [1871MS].

"'But my waist is naturally slender,' says one woman. She means that she has inherited small lungs. Her ancestors, more or less of them, compressed their lungs in the same way that we do, and it has become in her case a congenital deformity. This leads us to one of the worst aspects in the whole matter--the transmitted results of indulgence in this deadly vice. And it shows itself in diminished vitality and in liability to take on disease of many kinds. A mother may even make her child scrofulous by her imperfect breathing during the period of gestation, and many a mother does so. Almost all the reading public, very possibly all whose eyes fall upon these lines, and have been told again and again how the tightness of clothing about the waist and abdomen (please remember my definition of tightness) displaces the yielding viscera within, pressing them upward upon the lungs and downward upon pelvis, and produces directly or indirectly all the female complaints to which the generation is so largely subject. One medical writer declares that 'this influence upon the organs in the lower part of the abdomen is so great that it furnishes to the medical profession nearly half its business,' notwithstanding the fact that many women and young girls from native delicacy keep their sufferings to themselves. The very list of these complaints is alarming, and there is no question but the public at large, and even women themselves, have very little idea how much they suffer in this way from the effects of tight dress. [Cf: RH 10-31-71 para. 27] p. 36, Para. 3, [1871MS].

"Of course, in this form it does not end with the individual, unless she dies before marriage, or so utterly disables herself that she

cannot bear children at all, which is not unfrequently the case. If not quite so bad as that, she is still often unable to complete her time, and the little one falls out of being from sheer lack of the vitality which the mother has not been able to give it. She cannot take nearly breath for one, much less for two. A large proportion of the alarming number of miscarriages in respectable society is directly due to tight dressing. I met a lady a few days since who would have been a beautiful and queenly woman but for this deformity (her waist was less than half the circumference of her shoulders), and I was not at all surprised to learn that a few months before she had come within a few minutes of death from this cause. [Cf: RH 10-31-71 para. 28] p. 36, Para. 4, [1871MS].

"In many cases where the child lives, it drags out a feeble existence, ready to be snatched away by any trifling accident, and the mother piously tries to be 'resigned to the will of Providence.' She never dreams that it was through any fault of hers. 'I am perfectly healthy,' said such a childless mother to me once, and then she went on with a list of the untoward circumstances that took away one little innocent after another, without a suspicion of the truth that if she had been 'perfectly healthy' she would have been able to give each child such vitality that it would have brushed aside these accidents as trifles lighter than air. I do not say that all such troubles arise from tight dressing, but I do say that so far as mothers are concerned, it is far the most prolific source of them. [Cf: RH 10-31-71 para. 29] p. 37, Para. 1, [1871MS].

"And this sort of thing will go on, I suppose, until our women acquaint themselves with practical physiology, so as to get some idea what it means to be 'perfectly healthy.' It will be absolutely necessary, too, in order to make them comprehend intelligently the mischief of tight dress, that they should know something about individuality of the organs within, and the importance of keeping them in [the] right places." [Cf: RH 10-31-71 para. 30] p. 37, Para. 2, [1871MS].

Says the *Western Rural*:-- "I saw a young lady, not long since, dressed for a party. Her waist was incased in corsets, laced so tightly that she was absolutely deformed, still it wasn't tight (of course not; it would be absurd to imagine it was); and for fear of looking stout, she wore one thin skirt only. On remarking it, she demanded to know if one hadn't a right to lace if she pleased. No, said I, emphatically, one has no right to entail misery upon her offspring, nor commit suicide, and then unjustly accuse the Lord of taking them out of the world. [Cf: RH 10-31-71 para. 31] p. 37, Para. 3, [1871MS].

"But what is the use of talking? Ignorance and folly go hand in hand, and stronger brains are wanted before we can hope for reform. The day after the party, the young lady mentioned was forced to wear her dress several inches looser than usual, was unable to take a full inspiration without experiencing a sharp pain in her side, and endured the torture throughout the day from pain in the chest; and I suppose the heroism which enabled her to endure it was sublime." [Cf: RH 10-31-71 para. 32] p. 37, Para. 4, [1871MS].

"While on a tour west, we spent some hours in Chicago, at the Massasoit House. Several young ladies waited upon the table, and all of

them were deformed by tight lacing. My husband's hands could have spanned their waists. Their shoulders were broad, their hips were large. The artificial paddings over the chest, and the large appendages upon the back of the head, and upon the small of the back, made these girls appear anything but attractive. Their faces were pale, and they moved about languidly. There was nothing like sprightliness or gracefulness in their movements. Their vital organs were pressed in so small a compass that it was impossible for them to fill their lungs. They could not breathe naturally. They could only gasp. They could not walk naturally and gracefully. They wriggled in their walk, as though every step required an effort. Thought I, this is one of Dame Fashion's tortures. And these poor girls adopt her inventions, although in so doing they appeared like fools going to the correction of stocks. Read what *Good Health* says of [corsets.] [Cf: RH 10-31-71 para. 33] p. 37, Para. 5, [1871MS].

"Corsets." "Among the causes which prevent muscular exercise, the compression of the chest by corsets is the most remarkable. Where on the earth, or under the earth, or in the waters, or in the air, in things animate or inanimate, this fashion found its original model, unless it be in the venomous wasp, it would be hard to discover. Tradition insists that corsets were invented by a butcher of the thirteenth century, as a punishment for his wife. Finding nothing to stop her loquacity, he put a pair of stays on her to take away her breath, and so prevent her from going about and talking. This effectual punishment was inflicted by other cruel husbands, till at last there was scarcely a wife in all London who was not tied up in this manner. The punishment became so universal at last, that the ladies, in their defense, made a fashion of it, and so it has continued to the present time. The form given by corsets to the female chest is directly opposed to Grecian and Roman models of beauty."-- *Health Reformer*. [Cf: RH 10-31-71 para. 34] p. 38, Para. 1, [1871MS].

Dear children, another year has passed with its burden of records. What has the recording angel written of your life during the last year? Has the angel borne record of an earnest effort on your part to perfect Christian character? Does this record testify of the fruit you have borne of good deeds in imitation of the life of your Redeemer? Are there deeds in your life record, of self-denial, benevolence, and of mercy? If so, you will not be ashamed to meet the record in the day of final account, when all will be rewarded as their works have been. [Cf: The Youth's Instructor 01-01-71 para. 01] p. 38, Para. 2, [1871MS].

Another year is before you, and it rests with you to say what the record shall be. You may resolve to be persevering in your efforts, to be right, to be self-denying, and in cheerfulness to perform every known duty. You may resolve to be forward in deeds of charity, and, by your good works, seek to be a blessing to others. All this is good. But have you made your resolution, relying upon the strength of God. If you have felt your weakness, and have surrendered yourselves wholly to the claims of your Saviour, you will have the influence of his grace in all your efforts, and you will be sure to succeed. Your life will be like a fruitful branch in the true and living Vine. If you draw sap and nourishment from the Vine, your life will be adorned with clusters of graces, such as love, joy, peace, gentleness, goodness, meekness, and temperance. The beauty of these graces will reflect their bright and attractive influences upon others. You will possess a sunny, happy

spirit, and you will be worthy and correct representatives of the simplicity of the genuine religion of Christ. [Cf: The Youth's Instructor 01-01-71 para. 02] p. 38, Para. 3, [1871MS].

But watchfulness and prayer will be necessary on your part. Will all my youthful friends seek earnestly, the present year, to overcome selfishness, pride, envy, hatred, discontent, fretfulness, and ill-temper. These will mar your character, disturb your peace, and cause unhappiness and sorrow to those around you. Outward beauty and adornment will not prove that loveliness exists in the heart. The foundation of a lovely character is a truly converted, subdued heart. If you are renewed in the image of Christ, you will imitate his life, live to bless others, and you will be blessed. [Cf: The Youth's Instructor 01-01-71 para. 03] p. 38, Para. 4, [1871MS].

Good deeds and benevolent actions will reflect softened luster upon all. A meek and lovely spirit will possess a hallowed power over other hearts, and will be reflected back in love upon you again. The ornament of a meek and quiet spirit is the inward adorning, which, in the sight of God, is accounted of great price. Seek, then, dear youth, to think less of the outward adornment; and faithfully cultivate that which God regards as valuable--virtues which he declares to be of great price. Ellen G. White. [Cf: The Youth's Instructor 01-01-71 para. 04] p. 39, Para. 1, [1871MS].

[Sickness is very largely the want of will. Everything is brain. There are thought and feeling, not only, but will; and will includes in it far more than mental philosophers think. It acts universally; now upon the mind, and then just as much upon the body. It is another name for life-force. Men in whom this life, or will-power, is great, resist disease, and combat it when attacked. To array a man's mind against his sickness, is the supreme art of medicine. Inspire in man courage and purpose, and the mind-power will cast out disease. "Nothing ails her. it is only her imagination," said the nurse one day. "Only" the imagination?--That is enough. Better suffer in bone and muscle than in imagination. If the body is sick, the mind can cure it; but if the mind is sick, what can cure it?] [Cf: The Health Reformer 01-01-71 para. 01] p. 39, Para. 2, [1871MS].

As my eye traced the above lines, I felt the force of them. In journeying, I have met many who were really sufferers through their imaginations. They lacked will-power, to rise above and combat disease of body and mind; and, therefore, they were held in suffering bondage. A large share of this class of invalids is found among the youth. [Cf: The Health Reformer 01-01-71 para. 02] p. 39, Para. 3, [1871MS].

I sometimes meet with young women lying in bed sick. They complain of headache. Their pulse may be firm, and they be full in flesh; yet their sallow skins indicate that they are bilious. My thoughts have been that, if I were in their condition, I should know at once what course to pursue, to obtain relief. Although I might feel indisposed, I should not expect to recover while lying in bed. I should bring will-power to my aid, and should leave my bed, and engage in active, physical exercise. I should strictly observe regular habits of rising early. I should eat sparingly, thus relieving my system of unnecessary burden, and should encourage cheerfulness, and give myself the benefits of proper exercise in the open air. I should bathe frequently, and drink

freely of pure, soft water. If this course should be followed perseveringly, resisting the inclination to do otherwise, it would work wonders in the recovery of health. [Cf: The Health Reformer 01-01-71 para. 03] p. 39, Para. 4, [1871MS].

I feel sad for those who are not only deceived themselves in thinking that they are sick; but who are kept deceived by their parents and friends, who pet their ailments, and relieve them from labor. If these were so situated as to be compelled to labor, they would scarcely notice difficulties, which, while indolent, keep them in bed. Physical exercise is a precious blessing for both mental and physical ailments. Exercise, with cheerfulness, would, in many cases, prove a most effective restorer to the complaining invalid. Useful employment would bring into exercise the enfeebled muscles, and would enliven the stagnant blood in the system, and would arouse the torpid liver to perform its work. The circulation of the blood would be equalized, and the entire system invigorated to overcome bad conditions. [Cf: The Health Reformer 01-01-71 para. 04] p. 39, Para. 5, [1871MS].

I frequently turn from the bedside of these self-made invalids, saying to myself, Dying by inches, dying of indolence, a disease which no one but themselves can cure. I sometimes see young men and women who might be a blessing to their parents, if they would share with them the cares and burdens of life. But they feel no disposition to do this; because it is not agreeable, but is attended with some weariness. They devote much of their time in vain amusement, to the neglect of duties necessary for them to perform, in order to obtain an experience which will be of great value to them in their future battles with the difficulties of real life. They live for the present only, and neglect the physical, mental, and moral qualifications, which would fit them for the emergencies of life, and give them self-reliance and self-respect in times of trial and of danger. [Cf: The Health Reformer 01-01-71 para. 05] p. 40, Para. 1, [1871MS].

Some mothers are at fault in releasing their daughters from toil and care. By so doing they encourage them in indolence. The excuse these mothers sometimes plead is, "My daughters are not strong." But they take the sure course to make them weak and inefficient. Well-directed labor is just what they require to make them strong, vigorous, cheerful, happy, and courageous to meet the various trials with which this life is beset. [Cf: The Health Reformer 02-01-71 para. 01] p. 40, Para. 2, [1871MS].

Mothers, labor will not injure your daughters so much as indolence will. Do they feel weary at the close of their day's duties? A night's rest will refresh and invigorate them, and in the morning they will be prepared to engage again in useful labor. [Cf: The Health Reformer 02-01-71 para. 02] p. 40, Para. 3, [1871MS].

Many mothers are too ready to shield their delicate, ease-loving, pleasure-seeking daughters from care and responsibility, as though they feared that a little care would injure them. These mothers make a sad mistake. In lifting responsibilities from their daughters, they make them inefficient for useful labor, and render them useless so far as practical life is concerned. [Cf: The Health Reformer 02-01-71 para. 03] p. 40, Para. 4, [1871MS].

Their education has a tendency to make them thoughtless of others. They are frivolous, and, perhaps, vain. Their minds are occupied with themselves. Their own amusements and selfish gratifications are their chief study. They become proud, unteachable, and unamiable. They fancy themselves delicate in health, when they have the powers within them, if called into exercise, to make useful, working women. [Cf: The Health Reformer 02-01-71 para. 04] p. 40, Para. 5, [1871MS].

Indolence is a curse to them. They learn the fashionable simpering and artificial lisping, so common with spoiled young ladies. Affectation is seen in almost every action. They are amused with themselves, and are thoughtless of others. They live upon the plenty which surrounds them in their parental homes, and depend upon the bounty given them of their parents. They lean upon parental strength, and fail to acquire the power of depending upon themselves. And those of this class are unprepared for the stern realities of life. They make no provision for the losses and disappointments of this inconstant life. They may be deprived of property, and of parents. What, then, will they lean upon? They have not acquired a principle of self-support, of noble independence and self-reliance, and they droop through murmuring, disappointment, and discouragement. They may then regret the defects in their education, and blame their mothers for them. These are some of the many fruits of a mother's mistaken fondness. [Cf: The Health Reformer 02-01-71 para. 05] p. 41, Para. 1, [1871MS].

Inactivity weakens the system. God made men and women to be active and useful. Nothing can increase the strength of the young like proper exercise of all the muscles in useful labor. But the indulgent mother frequently sacrifices her life in her misguided affection for her children. And are they, in any way, benefited by the great sacrifice of the precious strength of the mother? No; they are positively and permanently injured. They are taught to think and care only for themselves. "Just as the twig is bent, the tree inclines." [Cf: The Health Reformer 02-01-71 para. 06] p. 41, Para. 2, [1871MS].

Especially is this the case with those daughters who are more directly under the influence of the mother. She should instruct her daughters not to yield to indispositions and slight ailments. If they complain of inability to labor, they should not be urged to eat. They should be taught that if they are unable to perform light labor, the system is not in a condition to take care of food. They should fast for one or two meals, and drink only pure, soft water. The loss of a meal or two will enable the overburdened system to overcome slight indispositions; and even graver difficulties may be overcome by this simple process. [Cf: The Health Reformer 02-01-71 para. 07] p. 41, Para. 3, [1871MS].

It is very injurious for persons in full flesh to lie in bed, simply because they feel sick. Some, even while thus inactive, eat regularly. The physical, mental, and moral powers are enfeebled by indolence. [Cf: The Health Reformer 02-01-71 para. 08] p. 41, Para. 4, [1871MS].

Mothers, if your daughters are surrounded with plenty, do not make this an excuse for neglecting to give them an education in the useful branches of household labor. Do not encourage in them indolence, or allow frivolous employment of their time. You should help your children to acquire a knowledge, that, if necessary, they could live by their own labor. You should teach them to be decided in following the calls

of duty. [Cf: The Health Reformer 02-01-71 para. 09] p. 41, Para. 5, [1871MS].

Young friends, learn to lean upon divine strength. All other, in comparison with this, is feebleness. Although you may feel weak, you may look to God by faith, for energy to make your efforts efficient. In the strength of your Redeemer, you can follow in the path of duty. You can stand in his strength self-reliant, with noble independence, working with diligence to develop good physical, mental, and moral strength. You can do this while you depend upon the grace of your Redeemer to aid you in your efforts. Follow in the path of duty, and you may be assured that the dangers, trials, toils, and conflicts, of life, will never intrude their dark shadows in the mansions Christ is preparing for the faithful. [Cf: The Health Reformer 02-01-71 para. 10] p. 41, Para. 6, [1871MS].

"And God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow, nor crying; neither shall there be any more pain; for the former things have passed away." Ellen G. White. [Cf: The Health Reformer 02-01-71 para. 11] p. 42, Para. 1, [1871MS].

Spring has come again. The earth has thrown off her white shroud, and nature is waking to life. The birds are returning to cheer us again with their happy songs in the glorious sunshine. [Cf: The Health Reformer 03-01-71 para. 01] p. 42, Para. 2, [1871MS].

All, both young and old, should be in the open air as much as possible. Those who are in health should share the benefit of employment in the open air, in order to keep well. But above all, should invalids, who have been unable to breast the chill winds of winter, make the most of these spring days of beautiful sunshine, and be out of doors all that they can, and rejoice with the happy songsters in the prospect of approaching summer. Those who cannot walk without great fatigue should ride out. Those who can engage in light employment should do so; for the muscles will be strengthened by exercise. Work out of doors, you invalids that can. But at all events do not remain shut up in your houses. Walk out. Ride out. And if you can do no more, sit out in the open air, where heaven's breezes can come to you in their freshness, and where you can view the sunshine and shadow upon the face of nature. [Cf: The Health Reformer 03-01-71 para. 02] p. 42, Para. 3, [1871MS].

The trees, shrubs, and flowers, will soon be attractive to the eye, inviting all who delight in the beauties of nature to enjoy life out of doors. The flowers and green foliage have not appeared, but mother earth has thrown from her bosom her white mantle, and she even now bears a cheerful aspect in the bright sunshine and shadows. All should now seek employment some hours every day out of doors. [Cf: The Health Reformer 03-01-71 para. 03] p. 42, Para. 4, [1871MS].

We have not now the bracing air of winter to stimulate the system. Many will feel a sense of languor. They will feel indisposed to exercise, or to engage in labor which requires exertion, especially if their employment has been sedentary. Such need the vitalizing, out-of-door air. This will be a more safe and successful tonic than any drug that physicians may prescribe. [Cf: The Health Reformer 03-01-71 para. 04] p. 42, Para. 5, [1871MS].

Every family should have a plat of ground for cultivation and for beauty. Parents, a flower garden will be a blessing to your children. Your daughters would have better health in working a portion of each day upon the shrubs and flowers, than the delicate employment of embroidery and crochet, which confines them in doors. Your children need active exercise in order to be healthful and happy. [Cf: The Health Reformer 03-01-71 para. 05] p. 42, Para. 6, [1871MS].

Parents, it will pay to expend a small sum yearly in purchasing flower seeds and shrubs. We have purchased these of James Vick, Rochester, N. Y., and have ever felt more than satisfied with the means we thus invested. You should help your children to arrange their gardens tastefully, and then assist them in planting their seeds and shrubs. Fathers should take an interest in these things for the benefit of their children, if they themselves have not a natural love for them. [Cf: The Health Reformer 03-01-71 para. 06] p. 42, Para. 7, [1871MS].

My husband takes as great a pleasure in my flower garden as myself and my children do. Frequently, when he has had hired help, has he left his labor, and set all hands to work in preparing my plat of ground in order for my plants and seeds. This manifest kindness and interest have encouraged a love for flowers and plants in the minds of our children, and many hours have they devoted to the pleasurable exercise of the cultivation of these flowers, which they might have spent in exciting amusements and in questionable society. [Cf: The Health Reformer 03-01-71 para. 07] p. 43, Para. 1, [1871MS].

We can all take pleasure in beholding the many beautiful varieties of opening buds, and blossoming flowers, of every description and hue, which our Heavenly Father has created for the happiness and benefit of his children. [Cf: The Health Reformer 03-01-71 para. 08] p. 43, Para. 2, [1871MS].

It is God's design that we should love the beautiful in nature. He made a garden for our first parents, and there planted with his own divine hand the trees for usefulness and ornament, and the beautiful vines bearing fruit, and the lovely flowers of every variety and color. This was for the pleasure and happiness of man. If parents would more closely follow the example of their Creator in this respect, I believe they would have less trouble in bringing up their children to usefulness and happiness. If parents would encourage their children to love the beauties of nature, they would throw about them a safeguard to preserve them from iniquity prevailing among the youth. [Cf: The Health Reformer 03-01-71 para. 09] p. 43, Para. 3, [1871MS].

Parents can associate God with the works of nature. While beholding his works, the beautiful trees, and plants, and flowers, they can awaken an interest in their young minds for the glories of Heaven. By making home and its surroundings attractive, they will lessen the desire for exciting pleasures and amusements which are injurious to the physical, mental, and moral health of children. You can beautify your homes with fruit trees, and shrubs, and flowers, and encourage in the minds of your children a love for these things. You can teach them in relation to the better life, by connecting the beauties of nature, so marred, and imperfect, and short-lived, with the never-fading and immortal beauties of Eden restored. You can unite with nature's your

lessons of the love and mercy of our beneficent Creator, who has given them all these things for their happiness. You should seek to draw their hearts from nature up to nature's God, and connect the mercy of God with the morning light, and the glories of the setting sun. His mercy is seen in the musical, murmuring streams, and even in frowning storms. Direct their minds to the mercy of God in the summer's heat and winter's cold. We can trace before them the mercy and wisdom of God in the falling of the blessed rain to refresh and enliven the parched earth and vegetation, and direct them to a love and wisdom that is infinite. Young hearts will respond to such lessons as these, and parents will be blessed in seeing the fruit of their labor in the physical, mental, and moral improvement of their loved ones. E. G. W. [Cf: The Health Reformer 03-01-71 para. 10] p. 43, Para. 4, [1871MS].

These spitters are a terrible annoyance to decent people. The following, stating some of the perils of travel in consequence of them, is to the point. The reform dress, however, makes these perils a little less perilous. I take with me into the cars a large amount of waste paper, with which to absorb this horrid liquid that I cannot avoid, and my husband takes pine wedges to fasten up the car windows, and so we enjoy some good air, and suffer what we cannot help. Thanks to the *Interior* for the following faithful picture. E. G. W. [Cf: The Health Reformer 03-01-71 para. 01] p. 44, Para. 1, [1871MS].

April has come again. The sun shines gloriously, the grass is springing up everywhere, and the free little songsters of the wood and field contribute to the general joy. [Cf: The Health Reformer 04-01-71 para. 01] p. 44, Para. 2, [1871MS].

Who can but be joyous in the glad sunshine, beholding the beauties of nature, and seeing the evidences of the goodness and love of God, in the lofty trees, and the earth covered with its green carpet, and adorned with beautiful flowers of every hue? Our wise Creator loves to see his children healthful and happy. Should we not remember God as we look upon these evidences of his love? Would we not be very ungrateful if we did not acknowledge him in his creative works? It was the design of Heaven that we should look through nature up to nature's God, and should adore our Heavenly Father for the tokens he has given us that he wants us to be healthful and happy. [Cf: The Health Reformer 04-01-71 para. 02] p. 44, Para. 3, [1871MS].

Those who are old enough should every day that the weather will admit, have a portion of their work in the open air and sunshine. Children and women should not fail to spend some hours each day in exercise out of doors. This has proved a great blessing to me. When in very feeble health, I have occupied some time in my flower garden, and among the small fruits, doing light work, which has never failed to prove a success in recovering my health, and overcoming depression of spirits. [Cf: The Health Reformer 04-01-71 para. 03] p. 44, Para. 4, [1871MS].

There are but few who realize that, in order to enjoy health and cheerfulness, they must have an abundance of sunlight, pure air, and physical exercise. We pity little children who are kept confined indoors when the sun is shining gloriously without. If parents would dress their children for healthfulness, instead of according to fashion, they would thoroughly clothe the limbs of their girls as they do those of their boys, and then let them out-doors in spring, summer,

and fall, to sport and play, as free as the lambs. [Cf: The Health Reformer 04-01-71 para. 04] p. 44, Para. 5, [1871MS].

Do not close your blinds and have your windows draped with one or two curtains to shut out the beautiful sun that bears health and cheerfulness in its bright beams. Parents, do not close the pleasant rooms in your houses from your children, and open them merely to visitors. I have been in many houses where the best rooms were kept closed by blinds and curtains, so that not a ray of sunshine could brighten, gladden, and purify, the rooms, from the commencement of the week to the close. These choice, closed rooms, deprived of the health-giving rays of the sun, seemed like damp cellars. A chill seemed to penetrate me as I tarried even a short time in these beautiful rooms, held too precious from even the rays of the sun to be admitted. [Cf: The Health Reformer 04-01-71 para. 05] p. 44, Para. 6, [1871MS].

No room in the house should be considered furnished and adorned without the cheering, enlivening light and sunshine, which are Heaven's own free gift to man. If rooms are closed even one day, excluding these precious blessings, be they bedrooms or parlors, no one should be invited to occupy them until they have been thoroughly ventilated, and the rays of the sun freely admitted. This is the only way rooms can be kept free from impurities. The air in unoccupied rooms may be cold; but this is evidence that it is pure. [Cf: The Health Reformer 04-01-71 para. 06] p. 45, Para. 1, [1871MS].

I have visited in families where it would have been a pleasure for me to remain over night; but I could not do this without endangering my health. They did not feel the importance of ventilation and sunlight. The dread of being obliged to occupy a sleeping apartment that had been closed for days, not admitting these necessary blessings, has led me frequently to deprive myself of the privilege of remaining with dear friends any length of time. Windows and blinds have been closed, keeping out air and sunshine, until I have felt dizzy and faint, wholly unfitted to benefit the family, or to receive benefit. I have ventured to speak of the close, depressed air; but instead of opening a window and letting in the air, pure from the outside, a door has been opened leading to an unoccupied room, in which had been no fire, and which had not had the out-of-door air and sun, for weeks, and even months. This I considered a far greater evil than to have remained breathing the close air of the heated room. This cold, unpurified air contained more poisonous impurity than relief. [Cf: The Health Reformer 04-01-71 para. 07] p. 45, Para. 2, [1871MS].

One of the most beautiful adornments our rooms can have, is the cheering sunlight, gilding and glorifying everything it rests upon. Our children can but have discontented, unhappy, and homesick feelings, shut in by walls, with windows darkened, excluding the glad sunshine. Some mothers are so anxious to exclude the sun and air from their rooms that they will not allow more than half a window exposed, free from shades, to let in the light and sun. They shut out these blessings as though they were enemies to health and life. Their rooms have a dismal, lonesome appearance that children feel, though they cannot explain why they feel discontented, languid, and irritable. If the windows should be freed from blinds and curtains, and the air and sun be permitted to freely enter their darkened rooms, there would be seen a change for the better in the mental and physical health of their children. The pure

air would have an invigorating influence upon them. And the sun that carries healing in its beams, would soothe and cheer, and make them happy, joyous, and healthful. We inquire, What is the use of building houses with windows in them, when these windows are not used, but kept closed and draped, to exclude the light and air? Why are not rooms made with one small window, according to the ideas of those who regard air and light as enemies? They could then have darkness, and as little air and sun as would please them, and could also save expense. [Cf: The Health Reformer 04-01-71 para. 08] p. 45, Para. 3, [1871MS].

When God had made our world, and darkness was upon the face of the deep, he said, Let there be light, and there was light. And God saw the light that it was good. Shall we close our houses, and exclude from them the light which God has pronounced good? Many deprive themselves of light and air, because they fear their picture frames or expensive furniture will be tarnished, and their lovely carpets faded. We may arrange our houses tastefully, and yet with simplicity, and have no fears of welcoming in the purifying air and glad sunshine. We had better dispense with costly furniture and expensive carpets, rather than with the sunlight, and the invigorating air of heaven. [Cf: The Health Reformer 04-01-71 para. 09] p. 46, Para. 1, [1871MS].

We cannot afford to darken and close our most pleasant rooms to our children, and make no practical use of them ourselves, that we may keep them nicely arranged for callers and visitors to look upon. Our principal study should be, how we can secure health and happiness, that we may be successful in perfecting Christian characters, and be qualified to answer the end of our being. God did not place us in this world to be butterflies of fashion; but to accomplish good, and to glorify his name. [Cf: The Health Reformer 04-01-71 para. 10] p. 46, Para. 2, [1871MS].

"Charge them that are rich in this world, that they be not highminded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy." God would have us enjoy the blessings he has given us. If we have been prospered of him in the things of this life so that we can build fine, airy rooms, it is his pleasure that we should enjoy them, and give a cheerful invitation to the blessed sunlight and the invigorating air of heaven, to enter them. We should let cheerfulness and joy be welcomed to our houses and hearts. If we do this, our health will be improved, and our lives of usefulness will be prolonged. [Cf: The Health Reformer 04-01-71 para. 11] p. 46, Para. 3, [1871MS].

The *HERALD OF HEALTH* SAYS:-- [Cf: The Health Reformer 04-01-71 para. 12] p. 46, Para. 4, [1871MS].

"It WOULD SEEM THAT THE LADIES HAVE a PARTICULAR DISLIKE FOR THE SUNLIGHT, For THEY REMAIN MOST of THE TIME SHUT In FROM Its INFLUENCE, With CURTAINS CLOSED To KEEP It FROM FADING THE CARPETS, WHILE For THE WANT Of It They THEMSELVES FADE And BECOME WEAK And SICKLY, LIKE The PLANTS WHICH GROW in THE SHADE, And ARE NEVER KISSED, And COLORED, AND STRENGTHENED, By THE LIFE-GIVING RAYS of THE SUN. If PERCHANCE THEY VENTURE Out INTO THE OPEN AIR And SUNLIGHT, THEY DARE NOT Go WITHOUT CARRYING A SHADE To KEEP The SUN FROM TANNING Their 'LILY-WHITE' CHEEKS, JUST As THOUGH PALE And SICKLY LOOKING COUNTENANCES Were MORE BEAUTIFUL And DESIRABLE THAN THOSE WHICH Are EVER BLOOMING WITH The

FRESH, CLEAR, And SPARKLING HUES Of HEALTH. [Cf: The Health Reformer 04-01-71 para. 13] p. 46, Para. 5, [1871MS].

"LADIES, If YOU WISH TO BE STRONG And HEALTHY, AND DESIRE To POSSESS TRUE BEAUTY, And NOT THE SENTIMENTAL SHADOW Of It, SEEK The GLORIOUS, GOD-GIVEN SUNLIGHT, And BASK IN THE SMILES Of 'THE LIGHT AND LIFE Of THE WORLD;' Let It ENTER FREELY INTO YOUR DWELLINGS, And OCCUPY NO ROOM WHERE It CANNOT And DOES NOT ENTER; Be OUT OF DOORS ALL THAT YOU CAN EVERY DAY, And ESPECIALLY WHEN The SUN SHINES, AND FEAR NOT To LOOK 'OLD KING SOL' In THE FACE, INSTEAD Of COWARDLY SKULKING ALONG UNDER a PARASOL, AS THOUGH ASHAMED To MEET HIS KEEN AND SEARCHING GLANCE. SUNLIGHT Is ONE OF THE BEST TONICS AND BEAUTIFIERS In THE WORLD; THEREFORE, MEN, WOMEN, And CHILDREN, ONE AND All, SHOULD SEEK It AS ONE OF The GREAT NATURAL AGENCIES WHICH HELP To FORM THE 'ELIXIR Of LIFE.'" [Cf: The Health Reformer 04-01-71 para. 14] p. 46, Para. 6, [1871MS].

These are very good and wholesome words. E. G. W. [Cf: The Health Reformer 04-01-71 para. 15] p. 47, Para. 1, [1871MS].

The most of us wear clothing enough, but many fail to give every part of the body its due proportion. We agree with the writer of the following, that while over the chest and heart are placed more coverings than are actually needed for warmth and healthfulness, the limbs are not properly and thoroughly clothed. If any part of the body should be favored with extra coverings, it should be the limbs and feet which are at a distance from the great wheel of life, which sends the blood through the system. The limbs should ever be clothed with a warm covering to protect them from a chill current of air. The straight, lined pants, meeting the instep of the shoe, do this. If the feet are clothed with good-sized, thick-soled, warm boots or shoes, for comfort rather than for fashion, the blood will be induced to circulate freely in the limbs and feet, as well as in other portions of the body. We would protest against people's squeezing their feet to make them look small, and compressing the waist, making it impossible for them to fill the lungs with pure air. If we give the lungs and feet ample room to do the work God designed they should, we shall be rewarded with better health and a clearer conscience. [Cf: The Health Reformer 04-01-71 para. 01] p. 47, Para. 2, [1871MS].

We find the following sensible hints in relation to children's dress, in "Talks to my Patients," by Mrs. Gleason: E. G. W. [Cf: The Health Reformer 04-01-71 para. 02] p. 47, Para. 3, [1871MS].

SUCH Is THE STYLE OF DRESS For BOTH SEXES DURING THEIR EARLY YEARS, THAT THERE Is AN UNHEALTHFUL EXPOSURE Of THE LOWER LIMBS. The SKIRTS ARE SHORT And FULL, STANDING Out FROM THE PERSON, So AS To AFFORD LITTLE PROTECTION BELOW The HIPS; AND THE LIMBS INCASED In BUT ONE THICKNESS Of COTTON, THAT FINE And THIN, REACHING But LITTLE BELOW THE KNEE; And FROM THENCE TO THE ANKLE ONLY a STOCKING, THAT OFTEN Of FINE TEXTURE. A MAN Or WOMAN WHO SHOULD GO ABROAD In MIDWINTER DRESSED Thus, WOULD BE THOUGHT To "DARE DEATH." WHEN FASHION SANCTIONS SUCH a SUIT, EVEN For THOSE WHO ARE STILL In THEIR TENDER YEARS, CAN It BE BORNE WITH IMPUNITY? Does NOT THE FEARFUL MORTALITY Among CHILDREN SHOW THAT THERE Is "SOMETHING WRONG SOMEWHERE"? And MAY NOT THE FAULT In PART LIE Here? COLDS, COUGHS, CROUP, And INFLAMMATION Of THE LUNGS, Are FRIGHTFULLY FREQUENT During CHILDHOOD. THESE DISEASES Do NOT COME FROM WANT Of CLOTHING ABOUT THE CHEST; For ENOUGH AND MORE THAN ENOUGH Is

USUALLY WORN THERE; BUT FROM THE EXTREMITIES' NOT BEING WELL CLOTHED. FASHION FURNISHES TO BOYS A FIRMER FABRIC FOR THEIR LIMBS MUCH EARLIER THAN TO GIRLS; THEY HAVE NO ALTERNATIVE TILL THEIR ENTRANCE INTO "TEENS" DEMANDS THE LONG SKIRTS. [Cf: The Health Reformer 04-01-71 para. 03] p. 47, Para. 4, [1871MS].

CHILDREN SHOULD BE CLAD WITH DRAWERS, AS WELL AS DRESSES, OF A MATERIAL SUITABLE FOR THE SEASON. BUT I SEEM TO HEAR ONE AND ANOTHER SAY THAT OUR LITTLE MISSES, CLAD THUS, WOULD ALL LOOK LIKE YOUNG SQUAWS. WELL, BE IT SO; THEY HAD MUCH BETTER, IN COLD WEATHER, WEAR FLANNEL THAN MUSLIN; FOR OF WOOL IT MAY IN TRUTH BE SAID, "NO MATTER IF IT IS COLD AND WET, IT IS ALWAYS WARM AND DRY." OF THIS MATERIAL WE HAVE NOW SUCH A VARIETY OF GOODS OF DIFFERENT TEXTURES, SHADES, AND COLORS, THAT IT WOULD SEEM THAT SOMETHING MIGHT BE SELECTED SUITABLE TO CLOTHE THE LOWER LIMBS OF YOUNG GIRLS AND LITTLE CHILDREN EVERY WAY BETTER THAN THE "THIN STUFF" THEY NOW WEAR. [Cf: The Health Reformer 04-01-71 para. 04] p. 48, Para. 1, [1871MS].

WE MIGHT AS WELL SEND OUR GIRLS FORTH IN THE WINDS OF WINTER CLAD IN THIN DRESSES AS THIN DRAWERS. IF THOSE OF MUSLIN ARE DESIRED, THEN DRAWERS OF WOOLEN OR COTTON FLANNEL SHOULD BE WORN UNDER, COMING DOWN INSIDE THE STOCKINGS. [Cf: The Health Reformer 04-01-71 para. 05] p. 48, Para. 2, [1871MS].

TO PREVENT PRESSURE OF BLOOD TO THE HEAD, CONGESTION OF THE THROAT AND LUNGS OR OTHER INTERNAL ORGANS, THE EXTREMITIES MUST BE KEPT WARM. [Cf: The Health Reformer 04-01-71 para. 06] p. 48, Para. 3, [1871MS].

CONSISTENCY IN CLOTHING IS A JEWEL MOST PRECIOUS BECAUSE OF ITS RARITY AS WELL AS REAL WORTH. [Cf: The Health Reformer 04-01-71 para. 07] p. 48, Para. 4, [1871MS].

MULTITUDES OF PERSONS HAVE A GREAT HORROR OF GOING OUT OF DOORS FOR FEAR OF TAKING COLD; IF IT IS A LITTLE DAMP OR A LITTLE WINDY, OR A LITTLE COLD, THEY WAIT AND THAT; MEANWHILE, WEEKS AND EVEN MONTHS MAY PASS AWAY, AND THEY NEVER DURING THAT WHOLE TIME BREATHE A SINGLE BREATH OF PURE AIR. THE RESULT IS, THEY BECOME SO ENFEEBLED THAT THEIR CONSTITUTIONS HAVE NO POWER OF ONE ROOM TO ANOTHER; AND BEFORE THEY KNOW IT THEY HAVE A COLD ALL THE TIME, AND THIS IS NOTHING MORE OR LESS THAN CONSUMPTION, WHEREAS, IF AN OPPOSITE PRACTICE HAD BEEN FOLLOWED, OF GOING OUT AN HOUR OR TWO EACH DAY REGARDLESS OF THE WEATHER, A VERY DIFFERENT RESULT WOULD HAVE TAKEN PLACE. THE TRUTH IS, THE MORE A PERSON IS OUT OF DOORS THE LESS EASILY DOES HE TAKE COLD. IT IS A WIDELY KNOWN FACT THAT PERSONS WHO CAMP OUT EVERY NIGHT, OR SLEEP UNDER A TREE FOR WEEKS TOGETHER, SELDOM TAKE COLD AT ALL. [Cf: The Health Reformer 04-01-71 para. 01] p. 48, Para. 5, [1871MS].

THE TRUTH IS, MANY OF OUR AILMENTS, AND THOSE OF MOST FATAL FORMS, ARE TAKEN IN THE HOUSE, AND NOT OUT OF DOORS; TAKEN BY REMOVING PARTS OF CLOTHING TOO SOON AFTER COMING INTO THE HOUSE, OR BY LYING DOWN ON A BED OR SOFA WHEN IN A TIRED OR EXHAUSTED CONDITION FROM HAVING ENGAGED TOO VIGOROUSLY IN DOMESTIC EMPLOYMENT. MANY A PIE HAS COST AN INDUSTRIOUS MAN A HUNDRED DOLLARS. A HUMAN LIFE HAS MANY A TIME PAID FOR AN APPLE DUMPING. WHEN OUR WIVES GET THROUGH WORK, THEY FIND THEMSELVES IN AN UTTERLY EXHAUSTED CONDITION; THEIR AMBITION TO COMPLETE A THING, TO DO SOME WORK WELL, SUSTAINS THEM UNTIL IT IS COMPLETED. THE MENTAL AND PHYSICAL CONDITION IS ONE OF EXHAUSTION, WHEN

a BREATH OF AIR WILL GIVE A COLD, TO SETTLE IN THE JOINTS, TO WAKE UP NEXT DAY WITH INFLAMMATORY RHEUMATISM, OR WITH A FEELING OF STIFFNESS OR SORENESS AS IF THEY HAD BEEN POUNDED IN A BAG, OR WITH A SORE THROAT TO TROUBLE THEM FOR MONTHS, OR WITH A LUNG FEVER TO PUT THEM IN THE GRAVE IN LESS THEN A WEEK. [Cf: The Health Reformer 04-01-71 para. 02] p. 48, Para. 6, [1871MS].

OUR WIVES SHOULD WORK BY THE DAY, IF THEY MUST WORK AT ALL, AND NOT BY THE JOB; IT IS MORE ECONOMICAL IN THE END TO SEE HOW LITTLE WORK THEY CAN DO IN AN HOUR, INSTEAD OF HOW MUCH. IT IS SLOW, STEADY, AND CONTINUOUS LABOR WHICH BRINGS HEALTH AND GOOD DIGESTION. FITFUL LABOR IS RUINOUS TO ALL.-- *HALL'S JOURNAL OF HEALTH*. [Cf: The Health Reformer 04-01-71 para. 03] p. 49, Para. 1, [1871MS].

As I read the above, I involuntarily exclaimed, Good. At camp-meetings, we have tented out for weeks in succession, sleeping with the ends of the tent open to the air, and we have not suffered with colds. We have had better health when enjoying tent life than when living in doors. It is close confinement in doors that makes women pale and feeble, resulting in premature death. E. G. W. [Cf: The Health Reformer 04-01-71 para. 04] p. 49, Para. 2, [1871MS].

May has come, with all her beauties of the sunshine, clothing nature with a glorious dress. Mother earth has laid off her brown mantle, and wears her cheerful robes of green. The trees and shrubs upon the lawn are decorated with their opening buds and flowers of varied tints. The peach and cherry are covered with blossoms of pink and white, and the pure music from a thousand of nature's happy and cheering songsters, unite to awaken joy and thankfulness in our hearts. [Cf: The Health Reformer 05-01-71 para. 01] p. 49, Para. 3, [1871MS].

May is indeed here, to cheer and bless us, Let us, all who can, go out of doors, and be cheerful, happy, and healthy, as we behold the charming beauties of nature. We may look up through the attractive glories of nature, to nature's glorious God, and, as we read his love to man in nature, we may become cheerful, thankful, pure, and holy. [Cf: The Health Reformer 05-01-71 para. 02] p. 49, Para. 4, [1871MS].

The feeble ones should press out into the sunshine as earnestly and naturally as do the shaded plants and vines. The pale and sickly grain-blade that has struggled up out of the earth in the cold of early spring, puts on the natural and healthy deep green after enjoying for a few days the health-and-life-giving rays of the sun. Go out into the light and warmth of the glorious sun, you pale and sickly ones, and share with vegetation its life-giving, healing power. Let what your ears hear of the music of the birds, and what your eyes see of the green grass, and shrubs, and trees, beautified with their fragrant blossoms, and God's precious flowers of every hue, lift that leaden weight off your spirits, and cheer that sad heart, and smooth that troubled brow. [Cf: The Health Reformer 05-01-71 para. 03] p. 49, Para. 5, [1871MS].

Mothers, encourage the children to go out into the air and sunshine. What if they do tan, and exchange the pale, sallow complexion for the healthful brown? Let them have health and happiness, which are the only foundation of real beauty. Lovely May is here. Enjoy her, all you who can, while she is with us. Read what Fanny B. Johnson, in *Laws of Life*,

says under the caption, [Cf: The Health Reformer 05-01-71 para. 04] p. 49, Para. 6, [1871MS].

"OUT OF DOORS." In BEHALF OF Our GOOD MOTHER NATURE, I HEREBY INVITE And ENTREAT ALL HER CHILDREN WITHIN SOUND OF MY VOICE Or SIGHT OF My PENTRACES TO COME OUT OF DOORS, AND TAKE PART In THE GRAND ENTERTAINMENT WHICH SHE Has GOTTEN UP WITH WONDROUS SKILL, TASTE, And POWER. IT IS To CONTINUE THROUGH EVERY DAY AND NIGHT OF THE SEASON, WITH INFINITE VARIATIONS In PANORAMA OF SWELLING BUD AND BURSTING LEAF AND BLOSSOM, OF SPRINGING GRASS AND GRAIN, In GRACEFUL, TASSELED HEADS, And YELLOW, RIPENING SHEAVES, In EVER-VARYING DEPTHS OF BLUE In SKY, AND OF GREEN AND BROWN In EARTH, In SHIFTING CLOUD, In ALL MOODS OF LAKE, AND STREAM, AND SEA, In ROSY MORNINGS AND BRAZEN NOONS, And GOLD AND PURPLE EVENINGS, And HUSHED AND SOLEMN NIGHTS, In MOONBEAM AND STARBEAM, In SOFT AIRS And SWELLING GALES AND WRACK OF TEMPEST, In ALL MUSICAL SOUNDS, FROM BUZZ OF TINIEST INSECT-WINGS AND SONGS OF BIRDS, TO THE BOOMING OF OCEAN, AND BURST OF THE THUNDER CLOUD, In THE BROAD SUNSHINE OF FIELD, AND PRAIRIE, AND DESERT, In SHADE OF ROCK, AND TREE, AND FOREST. Oh! THERE IS NO END TO THE VARIETY OF BEAUTY, AND SOUND, And ODOR. AND WE ARE ALL INVITED! Do LET US Go OUT, AND FEAST AND REFRESH Our SOULS, AND TAKE In NEW LIFE AND Inspirations. [Cf: The Health Reformer 05-01-71 para. 05] p. 50, Para. 1, [1871MS].

SOMETHING OF It CAN BE CAUGHT THROUGH GLASS WINDOWS And OPEN DOORS, BUT ONLY In SUCH MEAGER MEASURE AS To TANTALIZE, RATHER THAN SATISFY. The SWEET INFLUENCES OF AIR, AND EARTH, AND SKY, ARE SHY OF THE INSIDE OF HOUSE ROOFS And WALLS. THEY WILL ONLY EXERT THEMSELVES WHERE THERE IS FREE RANGE In LARGE SPACE. NATURE DOES NOT PROPOSE TO BRING THEM TO US. WE ARE TO GO OUT TO HER, AND TAKE THEM As SHE OFFERS. SO Do LET US GO. YES, I KNOW THERE IS THE SHOP, AND THE HOUSE-KEEPING, And THE SEWING, AND THE MONEY-MAKING GENERALLY. AND It IS ALWAYS THERE, And ALWAYS WILL BE, AND If WE ALLOW IT, WE WILL Be FOREVER BOUND DOWN TO It, SOUL AS WELL AS BODY; AND THIS IS THE VERY REASON WHY WE SHOULD SOMETIMES GET AWAY FROM It. DO COME, ALL Ye WEARY ONES, WHOSE LIVES ARE SPENT In SERVICE OF OTHERS, EITHER FOR LOVE'S SAKE Or FOR GAIN, COME AND FOR ONCE Be MINISTERED UNTO. MOTHER NATURE WILL TAKE YOU In HER LAP, WILL WOO YOU WITH THE BREATH OF APPLE BLOSSOMS And CLOVERS, WILL FAN YOUR CHEEK With PERFUME-LADEN AIRS, Will SOOTHE YOU To SLEEP WITH DROWSY HUM OF BEES, AND MURMUR OF STREAMS, AND RUSTLE OF MYRIAD FLUTTERING LEAVES, Will WAKEN You WITH JOYOUS VOICES, Will TAKE AWAY FROM YOUR SPIRITS The PEEVISHNESS AND LITTLENES THAT IS SURE TO GATHER IN A NARROW ROUND OF CARE, AND PUT IN THEIR PLACE SOMETHING OF HER SPIRIT OF CHARITY, AND LARGENESS, And HARMONY, AND BRING You INTO SYMPATHY WITH THE DIVINE. THERE WAS NEVER A BETTER CHANCE For POVERTY-STRICKEN, BURDEN-BEARING HUMAN BEINGS TO ESCAPE FROM THEIR CONDITION AND INDULGE In LUXURIES FURNISHED WITHOUT MONEY And WITHOUT PRICE. I PROMISE You NATURE WILL SHOW NO FAVORS On ACCOUNT OF WORLDLY DISTINCTIONS. SHE WILL MINISTER No MORE GRACIOUSLY TO THE QUEEN OF A REALM THAN To HER HUMBLEST MENIAL, PROVIDED THAT MENIAL Be LOYAL TO HERSELF. BUT To THOSE WHO LOOK UPON Her WITH "LOVERS' EYES" SHE MUST OF NECESSITY BE PARTIAL. SHE SHOWS THEM WONDROUS THINGS In HER PAGES, AND REVEALS HERSELF To THEM AS SHE CANNOT To Others. [Cf: The Health Reformer 05-01-71 para. 06] p. 50, Para. 2, [1871MS].

NONE OF US CAN AFFORD TO LIVE WITHOUT HER INSPIRATIONS. We MAY AS WELL Be BRUTES AND DONE WITH It, AND SINK UNDER THE SOD AND STAY THERE, As TO TRY To LIVE AND TAKE NO PART WITH GOD In HIS WORKS AND WAYS. IF So

BE THAT OUR LIVES MUST BE SPENT In HOUSEHOLD TOIL, WE CAN TAKE OUR WORK OUT OF DOORS, AND SO GET A GREAT DEAL OF GOOD. SPREAD A COMFORTER OR ROBE On THE GRASS, AND TAKE OUT The LITTLE CHILDREN AND SPEND An AFTERNOON. IF THERE IS NO SHADE OF TREE NEAR THE DOOR, BUILD An ARBOR, OR TWIST TOGETHER THE ENDS OF LITHE, TALL BIRCH, Or OTHER BRANCHES, AND SETTING THEIR BASE ENDS In THE GROUND, PLANT AROUND THEM MADERIA VINES Or MORNING GLORIES, AND In A FEW WEEKS THERE WILL Be FOUND A PLEASANT SCREEN FROM SUN And OBSERVATION. LET THE POOR INVALIDS Be TAKEN OUT In CHAIRS OR ON COUCHES, Or HUNG UP IN HAMMOCKS TO GET JUST As MUCH As POSSIBLE OF THE GOOD THINGS OF THE SEASON. ALAS! ALAS! FOR THE POOR PEOPLE WHO ARE SHUT Up IN STIFLED HOUSES In CITIES, WHOSE WINDOWS OPEN ONLY On DAMP COURTS, Or DINGY WALLS, OR BUSY STREETS. GOD PITY THEM, IF WE CANNOT HELP THEM, And MAKE THEM FEEL HIS PITY. BUT LET Us WHO LIVE In THE COUNTRY TAKE ADVANTAGE OF THIS SPRING-TIDE OF LIFE AND BE CARRIED UP To SERENER HEIGHTS, THAT WE MAY Be LET DOWN To TRUER AND NOBLER LIVES. [Cf: The Health Reformer 05-01-71 para. 07] p. 50, Para. 3, [1871MS].

Spring has gone, and summer opens before us. The fragrant blossoms, beautifying the boughs of the apple, peach, and cherry, no longer delight the eye, and their sweet fragrance is not borne to us on the breeze. These useful trees, although they now make no display, are not resting from their labor. They are preparing to adorn their branches with a rich harvest of fruit by and by, to reward our care and patience. [Cf: The Health Reformer 06-01-71 para. 01] p. 51, Para. 1, [1871MS].

Our flower gardens are now repaying us for the attention and labor we have bestowed upon them. The flowering shrubs that live through winter, are many of them pleasing the eye by putting out their buds and blossoms. The seeds we have carefully put into the earth are making their appearance, while others are thirsting for the gentle showers to awaken them to life. All the beautiful in nature seems to be upon a strife to see which can vie with the other in contributing to our pleasure and happiness, by their buds and blossoms of every hue. [Cf: The Health Reformer 06-01-71 para. 02] p. 51, Para. 2, [1871MS].

The merry birds are doing their part to cheer us with their varied voices. Many of these happy songsters are busy with domestic matters, yet have not become unhappy and gloomy while engaged in bearing their burdens of life, fulfilling the mission God has given them. We are often charmed with the free music from these merry songsters, which does not fail to awaken joy and gladness in our hearts, and instinctively carry our minds up to God with grateful thanks for his beautiful gifts. [Cf: The Health Reformer 06-01-71 para. 03] p. 51, Para. 3, [1871MS].

Everything in nature is diligent, and moving steadily onward, setting us an example. Notwithstanding the plants and shrubs are thirsting for showers, yet they cannot stop to complain, and cease their efforts to flourish. They obey nature's laws, to do the very best they can under every circumstance. They thirst to be refreshed with water, yet they strike their roots down deeper, reaching down far to gather the moisture, that they may retain life, freshness, and beauty. [Cf: The Health Reformer 06-01-71 para. 04] p. 51, Para. 4, [1871MS].

These things of nature teach us the useful lesson, not to be easily

discouraged under disadvantageous circumstances, but to continue to put forth efforts, and to do the very best we can. Although vegetation is almost fainting for the summer showers, yet the good things of the vegetable kingdom do not decide to stand still, and do nothing, until everything is favorable. There is a power in nature which we can see, if we will, in vegetation. The shrubs and plants struggle to live under discouraging circumstances, and seem to be making the best of everything, and concealing every appearance of want and unhappiness, under a smiling, refreshing aspect, reflecting to us the beautiful in their opening buds and blossoms. If we would learn the lessons nature is teaching us we should be more hopeful and have less wearing anxiety and crushing care. [Cf: The Health Reformer 06-01-71 para. 05] p. 51, Para. 5, [1871MS].

In the lessons the divine Teacher gave to those who listened to his discourses, he frequently chose a place beautified with flowers, or surrounded with nature's varied scenery, such as, fields, well-cultivated, flourishing gardens, and corn fields, rich verdure, and fruitful trees, green hedges, orange, olive, pomegranate and fig trees, adorning the hills, while in contrast to this flourishing and beautiful scenery, would appear the white rocks and barren soil, while the birds of the air, with their varied music, charmed the ear as they were sporting in the air, or flitting from tree to flower. The majesty of Heaven uses these natural similitudes in representing the word sown in the human heart. He binds up his precious truths with the illustrations of nature that as his hearers shall ever after look upon the objects he has connected with his lessons, the heart will be impressed with the great truths he taught them. He anticipated the fears and anxiety of the listening multitude, and his calm and impressive voice is heard to encourage the flagging faith, and quiet the aroused, distrustful, murmuring fears of his disciples. [Cf: The Health Reformer 06-01-71 para. 06] p. 52, Para. 1, [1871MS].

Why take ye thought? Why be fearful and troubled about food or your raiment, or your life? Behold the fowls of the air, for they sow not, neither do they reap, nor gather into barns, yet your heavenly Father feedeth them. Are ye not much better than they? And why take ye thought for raiment? Consider the lilies, how they grow. They toil not, neither do they spin; yet I say unto you that Solomon in all his glory was not arrayed like one of these. [Cf: The Health Reformer 06-01-71 para. 07] p. 52, Para. 2, [1871MS].

God designs we should draw lessons from nature, and make a practical application of these lessons to our own lives. Although we may suffer under disappointments, reverses, and affliction, yet we cannot afford to fret, and walk under a cloud, and cast a shadow upon all with whom we associate. Invalids may imitate nature. They need not be like a withered, decaying branch. Let vegetation, that is clothed in cheerful green, cheer and comfort you, and suggest to you the happiness that you may reflect upon others, by presenting before them the aspect of freshness and cheerfulness, instead of complaints, sighs, and groans, and apparent languor in every step, and an appearance of inability in every move. [Cf: The Health Reformer 06-01-71 para. 08] p. 52, Para. 3, [1871MS].

Live, dear invalid friends, while you do live, and train yourselves to shed fragrance like the fresh flowers. If you are burdened and weary,

you need not curl up like leaves upon a withered branch. Cheerfulness and a clear conscience are better than drugs, and will be an effective agent in your restoration to health. In order for you to be cheerful, you should have exercise. You should have something useful to do. Invalid sisters should have something to call them out of doors, to work in the ground. This was the employment given by God to our first parents. God knew that employment was necessary to happiness. You should have a spot of ground to claim as yours, to tend and cultivate. You may have a pride in keeping out every weed, and may watch with interest the beautiful development of every leaf and opening bud and flower, and be charmed with the miracles of God seen in nature. As you view the shrubs and flowers, remember God loves the beautiful in nature. As you watch the harmonious colors of the various beautiful-tinted flowers of June, bear in mind that God loves the beautiful in human nature formed in his image. A pure, harmonious character, a sunny temper, reflecting light and cheerfulness, glorifies God, and benefits humanity. Inspiration tells us that a meek and quiet spirit in the sight of God is of great price. [Cf: The Health Reformer 06-01-71 para. 09] p. 52, Para. 4, [1871MS].

As you cultivate your vegetables and flowers, and remove the weeds and prune from them the lifeless branches, bear in mind this is the work God is doing for you if he loves you. As you remove everything unsightly, and injurious to your plants, that nothing but the beautiful may appear, remember that just so God is doing with your human garden. He would discipline you, and would root out all the weeds, and all corruption and vileness, that you may possess a symmetrical character, and be free from evil habits, that you may not become sour, distrustful, and gloomy. [Cf: The Health Reformer 06-01-71 para. 10] p. 53, Para. 1, [1871MS].

God wants you, dear invalid friends, to be cheerful, and cherish a meek and quiet spirit. You may meet your friends with cheerfulness and true courteousness, and you may throw a ray of sunshine into their path; and will you be the worse for so doing? Oh, no! You will have every ray of light you shed, reflected back upon you again. You will be benefited with the effort you make to be cheerful. It will be for your benefit, my invalid friends, to do all that you can to forget your sufferings. Get out of doors as much as possible, and be benefited with the breezes and the blessed sunshine. Let the songs of the birds, and the beauties of nature, awaken holy and grateful feelings in your hearts, and lead you to adore your Creator who has anticipated your wants, and surrounded you with unnumbered tokens of his love and constant care. [Cf: The Health Reformer 06-01-71 para. 11] p. 53, Para. 2, [1871MS].

I wish to encourage my invalid friends to exercise; for this is necessary for the recovery of their health. Even those who attend a Water Cure should, many of them, exercise more out of doors. They would improve much faster. To be listless and indolent, will injure you. You want something to interest and engage the mind, and divert it from yourselves, and from your ailments. If invalids who can, would engage in light, useful labor in the open air a portion of each day, they would find physical exercise one of God's appointed agents for the benefit of man. [Cf: The Health Reformer 06-01-71 para. 12] p. 53, Para. 3, [1871MS].

Much of our suffering is unreal. We imagine trouble, and we gather clouds of darkness about us. We suffer as surely from imaginary troubles as though they were real. Physical exercise is the best remedy for this dreaded disease; for it occupies the mind and strengthens it to more healthful action, and employs the idle hands, and imparts strength and vigor to the muscles. [Cf: The Health Reformer 06-01-71 para. 13] p. 53, Para. 4, [1871MS].

Dear invalid friends, have an aim in life while you do live. Gather sunshine about you instead of clouds. Seek to be a fresh, beautiful flower in God's garden, imparting fragrance to all around you. Do this, and you will not die a whit sooner; but you will surely shorten your days by unhappy complainings, making your pains and ailments the theme of conversation. [Cf: The Health Reformer 06-01-71 para. 14] p. 54, Para. 1, [1871MS].

If you set any value upon your life, be cheerful, and subdue a querulous, whining, complaining spirit. Prune off every decaying leaf and withered branch, from your life, and manifest only freshness and vigor. You will be repaid tenfold in this life by cherishing a courteous spirit, being kind and respectful to all, even if it cost you an effort. Let the lessons of God's beautiful flowers soften, refine, and elevate your natures, and attract your hearts from the loveliness of nature to nature's God, and increase your love and reverence for your Creator. E. G. W. [Cf: The Health Reformer 06-01-71 para. 15] p. 54, Para. 2, [1871MS].

Christians should be the most cheerful and happy people that live. They may have the consciousness that God is their father, and their everlasting friend. But many professed Christians do not correctly represent the Christian religion. They appear gloomy, as if under a cloud. They often speak of the great sacrifices they have made to become Christians. They appeal to those who have not accepted Christ, representing by their own example and conversation that they must give up everything which would make life pleasant and joyful. They throw a pall of darkness over the blessed Christian hope. The impression is given that God's requirements are a burden even to the willing soul, and that everything that would give pleasure, or that would delight the taste, must be sacrificed. [Cf: The Health Reformer 07-01-71 para. 01] p. 54, Para. 3, [1871MS].

We do not hesitate to say that this class of professed Christians have not the genuine article. God is love. Whoso dwelleth in God, dwelleth in love. All who have indeed become acquainted, by experimental knowledge, with the love and tender compassion of our Heavenly Father will impart light and joy wherever they may be. Their presence and influence will be to their associates as the fragrance of sweet flowers, because they are linked to God and Heaven, and the purity and exalted loveliness of Heaven are communicated through them to all that are brought within their influence. This constitutes them the light of the world, the salt of the earth. They are indeed saviors of life unto life, but not of death unto death. [Cf: The Health Reformer 07-01-71 para. 02] p. 54, Para. 4, [1871MS].

It is the privilege and duty of Christians to seek to refresh their spirits and invigorate their bodies by innocent recreation, with the purpose of using their physical and mental powers to the glory of God.

Our recreations should not be scenes of senseless mirth, taking the form of the nonsensical. We can conduct them in such a manner as will benefit and elevate those with whom we associate, and better qualify us and them to more successfully attend to the duties devolving upon us as Christians. We cannot be excusable in the sight of God if we engage in amusements which have a tendency to unfit us for the faithful performance of the ordinary duties of life, and thus lessen our relish for the contemplation of God and heavenly things. The religion of Christ is cheering and elevating in its influence. It is above everything like foolish jesting and joking, vain and frivolous chit-chat. In all our seasons of recreation we may gather from the Divine Source of strength fresh courage and power, that we may the more successfully elevate our lives to purity, true goodness, and holiness. [Cf: The Health Reformer 07-01-71 para. 03] p. 54, Para. 5, [1871MS].

Even the great God is a lover of the beautiful. He has given us unmistakable evidence of this in the work of his hands. He planted for our first parents a beautiful garden in Eden. Stately trees were caused to grow out of the ground, of every description, for usefulness and ornament. The beautiful flowers were formed, of rare loveliness, of every tint and hue, perfuming the air. The merry songsters, of varied plumage, caroled forth their joyous songs to the praise of their Creator. It was the design of God that man should find happiness in the employment of tending the things he had created, and that his wants should be met with the fruits of the trees of the garden. [Cf: The Health Reformer 07-01-71 para. 04] p. 55, Para. 1, [1871MS].

God, who made the Eden home of our first parents so surpassingly lovely, has also given the noble trees, the beautiful flowers, and everything lovely in nature, for our happiness. He has given us these tokens of his love, that we may have correct views of his character. He has implanted in the hearts of his children the love of the beautiful. But by many this love has been perverted. The benefits and beauties which God has bestowed upon us have been worshiped; while the glorious Giver has been forgotten. This is stupid ingratitude. We should acknowledge the love of God to us in all his creative works, and our heart should respond to these evidences of his love by giving him the heart's best and holiest affections. [Cf: The Health Reformer 07-01-71 para. 05] p. 55, Para. 2, [1871MS].

God has surrounded us with nature's beautiful scenery to attract and interest the mind. It is his design that we should associate the glories of nature with his character. If we faithfully study the book of nature, we shall find it a fruitful source for contemplating the infinite love and power of God. [Cf: The Health Reformer 07-01-71 para. 06] p. 55, Para. 3, [1871MS].

Many extol artistic skill which will produce lovely paintings upon canvas. All the powers of the being are by many devoted to art, yet how far short do these come of the natural. Art can never attain to the perfection seen in nature. Many professed Christians will go into ecstasies over the painting of an evening sunset. They worship the skill of the artist; but they pass by with indifference the actual glorious sunset which it is their privilege to look upon every cloudless evening. Where does the artist obtain his design? From nature. But the great Master Artist has painted upon heaven's shifting, changing canvas the glories of the setting sun. He has tinted and

gilded the heavens with gold, silver, and crimson, as though the portals of high Heaven were thrown open, that we might view its gleamings, and our imagination take hold of the glory within. Many turn carelessly from this heavenly wrought picture. They fail to trace the infinite love and power of God in the surpassing beauties seen in the heavens, but are almost entranced as they view and worship the imperfect paintings, in imitation of the Master Artist. [Cf: The Health Reformer 07-01-71 para. 07] p. 55, Para. 4, [1871MS].

The Redeemer of the world generally chose the open air in which to give his lessons of instruction, rather than to be inclosed in walls. He could make his teachings more impressive when surrounded with the beauties of nature. He chose the groves and the sea-side, where he could have a commanding view of landscape and varied scenery, that he might illustrate important truths of the kingdom of God, by the works of God in nature. He made use of the birds, caroling forth their songs without a care, and the lilies of the valley in their beauty, outrivaling Solomon in all his glory, and the lily, emblem of purity, reposing upon the bosom of the lake, the lofty trees, the cultivated lands, the waving grain, the barren soil, the tree that bore no fruit, the everlasting hills, the bubbling stream, the setting sun, tinting and gilding the heavens, to impress his hearers with divine truth. [Cf: The Health Reformer 07-01-71 para. 08] p. 56, Para. 1, [1871MS].

He connected the works of God's fingers in the heavens and upon the earth, with the words of life he wished to impress upon their minds, that as they should look upon the wonderful works of God in nature, his lessons would be fresh in their memories. He could extol the wisdom of God in his creative works, and could bind up his sacred lessons by directing their minds through nature up to nature's God. The landscape, the trees, the birds, the flowers of the valley, the hills, the lake, and the beautiful heavens, were associated in their minds with sacred truths, which would make them hallowed in memory, as they should look upon them after Christ's ascension to Heaven. [Cf: The Health Reformer 07-01-71 para. 09] p. 56, Para. 2, [1871MS].

As we are attracted to the beautiful in nature, and associate the things which God has created for the happiness of man with his character, we will regard God as a tender, loving Father, rather than merely as a stern judge. As the character of God thus bears the aspect of love, benevolence, beauty and attraction, the mind is drawn to him. The heart is quickened, and throbs with new and deeper love, mingled with awe and reverence, as we contemplate God in nature. [Cf: The Health Reformer 07-01-71 para. 10] p. 56, Para. 3, [1871MS].

It is for our health and happiness to go out of our houses, and spend as much of our time as possible in the open air. The mind of the invalid should be withdrawn from self, to the beautiful scenes in nature. We can but be cheerful as we listen to the music of the happy birds, and feast our eyes upon flourishing fields and gardens. We should invite our minds to be interested in all the glorious things God has provided for us with a liberal hand. And in reflecting upon these rich tokens of his love and care, we may forget infirmities, be cheerful, and make melody in our hearts unto the Lord. E. G. W. [Cf: The Health Reformer 07-01-71 para. 11] p. 56, Para. 4, [1871MS].

Her Views of the Sick Room--Good and Bad Air--Dress.--It is with

pleasure that I copy the following good words from a large volume entitled, "Eminent Women of this Age." The historical sketch of Florence Nightingale is given by James Parton. Speaking of her book, entitled, Notes on Nursing, Mr. Parton says:-- [Cf: The Health Reformer 07-01-71 para. 01] p. 56, Para. 5, [1871MS].

"THE CHIEF DUTY OF A NURSE," SHE SAYS, "IS SIMPLY THIS; TO KEEP THE AIR WHICH THE PATIENT BREATHES AS PURE AS THE EXTERNAL AIR, BUT WITHOUT CHILLING HIM." THIS, SHE INSISTS, IS THE MAIN POINT, AND IS SO IMPORTANT THAT IF YOU ATTEND PROPERLY TO THAT YOU MAY LEAVE ALMOST ALL THE REST TO NATURE. SHE DWELLS MOST FORCIBLY UPON THE ABSOLUTE NECESSITY, AND WONDERFUL CURATIVE POWER, OF PERFECT CLEANLINESS AND BRIGHT LIGHT. Her LITTLE CHAPTER UPON NOISE IN, THE SICK ROOM, IN WHICH SHE SHOWS HOW NECESSARY IT IS FOR A PATIENT NEVER TO BE STARTLED, DISTURBED, OR FIDGETED, IS MOST ADMIRABLE AND AFFECTING. SHE SEEMS TO HAVE ENTERED INTO THE VERY SOUL OF SICK PEOPLE, AND TO HAVE AS LIVELY A SENSE OF HOW THEY FEEL, WHAT THEY LIKE, WHAT GIVES THEM PAIN, WHAT HINDERS OR RETARDS THEIR RECOVERY, AS THOUGH SHE HERSELF WERE THE INVALID WHOSE CASE SHE IS DESCRIBING. IF SHE HAD DONE NOTHING ELSE IN HER LIFE BUT PRODUCE THIS WISE, KIND, AND POINTED LITTLE WORK, SHE WOULD DESERVE THE GRATITUDE OF SUFFERING MAN. [Cf: The Health Reformer 07-01-71 para. 02] p. 57, Para. 1, [1871MS].

THE BOOK, TOO, ALTHOUGH REMARKABLY FREE FROM DIRECT ALLUSIONS TO HERSELF, CONTAINS MUCH BIOGRAPHICAL MATERIAL. WE SEE THE WOMAN ON EVERY PAGE--THE WOMAN WHO TAKES NOTHING FOR GRANTED, WHEN SOPHISTRY CANNOT DECEIVE, WHO LOOKS AT THINGS WITH HER OWN HONEST EYES REFLECTS UPON THEM WITH HER OWN FEARLESS MIND, AND SPEAKS OF THEM IN GOOD, DOWNRIGHT, NIGHTINGALE ENGLISH. SHE EVER RETURNS TO HER GRAND FUNDAMENTAL POSITION, THE CURATIVE POWER OF FRESH, PURE AIR. "DISEASE," SHE REMARKS, "IS NOT AN EVIL, BUT A BLESSING; IT IS A REPARATIVE PROCESS--AN EFFORT OF NATURE TO GET RID OF SOMETHING HOSTILE TO LIFE." THAT BEING THE CASE, IT IS OF THE FIRST IMPORTANCE TO REMOVE WHAT SHE CONSIDERS THE CHIEF CAUSE OF DISEASE--THE INHALING OF POISONOUS AIR. SHE LAUGHS TO SCORN THE IMPIOUS CANT, SO OFTEN EMPLOYED TO CONSOLE BEREAVED PARENTS, THAT THE DEATH OF CHILDREN IS A "MYSTERIOUS DISPENSATION OF PROVIDENCE." NO SUCH THING. CHILDREN PERISH, SHE TELLS US, BECAUSE THEY ARE PACKED INTO UNVENTILATED SCHOOL-ROOMS, AND SLEEP AT NIGHT IN UNVENTILATED DORMITORIES. [Cf: The Health Reformer 07-01-71 para. 03] p. 57, Para. 2, [1871MS].

"AN EXTRAORDINARY FALLACY," SHE SAYS, "IS THE DREAD OF NIGHT AIR. WHAT AIR CAN WE BREATHE AT NIGHT BUT NIGHT AIR? THE CHOICE IS BETWEEN PURE NIGHT AIR FROM WITHOUT, AND FOUL NIGHT AIR FROM WITHIN. MOST PEOPLE PREFER THE LATTER. AN UNACCOUNTABLE CHOICE! AN OPEN WINDOW, MOST NIGHTS IN THE YEAR, CAN NEVER HURT ANY ONE." "BETTER," SHE REMARKS, "SHUT THE WINDOWS ALL DAY THAN ALL NIGHT." SHE MAINTAINS, TOO, THAT THE REASON WHY PEOPLE NOW-A-DAYS, ESPECIALLY LADIES, ARE LESS ROBUST THAN THEY WERE FORMERLY, IS BECAUSE THEY PASS THE GREATER PART OF THEIR LIVES IN BREATHING POISON. UPON THIS POINT SHE EXPRESSES HERSELF WITH GREAT FORCE. [Cf: The Health Reformer 07-01-71 para. 04] p. 57, Para. 3, [1871MS].

"THE HOUSES OF THE GRANDMOTHERS, AND GREAT-GRANDMOTHERS OF THIS GENERATION (AT LEAST, THE COUNTRY HOUSES), WITH FRONT DOOR AND BACK DOOR ALWAYS STANDING OPEN, WINTER AND SUMMER, AND A THOROUGH DRAFT ALWAYS BLOWING THROUGH--WITH ALL THE SCRUBBING AND CLEANING, POLISHING

And SCOURING, WHICH USED TO GO ON--THE GRANDMOTHERS, AND, STILL MORE, THE GREAT-GRANDMOTHERS, ALWAYS OUT OF DOORS, AND NEVER WITH A BONNET ON EXCEPT TO GO TO CHURCH; THESE THINGS ENTIRELY ACCOUNT FOR A FACT SO OFTEN SEEN OF A GREAT-GRANDMOTHER, WHO WAS A TOWER OF PHYSICAL VIGOR, DESCENDING INTO A GRANDMOTHER, PERHAPS A LITTLE LESS VIGOROUS, BUT STILL SOUND AS A BELL, AND HEALTHY TO THE CORE, INTO A MOTHER LAQUID AND CONFINED TO HER CARRIAGE AND HER HOUSE, AND, LASTLY, INTO A DAUGHTER SICKLY AND CONFINED TO HER BED. FOR, REMEMBER, EVEN WITH A GENERAL DECREASE OF MORTALITY, YOU MAY OFTEN FIND A RACE THUS DEGENERATING, AND STILL OFTENER, A FAMILY. YOU MAY SEE POOR, LITTLE, FEEBLE, WASHED-OUT RAGS, CHILDREN OF A NOBLE STOCK, SUFFERING, MORALLY AND PHYSICALLY, THROUGHOUT THEIR USELESS, DEGENERATE LIVES; AND YET PEOPLE WHO ARE GOING TO MARRY AND TO BRING MORE SUCH INTO THE WORLD, WILL CONSULT NOTHING BUT THEIR OWN CONVENIENCE AS TO WHERE THEY ARE TO LIVE, OR HOW THEY ARE TO LIVE." AGAIN SHE SAYS, ADDRESSING PARENTS, "WHY MUST A CHILD HAVE MEASLES? IF YOU BELIEVED IN, AND OBSERVED, THE LAWS FOR PRESERVING THE HEALTH OF HOUSES, WHICH INCULCATE CLEANLINESS, VENTILATION, WHITE-WASHING, AND OTHER MEANS (AND WHICH, BY THE WAY, ARE LAW), AS IMPLICITLY AS YOU BELIEVE THE POPULAR OPINION (FOR IT IS NOTHING MORE THAN AN OPINION) THAT YOUR CHILD MUST HAVE CHILDREN'S EPIDEMICS, DON'T YOU THINK THAT, UPON THE WHOLE, YOUR CHILD WOULD BE MORE LIKELY TO ESCAPE ALTOGETHER?" [Cf: The Health Reformer 07-01-71 para. 05] p. 57, Para. 4, [1871MS].

MISS NIGHTINGALE IS AN ENEMY OF CRINOLINE, THE WEARING OF WHICH SHE STYLES "AN ABSURD AND HIDEOUS CUSTOM." "THE DRESS OF WOMEN," SHE ADDS, "IS DAILY MORE AND MORE UNFITTING THEM FOR ANY MISSION OF USEFULNESS AT ALL. IT IS EQUALLY UNFITTED FOR ALL POETIC AND ALL DOMESTIC PURPOSES. A MAN IS NOW MORE HANDY AND A FAR LESS OBJECTIONABLE BEING IN A SICK ROOM THAN A WOMAN. COMPELLED BY HER DRESS, EVERY WOMAN NOW EITHER SHUFFLES OR WADDLES; ONLY A MAN CAN CROSS THE FLOOR OF A SICK ROOM WITHOUT SHAKING IT! WHAT HAS BECOME OF WOMEN'S LIGHT STEP--THE FIRM, LIGHT, QUICK STEP WE HAVE BEEN ASKING FOR?" [Cf: The Health Reformer 07-01-71 para. 06] p. 58, Para. 1, [1871MS].

Many men and women have written independently, truthfully, wisely, and well, of the importance of correct habits in order for the recovery of the sick, and the preservation of health to those who are in the enjoyment of it. But, judging from the almost universal bad habits of the people, one might reasonably conclude that they did not read what had been well said on the subject of life and health, or if they did, what they read did not at all influence them in practical life. [Cf: The Health Reformer 07-01-71 para. 07] p. 58, Para. 2, [1871MS].

The truth is, the masses are led on blindly by popular physicians, who are the last men to engage in the work of informing the people. Their stronghold is in the superstitious confidence of the people, in their doses. Should they teach the people how to live so as to keep well, their practice would be ruined. But we rejoice to witness indications that many are awaking to the glad thought that it is their privilege to learn how to live so as to keep out of the doctor's hand, and that the pure air, pure water, quiet, abstinence from drugs, and a proper diet, are the best means that can be employed for the recovery of those who suffer from failing health. E. G. W. [Cf: The Health Reformer 07-01-71 para. 08] p. 58, Para. 3, [1871MS].

A life of fashion takes from the simplicity and attractive beauties of

nature. Our artificial habits deprive us from enjoying the natural, and unfit us for practical life. How can Christian mothers, in the education of their children, follow in the steps of the multitude, and bow at the shrine of fashion? [Cf: The Health Reformer 08-01-71 para. 01] p. 58, Para. 4, [1871MS].

To live fashionably is an expensive, as well as thankless, life. Much time and means are squandered merely to create sensation in fashionable society, which the Master has intrusted to his professed people, with which to bless the needy, and to advance his cause. Garments are prepared with much labor and great expenditure of means, to beautify the person, and make the outward appearance beautiful; yet, notwithstanding all this artificial adornment, they poorly compare with the beauty of the simplest flower of nature. [Cf: The Health Reformer 08-01-71 para. 02] p. 59, Para. 1, [1871MS].

The Redeemer of the world, in giving his lessons of trust to his disciples, points them to the lilies of the field, and says, "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." The great amount of needless toil to make the outward appearance attractive by artificial decorations is frequently at the sacrifice of health. After all the preparations that variety and pride can suggest, those who thus adorn themselves cannot bear comparison, in all their costly array, to the simple, natural lily of the field. [Cf: The Health Reformer 08-01-71 para. 03] p. 59, Para. 2, [1871MS].

I would impress upon Christian mothers the necessity of being awake to the fact that every act of their lives is telling upon the future of their children, and is forming their characters to be swayed by the customs of society, or is giving them correct views of truth and right principles, as the basis of their actions. Many Christian mothers feel compelled, through false views, to fall into the customs of society, and the tide of fashion. With their mature experience they may be better able to withstand the current of fashionable life, and avoid its downward and vicious tendencies; but in adorning their houses, and in arraying their children according to the custom of fashionable society, they are giving examples to their children, and surrounding them with an influence, that is calculated to foster pride, vanity, and selfishness, and they are swept in with the current of fashion, drifting, drifting, away from true goodness and away from God. [Cf: The Health Reformer 08-01-71 para. 04] p. 59, Para. 3, [1871MS].

How many precious hours are occupied by parents in the education of their children for fashionable miseries, for lives that are worse than lost. How much more profitable would be the lessons given to their children of the wonderful works of God in nature, seen in the simple, yet delicate, beautifully tinted flowers. Parents can teach their children that all the display and costly adornings cannot compare in beauty and glory to one of God's modest flowers. The minds of children should be led to see the hollowness of fashionable life. [Cf: The Health Reformer 08-01-71 para. 05] p. 59, Para. 4, [1871MS].

Parents should overcome desires of living for appearance. They should rather devote time to make their children happy at their homes, that they may love the society of their parents; making them their

confidants and advisers, and enjoying useful employment, acquiring a taste for the natural, rather than the artificial. We should imprint upon our children's minds that they are not their own, to go, and come, and dress, and act, as they please. They are God's property, purchased by the sacrifice of the life of Christ; and their life is not to be idled away in indolence, or in seeking their own pleasures. If they possess personal attractions, and rare natural abilities, greater care should be taken in their education, lest these endowments be turned to a curse, and are so used as to disqualify them for the sober realities of this life, and, through flattery, and vanity, and love of display, unfit them for the better life. [Cf: The Health Reformer 08-01-71 para. 06] p. 59, Para. 5, [1871MS].

Our children should be carefully instructed in regard to their own being, and the obligations, relations, and duties, of life. They should be taught that their life is not to be wasted in vanity, folly, and pride; for God has given them life to be improved. They should teach them that they have a place to fill, a part to act, and object to gain. They should educate them not to be carried, but to bear burdens, to deny self, and to practice self-control. [Cf: The Health Reformer 08-01-71 para. 07] p. 60, Para. 1, [1871MS].

Mothers, the time devoted by many of you, with busy fingers and wearied eyes, diligently working in trimming, or in embroidering a skirt or dress, to attract admiration and envy by those who cannot have these extras, is poorly spent. In the end it will prove to you like the apples of Sodom, beautiful without, but ashes within. You are, in thus devoting time and means for display, teaching your children to love these things. "As the twig is bent, the tree inclines." As your sons and daughters become older, approaching manhood and womanhood, you mourn that their minds are frivolous, and absorbed in their pleasures, in fashionable dress, and outward display, while they have but little sense of their obligations to their parents, or to their God. They frequently have a positive disrelish for useful labor, or to lighten the burdens borne by their parents. [Cf: The Health Reformer 08-01-71 para. 08] p. 60, Para. 2, [1871MS].

The seed that the parents have sown in the hearts of their children has sprung up, and is yielding an abundant harvest. The lessons they have taught their children are put into practical use. They are what their parents made them. They do not possess moral worth, or noble independence. They follow in the wake of fashion, and live to be petted, and flattered, and admired. Outward show is the ambition of their worse than useless lives. [Cf: The Health Reformer 08-01-71 para. 09] p. 60, Para. 3, [1871MS].

Our children should be instructed that they may be intelligent in regard to their own physical organism. They can at an early age, by patient instruction, be made to understand that they should obey the laws of their being, if they would be free from pain and disease. They should understand that their lives cannot be useful, if they are crippled by disease. Neither can they please God if they bring sickness upon themselves by the disregard of nature's laws. [Cf: The Health Reformer 08-01-71 para. 10] p. 60, Para. 4, [1871MS].

Many professedly Christian parents follow the example of the multitude in their conformity to the world. Parents, you have taken the

responsibility of bringing children into the world, without any voice of theirs, and you are responsible for the lives and souls of your children. They have the attractions of the world to fascinate and allure. You can educate them so as to fortify them against its corrupting influence. You can train them to bear life's responsibilities, and to realize their obligations to God, truth, and duty, and the bearing that their actions will have upon their future immortal life. Many needless things are made of the first importance, even by Christian parents, in the education of their children. A close investigation, enlightened by the Spirit of God, would reveal to these parents that a great share of the burdens and fatigue of life they suffer, God has not bound upon them; but they gather them upon themselves in doing the very things God has [Cf: The Health Reformer 08-01-71 para. 11] p. 60, Para. 5, [1871MS].

"And be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God." Many professed Christian parents, in order to gratify their children, labor, and expend means, wear away their strength, and even sacrifice their lives, in order to have their children keep pace with fashion. As I have seen these parents worrying, and complaining of trials, and temptations, and darkness, and gloom, fretting their way through life, carrying their unnecessary load of care, I have been reminded of the words of Christ to the Pharisees, "Ye tithe mint and rue, and all manner of herbs, and pass over judgment, and the love of God." [Cf: The Health Reformer 08-01-71 para. 12] p. 61, Para. 1, [1871MS].

There is a natural tendency with all to be sentimental, rather than practical. In view of this fact, it is important that parents, in the education of their children, should direct and train their minds to love truth, duty, and self-denial, and to possess noble independence, to choose to be right, if the majority choose to be wrong. Our children who are receiving an education at school, should become intelligent in regard to their own bodies, the habitation God has given them, and bring their knowledge to bear upon their every-day life, that they may become intelligent in regard to the relation their eating, dressing, and walking, sustain to life, health, and happiness. [Cf: The Health Reformer 08-01-71 para. 13] p. 61, Para. 2, [1871MS].

If they preserve to themselves sound constitutions and amiable tempers, they will possess true beauty that they can wear with a divine grace. And they will have no need to be adorned with artificials, for these are always expressive of an absence of the inward adorning of true moral worth. A beautiful character is of value in the sight of God. Such beauty will attract, but not mislead. Such charms are fast colors; they never fade. [Cf: The Health Reformer 08-01-71 para. 14] p. 61, Para. 3, [1871MS].

Parents, here is a work before you. You may preserve your health by being less anxious for the outward, beautifying the person with artificial adornings, and devote your precious time to the adorning and beautifying of the mind. You may, in the fear of God, take up your neglected duty, and train your children to form characters for Heaven. The inspired apostle contrasts the inward adorning with the outward, artificial display, and pronounces it not corruptible. The ornament of a meek and quiet spirit he declares is of great price in the sight of

God. If we are clearly told what God values, we shall be inexcusable if we continue to love display, to idolize our bodies, and to neglect to cultivate the inward adorning and perfect beautiful characters that God can approve. E. G. W. [Cf: The Health Reformer 08-01-71 para. 15] p. 61, Para. 4, [1871MS].

On the Subject of Life, Health, and Happiness.--No. 1.--By Ellen G. White. I am sorry to say that there is a strange absence of principle which characterizes the professing Christians of this generation in regard to their health. Christians, above all others, should be awake to this important subject, and should become intelligent in regard to their own organism. Says the psalmist, "I will praise Thee, for I am fearfully and wonderfully made." If we would be able to comprehend the truths of God's word, and the object and purpose of our living, we must know ourselves, and understand how to relate ourselves rightly to life and to health. [Cf: The Health Reformer 09-01-71 para. 01] p. 62, Para. 1, [1871MS].

A diseased body causes a disordered brain, and hinders the work of sanctifying grace upon the mind and heart. The apostle says, "With the mind I myself serve the law of God." If then we pursue a course of wrong which weakens or beclouds our mental powers, so that our perceptions are not clear to discern the value of truth, we are warring against our eternal interest. Pride, vanity, and idolatry enslave the thoughts and affections, and blunt the finer feelings of the soul. These resist the sanctifying grace of God. Many do not realize their accountability as parents. A sense of their moral responsibility is not felt in the existence and education of their children who are the dearest objects of their affections. [Cf: The Health Reformer 09-01-71 para. 02] p. 62, Para. 2, [1871MS].

Children are often made objects of pride, rather than sanctified affection. Parents are not excusable if they do not seek knowledge in regard to the origin of human life, and understand what influence their living and dressing will have on their posterity. It is a crime for parents to pursue a course of life which will lessen physical and mental strength, and perpetuate their miseries for their children. If we do the work God would have us perform in this life, we must have sound minds in sound bodies. When wrong habits wage warfare against nature, we are warring against our souls. The Spirit of God cannot come to our help, and assist us in perfecting Christian characters, while we are indulging our appetites to the injury of health, and while the pride of life controls. [Cf: The Health Reformer 09-01-71 para. 03] p. 62, Para. 3, [1871MS].

Because it is the fashion, many females place over their breasts paddings, to give the form the appearance of well-developed breasts. These appendages attract the blood to the chest, and produce a dry, irritating heat. The veins, because of unnatural heat, become contracted, and the natural circulation is obstructed. These appendages, in connection with other bad habits of dressing and eating, result in obstructing the process of nature, making a healthy development of the breasts impossible. And if these become mothers, there cannot be a natural secretion of the fluids, to have a sufficient supply of nourishment for their offspring. [Cf: The Health Reformer 09-01-71 para. 04] p. 62, Para. 4, [1871MS].

Nature has provided means for the mother to perform this delicate and highly important office for her children. But in order to keep pace with fashion, nature has been abused, instead of being consulted. Mothers sometimes depend upon an hireling, or a nursing bottle must be substituted, for the maternal breast. And one of the most delicate and gratifying duties a mother can perform for her dependent offspring, which blends her life with its own, and which awakens the most holy feelings in the hearts of women, is sacrificed to fashion's murderous folly. [Cf: The Health Reformer 09-01-71 para. 05] p. 62, Para. 5, [1871MS].

There are mothers who will sacrifice their maternal duties in nursing their children simply because it is too much trouble to be confined to their offspring, which is the fruit of their own body. The ball room, and the exciting scenes of pleasure, have had the influence to benumb the fine sensibilities of the soul. These have been more attractive to the fashionable mother than maternal duties to her children. May be, she puts her children out to a hireling, to do those duties for them which should belong to herself exclusively. Her false habits make the necessary duties, which it should be her joy to perform, disagreeable to her, because the care of her children will interfere with the claims of fashionable life. A stranger performs the duties of the mother, and gives from her breast the food to sustain life. [Cf: The Health Reformer 09-01-71 para. 06] p. 63, Para. 1, [1871MS].

Nor is this all. She also imparts her temper and her temperament to the nursing child. The child's life is linked to hers. If the hireling is a coarse type of woman, passionate, and unreasonable; if she is not careful in her morals, the nursling will be, in all probability, of the same, or a similar type. The same coarse quality of blood, coursing in the veins of the hireling nurse, is in that of the child. Mothers who will thus turn their children from their arms, and refuse the maternal duties, because they are a burden which they cannot well sustain, while devoting their lives to fashion, are unworthy the name of mother. They degrade the noble instincts and holy attributes of women, and choose to be butterflies of fashionable pleasure, having less sense of their responsibility to their posterity than the dumb brutes. Many mothers substitute the bottle for the breast. This is necessary because they have not nourishment for their children. But in nine cases out of ten their wrong habits of dressing, and of eating from their youth, have brought upon them inability to perform the duties nature designed they should. [Cf: The Health Reformer 09-01-71 para. 07] p. 63, Para. 2, [1871MS].

Some mothers may be diseased so that they dare not nurse their children. All such females should not take upon themselves the responsibility of becoming mothers. It is criminal in the sight of Heaven for parents who are suffering themselves with disease, to risk the consequences of having children. Such should feel that they are excused from perpetuating their race. If reason and conscience controlled this matter, the world would not now be groaning under its weight of physical suffering, deformity, and imbecility. The world is no better for such additions. But this class do their part to hasten the degeneracy in the sinking standard of humanity. They are deficient in physical, mental, and moral worth, and are aiding in the depreciation of the race. [Cf: The Health Reformer 09-01-71 para. 08] p. 63, Para. 3, [1871MS].

It ever has appeared to me to be cold, heartless business, for mothers who can nurse their children, to turn them from the maternal breast to the bottle. In that case the greatest care is necessary to have the milk from a healthy cow, and to have the bottle, as well as the milk, perfectly sweet. This is frequently neglected, and as the result, the infant is made to suffer needlessly. Disturbances of the stomach and bowels are liable to occur, and the much-to-be-pitied infant becomes diseased, if it were healthy when born. [Cf: The Health Reformer 09-01-71 para. 09] p. 63, Para. 4, [1871MS].

Fashionable women, who live for dress and display, for visitors to admire their dress made after the latest style of fashion, and whose chief happiness is in attending parties, theaters, and balls, will have an account to render to their Maker for the responsibilities they assumed in becoming mothers, and then so lightly throw them off to be controlled by the tyrant fashion. [Cf: The Health Reformer 09-01-71 para. 10] p. 64, Para. 1, [1871MS].

Health, strength, and happiness, depend upon immutable laws; but these laws cannot be obeyed where there is no anxiety to become acquainted with them. The Creator has given us natural life, and physical laws, which relate to the preservation of the life he has given; and we are under most sacred obligations to become intelligent in regard to the laws of our being, lest we be found unwittingly transgressors, and be obliged to pay the penalty of our lawless course by disease and suffering. [Cf: The Health Reformer 09-01-71 para. 11] p. 64, Para. 2, [1871MS].

All who transgress physical law must sooner or later suffer the penalty of physical suffering. God has not changed, neither does he propose to change, our physical organism, in order that we may violate a single law, without feeling the effects of its violation. [Cf: The Health Reformer 09-01-71 para. 12] p. 64, Para. 3, [1871MS].

But many willingly close their eyes to the light. They do not wish to become intelligent on the subject of life and health, because they know that if they do become informed, and put that knowledge to a practical use, they have a great work to do. By indulging their inclinations and appetites, they violate the laws of life and health; and if they obey conscience, they must be controlled by principle in their eating and dressing, rather than be led by inclination, fashion, and appetite. Men and women cannot be practical Christians, and close their eyes to the light. [Cf: The Health Reformer 09-01-71 para. 13] p. 64, Para. 4, [1871MS].

Christians are required to love God with all their heart, with all their mind, with all their soul, and with all their strength, and their neighbors as themselves. The powers of the entire being God claims, to be devoted to his service. In how much higher degree we can render service to God in the vigor of health, than when palsied by disease. [Cf: The Health Reformer 09-01-71 para. 14] p. 64, Para. 5, [1871MS].

It is not only the privilege, but the sacred duty, of all to understand the laws God has established in their being, and to be so governed by these laws as to bring their habits into harmony with them. And as they more fully understand the human body, the wonderful work of

God's hand, formed in the image of the Divine, they will seek to bring their bodies into subjection to the noble powers of the mind. The body will be regarded by them as a wonderful structure, formed by the Infinite Designer, and given in their charge to keep this harp of a thousand strings in harmonious action. By intelligence they may be able to preserve the human machinery as perfect as possible, that they "may be able to comprehend with all saints what is the breadth, and length, and depth, and height, and to know the love of Christ." Here is the secret of true happiness. [Cf: The Health Reformer 09-01-71 para. 15] p. 64, Para. 6, [1871MS].

OF LIFE. [Cf: The Health Reformer 09-01-71 para. 01] p. 65, Para. 1, [1871MS].

[Cf: The Health Reformer 09-01-71 para. 02] p. 65, Para. 2, [1871MS].

LET a PERSON BE HABITUATED TO THE USE OF OPIUM, AND UPON CEASING TO TAKE THE DRUG, He SUFFERS INTENSELY. THE SAME With TOBACCO, ALCOHOL, COFFEE, Tea, FLESH-FOOD, SALT, &C., &C. But LET ONE ACCUSTOMED TO A HYGIENIC DIETARY CEASE TO USE ONE OR MORE OF THE ARTICLES TO WHICH HE IS HABITUATED, AND He DOES NOT EXPERIENCE SUFFERING From THEIR DISUSE. THERE IS NO SURE TEST OF THE AMOUNT OF INJURY RECEIVED BY THE SYSTEM FROM THE USE OF A STIMULANT Or NARCOTIC THAN THE MEASURE OF SUFFERING OCCASIONED BY DISCONTINUING THE USE OF THE SAME. [Cf: The Health Reformer 09-01-71 para. 03] p. 65, Para. 3, [1871MS].

BUT IT TAKES A HERO TO SAY: "SINCE THE DISUSE OF COFFEE AFFECTS ME SO DISAGREEABLY, I MAY JUDGE OF THE HARM DONE TO MY SYSTEM BY USING IT, AND I WILL THEREFORE REFORM; I WILL NOT BE A SLAVE TO ANY HABIT." NEVERTHELESS, LET ANY HUMAN BEING SHOW SO MUCH COURAGE AS TO ABANDON FOREVER ANY INJURIOUS PHYSICAL HABIT, AND GREAT IS HIS REWARD. He NOT ONLY FEELS GREATER SELF-RESPECT ON ACCOUNT OF HAVING BROKEN THE CHAINS OF AN ENSLAVING HABIT, BUT HIS PHYSICAL ENJOYMENT IS GREATLY ENHANCED. [Cf: The Health Reformer 09-01-71 para. 04] p. 65, Para. 4, [1871MS].

IT HAS BEEN VERY WISELY SAID: "THE WAY OF THE TRANSGRESSOR IS HARD;" IT IS NOT MERELY THE END OF TRANSGRESSION THAT IS SEVERE, BUT THE VERY WAY OR PATH OF THE EVIL-DOER THAT IS HARD. ONCE HABITUATED TO THE RIGHT PATH, WE FIND IT SO EASY AND PLEASANT THAT WE WOULD NOT FORSAKE IT IF WE COULD. [Cf: The Health Reformer 09-01-71 para. 05] p. 65, Para. 5, [1871MS].

OH! THAT WE COULD REACH THE HEARTS AND CONSCIENCES OF THE MASS OF THIS PEOPLE; WE WOULD NOT ONLY MAKE CONVERTS TO HYGIENE, BUT EXCHANGE SUFFERING AND DEBILITY FOR ENJOYMENT AND VIGOR. MARY H. HEALD, M. D. *Hygienic Home, Wilmington, Del.* [Cf: The Health Reformer 09-01-71 para. 06] p. 65, Para. 6, [1871MS].

The above good and cheering words from my esteemed friend, Mrs. Mary H. York, of Dansville, N. Y., memory, now Mrs. Heald, though addressed to my husband, have more than a welcome place in my department. [Cf: The Health Reformer 09-01-71 para. 07] p. 65, Para. 7, [1871MS].

In response to the inquiry as to the numbers of the faithful, I would say to my sister, Come and see. You will be made welcome at my home, and at our Institute. And you will find some faithful ones in the West battling for truth, cheered with the fact that numbers increase. E. G.

W. [Cf: The Health Reformer 09-01-71 para. 08] p. 65, Para. 8, [1871MS].

On the Subject of Life, Health, and Happiness.--No. 2.--Obedience to the laws of our being should be regarded of great importance, and to every individual, a matter of personal duty. Indifference and ignorance upon this subject is sin. The two great principles of God's moral government are supreme love to the Creator, and to love our neighbor as ourselves. We are under obligations to God to take care of the habitation he has given us, that we may preserve ourselves in the best condition of health, that all the powers of our being may be dedicated to his service, to glorify his name, whose we are, and whom we ought to serve. It is impossible to render to God acceptable service while we, through wrong habits, are diseased physically and mentally. [Cf: The Health Reformer 10-01-71 para. 01] p. 66, Para. 1, [1871MS].

We are also under obligation to ourselves, to pursue a course which will not bring unnecessary suffering upon ourselves, and make our lives wretched, we groaning under the weight of disease. If we injure unnecessarily our constitution, we dishonor God, for we transgress the laws of our being. We are under obligation to our neighbors to take a course before them which will give them correct views of the right way to pursue to insure health. If we manifest an indifference upon this great subject of reform, and neglect to obtain the knowledge within our reach, and do not put that knowledge to a practical use, we will be accountable before God for the light he has given us, which we would not accept and act upon. [Cf: The Health Reformer 10-01-71 para. 02] p. 66, Para. 2, [1871MS].

I have heard many say, I know that we have wrong habits that are injuring our health; but our habits have become formed, and it is next to impossible to change, and do even as well as we know. By hurtful indulgences these are working against their own highest interest and happiness in this life, and are, in so doing, disqualifying themselves to obtain the future life. Many who are enlightened still follow in a course of transgression, excusing themselves that it is very inconvenient to be singular. Because the world at large choose to war against themselves and their highest earthly and eternal interest, they who know better venture to do the same, disregarding the light and knowledge which hold them responsible for the result of their violation of nature's laws. God is not responsible for the suffering which follows the nonconformity to natural law and moral obligations to him. Enlightened transgressors are the worst of sinners, for they choose darkness rather than light. The laws that govern physical life, they may understand if they will; but the desire with them is so strong to follow popular, sensual indulgences of the day that are in opposition to physical and moral health, that they are insensible to its importance, and will not impress it upon others either by precept or example. [Cf: The Health Reformer 10-01-71 para. 03] p. 66, Para. 3, [1871MS].

Their neglect of this important subject exposes them to a fearful accountability. Not only are they suffering themselves the penalty of nature's violated law, but their example is leading others in the same course of transgression. But if men and women would act in reference to their highest temporal good, untrammled by fashion, living naturally, we should see fewer pale faces, hear less complaint of suffering, and

attend less death-beds and funerals. [Cf: The Health Reformer 10-01-71 para. 04] p. 66, Para. 4, [1871MS].

Because the majority choose to walk in a path which God has positively forbidden, shall all feel compelled to tread the same path? The question is not, What will the world do? but, What shall we as individuals do? Will we accept light and knowledge, and live simply and naturally, feeling that we are under obligation to society, to our children, and to God, to preserve health and a good constitution, serene tempers, and unimpaired judgment. We have a duty to live for the interest of others. In order to benefit others, many think they must conform to custom, or they will lose the influence they might have upon the world. But when they do this, their influence to reform and elevate is lost, and their example leads away from reform. They are on a level with transgressors, therefore, cannot elevate them while their own example sanctions the customs and enslaving fashions of this age. The only hope of benefiting society is in showing them a better way by proper instruction sustained by a correct course on our part. [Cf: The Health Reformer 10-01-71 para. 05] p. 67, Para. 1, [1871MS].

Those who have means at their command, can do a good work if governed by religious principles. They can demonstrate, if they will, to rich and poor, that happiness does not consist in outward adornings and needless display. They may show by their own simplicity of dress and unaffected modesty of manners that there are higher and nobler attainments than conformity to the latest styles of fashion. [Cf: The Health Reformer 10-01-71 para. 06] p. 67, Para. 2, [1871MS].

If we would have happiness in this life, we must live for it, and show to society that we can preserve firm principles in defiance of extravagant and injurious fashion. If we conform to the world and bring on disease by violating the laws of life and health, fashionable society cannot relieve us of a single pain. We shall have to suffer for ourselves, and if we sacrifice life, we shall have to die for ourselves. We should as individuals seek to do right, and to take care of ourselves by living naturally instead of artificially. [Cf: The Health Reformer 10-01-71 para. 07] p. 67, Para. 3, [1871MS].

We cannot afford to live fashionably, for in doing thus, we sacrifice the natural to the artificial. Our artificial habits deprive us of many privileges and much enjoyment, and unfit us for useful life. Fashion subjects us to a hard, thankless life. A vast amount of money is sacrificed to keep pace with changing fashion, merely to create a sensation. The votaries of fashion who live to attract the admiration of friends and strangers, are not happy--far from it. Their happiness consists in being praised and flattered, and if they are disappointed in this, they are frequently unhappy, gloomy, morose, jealous, and fretful. As a weather vane is turned by the wind, those who consent to live fashionable lives are controlled by every changing fashion, however inconsistent with health and with real beauty. Very many sacrifice comfort and true elegance, to be in the train of fashion. The most enfeebling and deforming fashions are now enslaving those who bow at her shrine. [Cf: The Health Reformer 10-01-71 para. 08] p. 67, Para. 4, [1871MS].

Fashion loads the heads of women with artificial braids and pads, which do not add to their beauty, but give an unnatural shape to the

head. The hair is strained and forced into unnatural positions, and it is not possible for the heads of these fashionable ladies to be comfortable. The artificial hair and pads covering the base of the brain, heat and excite the spinal nerves centering in the brain. The head should ever be kept cool. The heat caused by these artificials induces the blood to the brain. The action of the blood upon the lower or animal organs of the brain, causes unnatural activity, tends to recklessness in morals, and the mind and heart is in danger of being corrupted. As the animal organs are excited and strengthened, the moral are enfeebled. The moral and intellectual powers of the mind become servants to the animal. [Cf: The Health Reformer 10-01-71 para. 09] p. 67, Para. 5, [1871MS].

In consequence of the brain being congested its nerves lose their healthy action, and take on morbid conditions, making it almost impossible to arouse the moral sensibilities. Such lose their power to discern sacred things. The unnatural heat caused by these artificial deformities about the head, induces the blood to the brain, producing congestion, and causing the natural hair to fall off, producing baldness. Thus the natural is sacrificed to the artificial. [Cf: The Health Reformer 10-01-71 para. 10] p. 68, Para. 1, [1871MS].

Many have lost their reason, and become hopelessly insane, by following this deforming fashion. Yet the slaves to fashion will continue to thus dress their heads, and suffer horrible disease and premature death, rather than be out of fashion. [Cf: The Health Reformer 10-01-71 para. 11] p. 68, Para. 2, [1871MS].

Pleasure-seeking and frivolity blunt the sensibilities of the professed followers of Christ, and make it impossible for them to place a high estimate upon eternal things. Good and evil, by them, are placed upon a level. The high, elevated attainments in godliness, which God designed his people should reach, are not gained. These lovers of pleasure seem to be pleased with earthly and sensual things, to the neglect of the higher life. The enjoyments of this life, which God has abundantly provided for them in the varied works of nature, which have an elevating influence upon the heart and life, are not attractive to those who are conformed to the fashions of the world. They rush on unmindful of the glories of nature, seen in the works of God's hands, and seek for happiness in fashionable life, and in unnatural excitement which is in direct opposition to the laws of God established in our being. The *Marshall Statesman* says:-- [Cf: The Health Reformer 10-01-71 para. 12] p. 68, Para. 3, [1871MS].

"A PHYSICIAN, WRITING a SERIES OF LETTERS TO a SCHOOL-GIRL, DEVOTES ONE TO THE NICE KEEPING OF THE HAIR. AMONG OTHER DIRECTIONS He REMARKS THAT MUCH IS SAID AGAINST WEARING SWITCHES, Or JUTES, Or CHIGNONS, BECAUSE THEY BREED PESTIFEROUS VERMIN, WHOSE LIFE IS FED BY THEIR DRAIN ON THE SMALL BLOOD-VESSELS OF THE SCALP; BUT ALL SUCH OBJECTIONS TO THESE MONSTROSITIES BECOME AS NOTHING COMPARED WITH THE OBJECTION WHICH ARISES FROM THE CONGESTED CONDITION OF THE BLOOD-VESSELS OF THE BACK BRAIN BY REASON OF THEIR USE. A SWITCH OR CHIGNON IS A SUBSTANCE WHICH, IN ITSELF, IS A GREAT CONDUCTOR OF ANIMAL HEAT. AS THE BACK OF THE HEAD HAS A GREAT DEAL OF BLOOD, AND A GREAT DEAL OF BLOOD HAS A GREAT DEAL OF HEAT IN IT, THE SURPLUSAGE OF THIS HEAT SHOULD BE ALLOWED TO PASS OFF OUTWARDLY. TO WEAR ONE OF THESE APPLIANCES IS TO KEEP THE HEAT IN, AND AS THE PART THUS DRESSED BECOMES EXCESSIVELY HEATED, DISEASE TAKES

PLACE IN A LITTLE WHILE, And THE WHOLE BODILY STRUCTURE BECOMES AFFECTED. In WOMEN THERE IS SUCH AN INTIMATE CONNECTION BETWEEN THE BACK BRAIN AND THE REPRODUCTIVE STRUCTURE, THAT WHEN THE FORMER BECOMES ENFEEBLED THE LATTER INVARIABLY TAKES ON MORBID CONDITIONS." [Cf: The Health Reformer 10-01-71 para. 13] p. 68, Para. 4, [1871MS].

God has surrounded us with his glories, that the natural eye may be charmed. The splendor of the heavens, the adornments of nature in spring and summer, the lofty trees, the lovely flowers of every tint and hue, should call us out of our houses to contemplate the power and glory of God, as seen in the works of his hands. But many close their senses to these charms. They will not engage in healthful labor among the beautiful things of nature. They turn from shrubs and flowers, and shut themselves in their houses, to labor and toil in closed walls, depriving themselves of the healthful, glorious sunlight, and the pure air, that they may prepare artificial adornments for their houses and their persons. They impose upon themselves a terrible tax. They sacrifice the glow of health God has given in the human face, the blended beauty of the lily and the rose, and tax the physical and mental in preparing the artificial to take the place of the natural. The beauty of the soul, when compared with outward display, is regarded almost valueless. In the anxiety to meet the standard of fashion, beauty of character is overlooked. A writer has well said:-- [Cf: The Health Reformer 10-01-71 para. 14] p. 69, Para. 1, [1871MS].

"CURLS AND COSMETICS ARE ALL IN REQUISITION TO ENHANCE THE BEAUTY OF 'THE HUMAN FACE DIVINE;' BUT WHAT IS THE RESULT? YOUTH'S ROSES ONLY FLEE THE FASTER--OLD AGE WILL CREEP ON Apace; ROUGE CANNOT HIDE ITS WRINKLES, NOR CAN IT MAKE ANY FACE BEAUTIFUL. WE ARE DECIDED BELIEVERS IN THE OLD ADAGE, 'HANDSOME IS THAT HANDSOME DOES.' NO FACE HAS TRUE BEAUTY IN IT THAT DOES NOT MIRROR THE DEEDS OF A NOBLE SOUL. THERE IS NOT A THOUGHT, WORD, OR DEED, THAT DOES NOT LEAVE ITS AUTOGRAPH WRITTEN ON THE HUMAN COUNTENANCE; AND WE CARE NOT WHETHER KIND NATURE HAS GIVEN HER CHILD AN UGLY FACE OR A HANDSOME ONE, IF THE HEART THAT BEATS UNDERNEATH ALL IS WARM AND LOVING. AND IF THE SOUL THAT LOOKS OUT FROM THE EYES BE TRUE AND PURE, THE FACE WILL BE BEAUTIFUL ALWAYS, FOR IT HAS FOUND THE TRUE FOUNTAIN OF YOUTH; AND THOUGH TIME MAY FOLD THE HAIR IN SILVER, AND FURROW THE BROW, YET THERE WILL EVER BE A BEAUTY LIGHTING IT UP THAT YEARS CANNOT DIM, FOR THE HEART AND SOUL NEVER GROW OLD." [Cf: The Health Reformer 10-01-71 para. 15] p. 69, Para. 2, [1871MS].

Another writer says under the caption, [Cf: The Health Reformer 10-01-71 para. 16] p. 69, Para. 3, [1871MS].

"DANGEROUS FASHIONS,"--"THE CRUELTIES THE TYRANT OF FASHION INFLECTS UPON HER SLAVES--WILLING THOUGH THEY BE--ARE INDEED APPALLING. JUST TO THINK OF LADIES UPON WHOM NATURE HAS LAVISHED HER CHARMS, SUBMITTING TO THE ENAMELING PROCESS ONLY TO BECOME SUBJECT TO PARALYSIS OR DROP DEAD FROM ITS EFFECTS. OTHERS, AGAIN, SEEKING TO BE FAIRER THAN THE FAIREST, ARE ALLURED BY THE GLARING WORDS, 'LAIRD'S BLOOM OF YOUTH,' AND SIMILAR POETIC PHRASES, AND EAGERLY SEIZE UPON THE POISONOUS COMPOUNDS, ONLY TO SUFFER THE EXCRUCIATING PAINS OF NEURALGIA OR BREATHE OUT A PAINFUL AND LINGERING EXISTENCE FROM THE EFFECTS OF SLOW POISON INTRODUCED INTO THE SYSTEM BY THEIR USE." [Cf: The Health Reformer 10-01-71 para. 17] p. 69, Para. 4, [1871MS].

The majority of pleasure lovers attend the fashionable night gatherings, and spend in exciting amusements the hours God has given them for quiet rest and sleep in order to invigorate the body. Hours are spent in dancing. The blood becomes heated; the system is exhausted; and while in this feverish state of excitement, the late suppers are introduced, and the unnatural appetite is indulged, to the injury, not only of the physical, but the moral health. Those things which irritate and burden the stomach, benumb the finer feelings of the heart, and the entire system must feel it, for this organ has a controlling power upon the health of the entire body. If the stomach is diseased, the brain nerves are in strong sympathy with the stomach, and the moral powers are overruled by the baser passions. Irregularity in eating and drinking, and improper dressing, deprave the mind and corrupt the heart, and bring the noble attributes of the soul in slavery to the animal passions. [Cf: The Health Reformer 10-01-71 para. 18] p. 70, Para. 1, [1871MS].

Many in returning to their homes from these night scenes of dissipation, expose themselves to the damp, chilly air of night. They are thinly clad with thin slippers upon their feet, the chest not properly protected, and health and life are sacrificed. By the limbs and feet becoming chilled the circulation of the blood through the system is unbalanced. Very many have, by pursuing this course, brought upon themselves lung difficulties and various distressing infirmities, which have, in a few months, carried them to an untimely grave. [Cf: The Health Reformer 10-01-71 para. 19] p. 70, Para. 2, [1871MS].

Many are ignorantly injuring their health and endangering their life by using cosmetics. They are robbing the cheeks of the glow of health, and then to supply the deficiency use cosmetics. When they become heated in the dance the poison is absorbed by the pores of the skin, and is thrown in to the blood. Many lives have been sacrificed by this means alone. [Cf: The Health Reformer 10-01-71 para. 20] p. 70, Para. 3, [1871MS].

The following selection we here insert hoping that it may arrest the attention of some of the votaries of fashion, and excite their fears, if it does not arouse their consciences, to put away the pride and sin which produces such dangerous results:-- [Cf: The Health Reformer 10-01-71 para. 21] p. 70, Para. 4, [1871MS].

"THE FATAL EFFECTS OF PAINTING."--"No ONE CAN RIDE Or WALK THROUGH THE FASHIONABLE PORTION OF NEW YORK CITY, ATTEND ANY PLACE OF AMUSEMENT, OR GO TO ANY EVENING PARTY, WITHOUT BECOMING AWARE OF THE HORRIBLE FACT THAT MANY WOMEN OF WHOM BETTER THINGS MIGHT Be EXPECTED, HAVE FALLEN INTO THE PERNICIOUS HABIT OF APPLYING TO THEIR SKINS THE ENAMELS WHICH, UNDER VARIOUS ATTRACTIVE NAMES, Are ADVERTISED AND SOLD In ALL PARTS OF THE LAND. [Cf: The Health Reformer 10-01-71 para. 22] p. 70, Para. 5, [1871MS].

"NOT ONLY FADED FACES, BUT COUNTENANCES So YOUNG, PLUMP AND PRETTY In OUTLINE THAT THEY MUST In THEIR NATURAL CONDITION Be ATTRACTIVE, ARE LACQUERED OVER WITH An UNNATURAL POLISH OF FINE PORCELAIN, WHICH PRODUCES An EFFECT SUCH As ONE MIGHT IMAGINE If A CHINA DOLL WERE AFFLICTED WITH The Consumption. [Cf: The Health Reformer 10-01-71 para. 23] p. 70, Para. 6, [1871MS].

"THIS PRACTICE IS AS PERNICIOUS AS IT IS DISGUSTING--THE SEEDS OF DEATH OR PARALYSIS BEING HIDDEN IN EVERY POT AND JAR OF THOSE MIXTURES, WHICH ARE SUPPOSED TO BE NOT ONLY INNOCENT, BUT ALSO TO POSSESS THE VIRTUES OF THE UNDISCOVERED FOUNTAIN OF PERPETUAL YOUTH. [Cf: The Health Reformer 10-01-71 para. 24] p. 71, Para. 1, [1871MS].

SOME WHO USE THEM WILL SUDDENLY HAVE A SEVERE ILLNESS; AND RECEIVING A PRIVATE WARNING FROM THE FAMILY PHYSICIAN, WILL CEASE THE USE OF THE CAUSE OF THEIR DISORDER, AND RECOVERING, GO THROUGH LIFE WITH AN EXTREMELY BAD COMPLEXION, AS A REMINDER OF THEIR FOLLY. [Cf: The Health Reformer 10-01-71 para. 25] p. 71, Para. 2, [1871MS].

"OTHERS WILL DROP SUDDENLY, WITH THEIR FEATURES TWISTED ON ONE SIDE, AND PERHAPS DEPRIVED OF THE USE OF THEIR LIMBS. OTHERS WILL DIE OUTRIGHT, NO ONE GUESSING WHY. THE EFFECT ON ANY PARTICULAR PERSON CANNOT BE CALCULATED. WHAT ONE SUFFERS PARALYSIS FROM, MAY KILL ANOTHER OUTRIGHT. THE ONLY SAFETY IS IN HAVING NOTHING TO DO WITH ANY OF THESE BANEFUL PREPARATIONS." [Cf: The Health Reformer 10-01-71 para. 26] p. 71, Para. 3, [1871MS].

IF GOD HAD REQUIRED OF SOCIETY SO GREAT A SACRIFICE FOR HIS SAKE, WHAT MOURNING WE SHOULD BEAR OF THE TERRIBLE BURDENS IMPOSED UPON THOSE WHO FOLLOW CHRIST. BUT THE SLAVES TO FASHION TAKE THESE BURDENS UPON THEMSELVES, AND MAKE THEIR OWN LIFE VERY WEARISOME WITH NEEDLESS CARE, IN THEIR ANXIETY TO KEEP PACE WITH FASHION. THEY LAY UPON THE ALTAR OF FASHION, HEALTH, HAPPINESS, LIFE AND HEAVEN. [Cf: The Health Reformer 10-01-71 para. 27] p. 71, Para. 4, [1871MS].

CHRISTIANS CANNOT AFFORD TO MAKE THIS GREAT SACRIFICE. THEY CANNOT AFFORD TO SOW TO THE FLESH AND REAP CORRUPTION. THAT WHICH YE SOW YE SHALL ALSO REAP. NOW IS THE SOWING TIME. THE REAPING TIME HASTETH. WHAT WILL THE HARVEST BE? THE INSPIRED APOSTLE ADDRESSES US, "I BESEECH YOU THEREFORE, BRETHREN, BY THE MERCIES OF GOD, THAT YE PRESENT YOUR BODIES A LIVING SACRIFICE, HOLY, ACCEPTABLE UNTO GOD, WHICH IS YOUR REASONABLE SERVICE. AND BE NOT CONFORMED TO THIS WORLD; BUT BE YE TRANSFORMED BY THE RENEWING OF YOUR MIND, THAT YE MAY PROVE WHAT IS THAT GOOD, AND ACCEPTABLE, AND PERFECT, WILL OF GOD." [Cf: The Health Reformer 10-01-71 para. 28] p. 71, Para. 5, [1871MS].

AFTER COMPLETING THE FOREGOING, I FOUND THE FOLLOWING. I HAVE HAD SOME EXPERIENCE IN USING MRS. S.A. ALLEN'S WORLD'S HAIR RESTORATIVE, ALSO HALL'S VEGETABLE SICILIAN HAIR RESTORATIVE. I HAVE MADE APPLICATIONS OF THESE PREPARATIONS UPON THE HEAD OF MY HUSBAND, TO PREVENT THE FALLING OFF OF THE HAIR. I OBSERVED THAT WHEN USING THESE PREPARATIONS, HE FREQUENTLY COMPLAINED OF GIDDINESS OF THE HEAD, AND WEAKNESS AND PAIN OF THE EYES. [Cf: The Health Reformer 10-01-71 para. 29] p. 71, Para. 6, [1871MS].

IN APPLYING THESE PREPARATIONS, MY EYES, THAT WERE NATURALLY STRONG, GREW WEAK, AND TWICE SEEMED TO BE GREATLY INFLAMED. ERUPTIONS APPEARED UPON THE LIDS, AND CONTINUED FOR WEEKS. I WAS CONVINCED THAT I WAS POISONED BY APPLYING THESE PREPARATIONS TO THE HEAD OF MY HUSBAND. WE DISCONTINUED THE USE OF THESE ALTOGETHER, AND I HAVE HAD NO WEAKNESS OF THE EYES SINCE. MY HUSBAND HAS BEEN FREE FROM THE PECULIAR SENSATIONS HE EXPERIENCED WHILE USING THESE PREPARATIONS, AND MY EXPERIENCE HAS BEEN FOR TWENTY YEARS, THAT PURE SOFT WATER IS BEST FOR MY HEAD AND HAIR. E. G. W. [Cf: The Health Reformer 10-01-71 para. 30] p. 71,

Para. 7, [1871MS].

On the Subject of Life, Health, and Happiness.--No. 3.--Health is a great blessing, and can be secured only in obedience to natural law. Good health is necessary for the enjoyment of life. A calm, clear brain, and steady nerve, are dependent upon a well-balanced circulation of the blood. In order to have good blood, we must breathe well. [Cf: The Health Reformer 11-01-71 para. 01] p. 72, Para. 1, [1871MS].

Mothers are accountable, in a great degree, for the health and lives of their children, and should become intelligent in regard to laws upon which life and health depend. Their work does not end here. They should carefully educate their children upon this subject, that they may, by obedience to nature's laws, avoid disease, and secure health and happiness. It is not necessary that all mothers should teach their children all the details of physiology and anatomy. But they should avail themselves of all the means within their reach to give their children instruction relative to the simple principles of hygiene. [Cf: The Health Reformer 11-01-71 para. 02] p. 72, Para. 2, [1871MS].

It is well that physiology is introduced into the common schools as a branch of education. All children should study it. It should be regarded as the basis of all educational effort. And then parents should see to it that practical hygiene be added. This will make their knowledge of physiology of practical benefit. Parents should teach their children by example that health is to be regarded as the chiefest earthly blessing. They cannot do this while the love of money and of display is made of greater consequence than the health of their children. [Cf: The Health Reformer 11-01-71 para. 03] p. 72, Para. 3, [1871MS].

Mental and moral power is dependent upon the physical health. Children should be taught that all pleasures and indulgences are to be sacrificed which will interfere with health. If the children are taught self-denial and self-control, they will be far happier than if allowed to indulge their desires for pleasures and extravagance in dress. [Cf: The Health Reformer 11-01-71 para. 04] p. 72, Para. 4, [1871MS].

The great burden of life with very many is, What shall I eat? What shall I drink? And wherewithal shall I be clothed? Many mothers indulge in pride, and in many things which are hurtful to the health of the body, in order to be in fashion. What deplorable lessons are they giving their children in this respect. They do not, by precept and example, educate their children to practice self-denial as a sacred duty, in order to possess health, serene tempers, goodness, and true beauty. Good health, sound minds, and pure hearts, are not made of the first importance in households. [Cf: The Health Reformer 11-01-71 para. 05] p. 72, Para. 5, [1871MS].

Many parents do not educate their children for usefulness and duty. They are indulged and petted, until self-denial to them becomes almost an impossibility. They are not taught that to make a success of Christian life, the development of sound minds in sound bodies is of the greatest importance. The dear children should be taught to flee every taint of sin. In order to do this, they must separate from the hurtful fashions of the world. [Cf: The Health Reformer 11-01-71 para. 06] p. 72, Para. 6, [1871MS].

It is a sad fact that many, even professed Christians, make their pleasures, their amusements, the gratification of pride in dress, the gratification of appetite, almost everything; while the cross of Jesus Christ, and purity of heart and life, are left out of the question. God has claims upon them, but they do not, by their life, show that they have a sense of their duty to him. They acknowledge the claims of the world in their obedience to fashion. They devote time, service, and money, to its friendship, and, in so doing, prove themselves to be not the true friends of God. He demands of his people the first place in their hearts. He requires their best and holiest affections. The Christian religion invites, urges, and claims self-denial, and the bearing of the cross for Christ's sake. And the soul's interest should come first. [Cf: The Health Reformer 11-01-71 para. 07] p. 72, Para. 7, [1871MS].

The world may clamor for our time and affections, fashion may invite our patronage; but the words of the apostle should be enough to lead Christian mothers from the indulgence of pride in dress and demoralizing amusements. "Know ye not that the friendship of the world is enmity with God?" "Whosoever, therefore, will be a friend of the world, is the enemy of God." [Cf: The Health Reformer 11-01-71 para. 08] p. 73, Para. 1, [1871MS].

Christian mothers should take their position on the platform of truth and righteousness; and when urged to unite with the world in patronizing fashions which are health-destroying and demoralizing, they should answer, We are doing a great work, and cannot be diverted from it. We are settling the question of our everlasting destiny. We are seeking to develop in our children, sound and worthy and beautiful characters, that they may bless the world with their influence, and have immortal beauty and glory in the world to come that will never fade. If children had such an example from their parents, it would have a saving influence upon their lives. [Cf: The Health Reformer 11-01-71 para. 09] p. 73, Para. 2, [1871MS].

But it is a lamentable fact, that many professed Christian women, who are mothers, take the lead in patronizing the fashions, and those who make no pretensions to Christianity follow in the footsteps of professed Christians. Some who are in humble circumstances in life, in their efforts to keep pace with fashion, that they may retain their position in fashionable society, endure privation, and work far beyond their strength, that they may dress equal to the example given them by their more wealthy Christian sisters. Unless they can dress somewhat to compare with their more wealthy sisters, they have no desire to attend church, where there is such a display of costly adorning. The contrast is humiliating, say they, and they can only think of their humble dress. [Cf: The Health Reformer 11-01-71 para. 10] p. 73, Para. 3, [1871MS].

The temptation is so strong before some to come up to the standard of fashion that they are sometimes led into dishonesty and theft to gain their desired object. Others sell their virtue, that they may have the means to decorate themselves for display. They see this is the great aim of life with many who profess to be righteous. Professed Christians, whose example thus proves a stumbling-block to their weak sisters, will have a fearful account to meet in the day of final

reckoning. They have, by their example, opened a door of temptation to the inexperienced, who are charmed with the respect paid to those dressed in fashionable style, and they became so infatuated that they at last sold honor and virtue, woman's greatest adornments, and sacrificed health and happiness for artificial decorations for display. I clip the following pointed remarks from the *Marshall Statesman*, under the caption of Fashionable Ruin: [Cf: The Health Reformer 11-01-71 para. 11] p. 73, Para. 4, [1871MS].

"AT a FASHIONABLE PARTY IN FIFTH AVENUE, NEW YORK, a FEW EVENINGS SINCE, a BEAUTIFUL YOUNG WOMAN TURNED SHARPLY UPON An ELDERLY DOWAGER WHO WAS PROSING ABOUT The MAGDALENS, AND THE HOPELESSNESS OF DOING ANYTHING FOR THESE 'LOST WOMEN,' WITH The ASSERTION: 'I KNOW a CLASS MORE HOPELESSLY LOST THAN THEY. We FASHIONABLES, WHO MURDER TIME And SQUANDER MONEY, AND LEAD WOMEN To BECOME MAGDALENS That THEY MAY DRESS LIKE US, WHY DOES No BODY SEND MISSIONARIES To US?' THE INTENSITY OF THE UTTERANCE WAS ELOQUENT OF BETTER POSSIBILITIES. No DOUBT THERE ARE MORE WAYS THAN ONE OF BEING LOST. THE SYRENS Are NOT ALL OF ONE CLASS, Or CONFINED To One LOCALITY." [Cf: The Health Reformer 11-01-71 para. 12] p. 74, Para. 1, [1871MS].

The apostle presents the inward adorning, in contrast with the outward, and tells us what the great God values. The outward is corruptible. But the meek and quiet spirit, the development of a beautifully symmetrical character, will never decay. It is an adornment which is not perishable. In the sight of the Creator of everything that is valuable, lovely, and beautiful, it is declared to be of great price. "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. For after this manner, in the old time, the holy women also, who trusted in God, adorned themselves, being in subjection to their own husbands." 1 Pet. 3:3-5. [Cf: The Health Reformer 11-01-71 para. 13] p. 74, Para. 2, [1871MS].

It is of the greatest importance that we, as Christian mothers, show, by precept and example, that we are cultivating that which the Monarch of the universe estimates of great value. In doing this, what an influence for good can we have upon our children; and how important we can make our lessons of instruction, that purity and holiness should be the great aim and object of their lives. The following should be read with attention: [Cf: The Health Reformer 11-01-71 para. 14] p. 74, Para. 3, [1871MS].

"DRESS."--"FEMALE LOVELINESS NEVER APPEARS To SO GOOD ADVANTAGE As WHEN SET OFF WITH SIMPLICITY OF DRESS. No ARTIST EVER DECKS HIS ANGELS With TOWERING FEATHERS And GAUDY JEWELRY; AND OUR DEAR HUMAN ANGELS, If THEY WILL MAKE GOOD THEIR TITLE To THAT NAME, SHOULD CAREFULLY Avoid ORNAMENTS, WHICH PROPERLY BELONG To INDIAN SQUAWS AND AFRICAN PRINCESSES. THESE TINSELRIES MAY SERVE To GIVE EFFECT On THE STAGE, On THE BALL-FLOOR, BUT In DAILY LIFE THERE IS No SUBSTITUTE FOR THE CHARM OF SIMPLICITY. A VULGAR TASTE Is NOT To BE DISGUISED By GOLD OR DIAMONDS. THE ABSENCE OF A TRUE TASTE AND REFINEMENT OF DELICACY CANNOT Be COMPENSATED FOR By THE POSSESSION OF THE MOST PRINCELY FORTUNE. MIND MEASURES GOLD, But GOLD CANNOT MEASURE Mind. [Cf: The Health Reformer 11-01-71 para. 15] p. 74, Para. 4, [1871MS].

"THROUGH DRESS THE MIND MAY BE READ, As THROUGH THE DELICATE TISSUES Of THE LETTERED PAGE. A MODEST WOMAN Will DRESS MODESTLY; A REALLY REFINED And INTELLECTUAL WOMAN Will BEAR THE MARKS OF CAREFUL SELECTION And FAULTLESS Taste." [Cf: The Health Reformer 11-01-71 para. 16] p. 74, Para. 5, [1871MS].

A great amount of time and money is squandered upon needless adornments. Many inventions have been sought out in extra puffings, tucks, and trimmings, which have a direct tendency to lessen vitality and shorten life. Almost every conceivable style of dress may be seen in crowded cities, and upon the great thoroughfares of travel. There are customs and styles in dress current now, that a few years ago would have been looked upon by Christians as monstrosities. [Cf: The Health Reformer 11-01-71 para. 17] p. 75, Para. 1, [1871MS].

The corsets which are again being generally worn to compress the waist is one of the most serious features in woman's dress. Health and life are being sacrificed to carry out a fashion that is devoid of real beauty and comfort. The compression of the waist weakens the muscles of the respiratory organs. It hinders the process of digestion. The heart, liver, lungs, spleen, and stomach, are crowded into a small compass, not allowing room for the healthful action of these organs. [Cf: The Health Reformer 11-01-71 para. 18] p. 75, Para. 2, [1871MS].

The following item is clipped from the *Herald of Health*:-- [Cf: The Health Reformer 11-01-71 para. 19] p. 75, Para. 3, [1871MS].

"A FEMALE SERVANT DIED SUDDENLY a SHORT TIME SINCE In THE EAST. THE DOCTOR COULD NOT ACCOUNT FOR The DEATH, AND MADE a POST-MORTEM EXAMINATION, WHICH SHOWED THAT The STOMACH HAD BEEN REDUCED TO THE SIZE OF a CHILD'S, AND THE HEART PUSHED OUT Of ITS PROPER PLACE THROUGH TIGHT-LACING." [Cf: The Health Reformer 11-01-71 para. 20] p. 75, Para. 4, [1871MS].

Where tight-lacing is practiced, the lower part of the chest has not room sufficient for action. The breathing, therefore, is confined to the upper portion of the lungs, where there is not sufficient room to carry on the work. But the lower part of the lungs should have the greatest freedom possible. The compression of the waist will not allow free action of the muscles. [Cf: The Health Reformer 11-01-71 para. 21] p. 75, Para. 5, [1871MS].

Alcohol and tobacco pollute the blood of men, and thousands of lives are yearly sacrificed to these poisons. Confinement indoors, shut away from the glorious sunshine, and deprived of the invigorating air of heaven, improper eating, with wrong habits of dressing, corrupt the blood of women. The compression of the waist by tight-lacing prevents the waste matter from being thrown off through its natural channels. The most important of these is the lungs. In order for the lungs to do the work God designed, they must be left free, without the slightest compression. If the lungs are cramped they cannot develop; but their capacity will be diminished, making it impossible to take a sufficient inspiration of air. The abdominal muscles were designed to aid the lungs in their action. Where there is no compression of the lungs, the motion in full breathing will be observed to be mostly of the abdomen. When lacing prevents this, the breathing is restricted to the upper

portion of the lungs. Women's dress should be arranged so loosely upon the person, about the waist, that she can breath without the least obstruction. Her arms should be left perfectly free, that she may raise them above her head with ease. [Cf: The Health Reformer 11-01-71 para. 22] p. 75, Para. 6, [1871MS].

By lacing, the internal organs of women are crowded out of their positions. There is scarcely a woman that is thoroughly healthy. The majority of women have numerous ailments. Many are troubled with weaknesses of most distressing nature. These fashionably dressed women cannot transmit good constitutions to their children. Some women have naturally small waists. But rather than regard such forms as beautiful, they should be viewed as defective. These wasp waists may have been transmitted to them from their mothers, as the result of their indulgence in the sinful practice of tight-lacing, and in consequence of imperfect breathing. Poor children born of these miserable slaves of fashion have diminished vitality, and are predisposed to take on disease. The impurities retained in the system in consequence of imperfect breathing are transmitted to their offspring. [Cf: The Health Reformer 11-01-71 para. 23] p. 75, Para. 7, [1871MS].

Very many children are born with their blood tainted with scrofula through the wrong habits of the mother in her eating and dressing. The very many miscarriages that now occur may generally be traced to fashionable dress. Lacing causes displacements, and this character of disease is increasing with each successive generation. Many suffer years without making their condition known. They remain in ignorance of the causes of their difficulties, and endure sufferings, which it is impossible for language to express. Not a few women have strength sufficient to carry them through the period of child-bearing. Either her own life or that of her offspring is frequently sacrificed. If both live, she has not been able to give her offspring physical vitality sufficient to withstand accidents and prevailing epidemics. Any trifling cause may put out the feeble flame of existence. And the Christian mother tries to be resigned to her bereavement, which she believes to be in God's special providence. But could she look back, and trace in her life the true cause, and be convinced that her living and dressing fashionably had put out the life of her child, she might be wise, and repent of her murderous work. [Cf: The Health Reformer 11-01-71 para. 24] p. 76, Para. 1, [1871MS].

The following excellent remarks are from *The Household*: [Cf: The Health Reformer 11-01-71 para. 25] p. 76, Para. 2, [1871MS].

"The ORDINARY DRESS THAT MEN WEAR DIMINISHES THEIR BREATHING CAPACITY ONE-FOURTH; And WHAT WOMAN WEARS HER CLOTHING SO LOOSE As THAT? I CALL A DRESS TOO TIGHT THAT You HIT WHEN YOU DRAW In THE FULLEST POSSIBLE BREATH. [Cf: The Health Reformer 11-01-71 para. 26] p. 76, Para. 3, [1871MS].

"'BUT MY WAIST Is NATURALLY SLENDER,' SAYS ONE WOMAN. SHE MEANS THAT SHE HAS INHERITED SMALL LUNGS. HER ANCESTORS, MORE Or LESS Of THEM, COMPRESSED THEIR LUNGS In THE SAME WAY THAT WE DO, AND It HAS BECOME IN HER CASE A CONGENITAL DEFORMITY. THIS LEADS Us TO ONE OF THE WORST ASPECTS In THE WHOLE MATTER--The TRANSMITTED RESULTS OF INDULGENCE IN THIS DEADLY VICE. AND It SHOWS ITSELF In DIMINISHED VITALITY AND In LIABILITY TO TAKE ON DISEASE OF MANY KINDS. A MOTHER May EVEN MAKE HER

CHILD SCROFULOUS By HER IMPERFECT BREATHING DURING THE PERIOD OF GESTATION, AND MANY A MOTHER DOES SO. ALMOST ALL THE READING PUBLIC, VERY POSSIBLY ALL WHOSE EYES FALL UPON THESE LINES, HAVE BEEN TOLD AGAIN AND AGAIN HOW THE TIGHTNESS OF THE CLOTHING ABOUT THE WAIST AND ABDOMEN (PLEASE REMEMBER MY DEFINITION OF TIGHTNESS) DISPLACES THE YIELDING VISCERA WITHIN, Pressing THEM UPWARD UPON THE LUNGS AND DOWNWARD UPON THE PELVIS, AND PRODUCES DIRECTLY OR INDIRECTLY ALL THE FEMALE COMPLAINTS TO WHICH THE GENERATION IS SO LARGELY SUBJECT. ONE MEDICAL WRITER DECLARES THAT THIS INFLUENCE UPON THE ORGANS IN THE LOWER PART OF THE ABDOMEN IS SO GREAT THAT IT FURNISHES TO THE MEDICAL PROFESSION NEARLY HALF ITS BUSINESS,' NOTWITHSTANDING THE FACT THAT MANY WOMEN AND YOUNG GIRLS FROM NATIVE DELICACY KEEP THEIR SUFFERINGS TO THEMSELVES. THE VERY LIST OF THESE COMPLAINTS IS ALARMING, AND THERE IS NO QUESTION BUT THE PUBLIC AT LARGE, AND EVEN WOMEN THEMSELVES, HAVE VERY LITTLE IDEA HOW MUCH THEY SUFFER IN THIS WAY FROM THE EFFECTS OF TIGHT DRESS. [Cf: The Health Reformer 11-01-71 para. 27] p. 76, Para. 4, [1871MS].

"OF COURSE, IN THIS FORM IT DOES NOT END WITH THE INDIVIDUAL, UNLESS SHE DIES BEFORE MARRIAGE, OR SO UTTERLY DISABLES HERSELF THAT SHE CANNOT BEAR CHILDREN AT ALL, WHICH IS NOT UNFREQUENTLY THE CASE. IF NOT QUITE SO BAD AS THAT, SHE IS STILL OFTEN UNABLE TO COMPLETE HER TIME, AND THE LITTLE ONE FALLS OUT OF BEING FROM SHEER LACK OF THE VITALITY WHICH THE MOTHER HAS NOT BEEN ABLE TO GIVE IT. SHE CANNOT TAKE NEARLY BREATH FOR ONE, MUCH LESS FOR TWO. A LARGE PROPORTION OF THE ALARMING NUMBER OF MISCARRIAGES IN RESPECTABLE SOCIETY IS DIRECTLY DUE TO TIGHT DRESSING. I MET A LADY A FEW DAYS SINCE WHO WOULD HAVE BEEN A BEAUTIFUL AND QUEENLY WOMAN BUT FOR THIS DEFORMITY (HER WAIST WAS LESS THAN HALF THE CIRCUMFERENCE OF HER SHOULDERS), AND I WAS NOT AT ALL SURPRISED TO LEARN THAT A FEW MONTHS BEFORE SHE HAD COME WITHIN A FEW MINUTES OF DEATH FROM THIS CAUSE. [Cf: The Health Reformer 11-01-71 para. 28] p. 77, Para. 1, [1871MS].

"IN MANY CASES WHERE THE CHILD LIVES, IT DRAGS OUT A FEEBLE EXISTENCE, READY TO BE SNATCHED AWAY BY ANY TRIFLING ACCIDENT, AND THE MOTHER PIOUSLY TRIES TO BE 'RESIGNED TO THE WILL OF PROVIDENCE.' SHE NEVER DREAMS THAT IT WAS THROUGH ANY FAULT OF HERS. 'I AM PERFECTLY HEALTHY' SAID SUCH A CHILDLESS MOTHER TO ME ONCE, AND THEN SHE WENT ON WITH A LIST OF THE UNTOWARD CIRCUMSTANCES THAT TOOK AWAY ONE LITTLE INNOCENT AFTER ANOTHER, WITHOUT A SUSPICION OF THE TRUTH THAT IF SHE HAD BEEN 'PERFECTLY HEALTHY,' SHE WOULD HAVE BEEN ABLE TO GIVE EACH CHILD SUCH VITALITY THAT IT WOULD HAVE BRUSHED ASIDE THESE ACCIDENTS AS TRIFLES LIGHTER THAN AIR. I DO NOT SAY THAT ALL SUCH TROUBLES ARISE FROM TIGHT DRESSING, BUT I DO SAY THAT SO FAR AS MOTHERS ARE CONCERNED, IT IS FAR THE MOST PROLIFIC SOURCE OF THEM. "AND THIS SORT OF THING WILL GO ON, I SUPPOSE, UNTIL OUR WOMEN ACQUAINT THEMSELVES WITH PRACTICAL PHYSIOLOGY, SO AS TO GET SOME IDEA WHAT IT MEANS TO BE 'PERFECTLY HEALTHY.' IT WILL BE ABSOLUTELY NECESSARY, TOO, IN ORDER TO MAKE THEM COMPREHEND INTELLIGENTLY THE MISCHIEF OF TIGHT DRESS, THAT THEY SHOULD KNOW SOMETHING ABOUT THE INDIVIDUALITY OF THE ORGANS WITHIN, AND THE IMPORTANCE OF KEEPING THEM IN THEIR RIGHT PLACES." [Cf: The Health Reformer 11-01-71 para. 29] p. 77, Para. 2, [1871MS].

SAYS THE WESTERN RURAL: "I SAW A YOUNG LADY, NOT LONG SINCE, DRESSED FOR A PARTY. HER WAIST WAS INCASED IN CORSETS, LACED SO TIGHTLY THAT SHE WAS ABSOLUTELY DEFORMED, STILL IT WASN'T TIGHT (OF COURSE NOT; IT WOULD BE ABSURD TO IMAGINE IT WAS); AND FOR FEAR OF LOOKING STOUT, SHE

WORE ONE THIN SKIRT ONLY. On REMARKING IT, SHE DEMANDED To KNOW IF ONE HADN'T a RIGHT TO LACE if SHE PLEASED? No, SAID I, EMPHATICALLY, ONE HAS No RIGHT TO ENTAIL MISERY UPON Her OFFSPRING, NOR COMMIT SUICIDE, And THEN UNJUSTLY ACCUSE THE LORD Of TAKING THEM OUT OF THE World. [Cf: The Health Reformer 11-01-71 para. 30] p. 77, Para. 3, [1871MS].

"BUT WHAT Is THE USE OF TALKING? IGNORANCE AND FOLLY GO HAND In HAND, AND STRONGER BRAINS Are WANTED BEFORE WE CAN HOPE For REFORM. THE DAY AFTER THE PARTY, The YOUNG LADY MENTIONED WAS FORCED To WEAR HER DRESS SEVERAL INCHES LOOSER THAN USUAL, Was UNABLE TO TAKE a FULL INSPIRATION WITHOUT EXPERIENCING a SHARP PAIN In HER SIDE, AND ENDURED The TORTURE THROUGHOUT THE DAY FROM PAIN In THE CHEST; AND I SUPPOSE The HEROISM WHICH ENABLED HER To ENDURE IT Was SUBLIME." [Cf: The Health Reformer 11-01-71 para. 31] p. 77, Para. 4, [1871MS].

While on a tour west, we spent some hours in Chicago, at the Massasoit House. Several young ladies waited upon the table, and all of them were deformed by tight lacing. My husband's hands could have spanned their waists. Their shoulders were broad, their hips were large. The artificial paddings over the chest, and the large appendages upon the back of the head, and upon the small of the back, made these girls appear anything but attractive. Their faces were pale, and they moved about languidly. There was nothing like sprightliness or gracefulness in their movements. Their vital organs were pressed in so small a compass that it was impossible for them to fill their lungs. They could not breathe naturally. They could only gasp. They could not walk naturally and gracefully. They wriggled in their walk, as though every step required an effort. Thought I, this is one of Dame Fashion's tortures. And these poor girls adopt her inventions, although in so doing they appeared like fools going to the correction of stocks. Read what *Good Health* says of [Cf: The Health Reformer 11-01-71 para. 32] p. 78, Para. 1, [1871MS].

"CORSETS."--"AMONG The CAUSES WHICH PREVENT MUSCULAR EXERCISE, THE COMPRESSION OF THE CHEST BY CORSETS IS THE MOST REMARKABLE. WHERE On THE EARTH, Or UNDER THE EARTH, OR IN THE WATERS, OR In THE AIR, IN THINGS ANIMATE Or INANIMATE, THIS FASHION FOUND Its ORIGINAL MODEL, UNLESS IT BE In THE VENOMOUS WASP, IT WOULD BE HARD To DISCOVER. TRADITION INSISTS That CORSETS WERE INVENTED By A BUTCHER Of The THIRTEENTH CENTURY, AS a PUNISHMENT FOR HIS WIFE. FINDING NOTHING To STOP HER LOQUACITY, HE PUT A PAIR OF STAYS ON HER To TAKE AWAY HER BREATH, AND So PREVENT HER FROM GOING ABOUT And TALKING. THIS EFFECTUAL PUNISHMENT WAS INFLICTED By OTHER CRUEL HUSBANDS, TILL At LAST THERE WAS SCARCELY A WIFE In ALL LONDON WHO WAS NOT TIED Up In THIS MANNER. THE PUNISHMENT BECAME So UNIVERSAL AT LAST, THAT THE LADIES, In THEIR DEFENSE, MADE A FASHION OF IT, AND So IT HAS CONTINUED To THE PRESENT TIME. THE FORM GIVEN BY CORSETS To THE FEMALE CHEST Is DIRECTLY OPPOSED To GRECIAN AND ROMAN MODELS Of BEAUTY." [Cf: The Health Reformer 11-01-71 para. 33] p. 78, Para. 2, [1871MS].

On the Subject of Life, Health, and Happiness.--No. 4.--I have conversed with many young ladies upon the sin of wearing corsets and tight dresses, and I have never found one ready to acknowledge that she laced. But I often hear young ladies exclaim, "Why, my dress is not tight; if I should wear it looser, I should feel that I was dropping to pieces." We want no better evidence that the dress is worn very much too tight than that as soon as the dress is loosened, the wearer feels

as though dropping to pieces. The compressed muscles have suspended action in a great measure, and have become enfeebled, and partially paralyzed, so that when the pressure is removed, they cannot act their part in sustaining the system until they have time to recover from the abusive compression. And, again, the blood has been hindered in its flow through the veins, by the tight corsets. Remove the pressure, and nature makes an effort to force the blood into the contracted veins, which causes pain. The muscles and veins require time to recover from the abuse that has enfeebled them, and that nature may perform her work as she would have done had she been left to herself. [Cf: The Health Reformer 12-01-71 para. 01] p. 78, Para. 3, [1871MS].

Tight lacing forces the ribs out of their natural position, and crowds them upon the lungs. When the pressure is removed for any length of time, and the lungs are allowed to have room to be filled with air, the ribs are thrown out more to their natural position. This change, for the time being, causes pain. But if loose dresses are worn constantly, all these disagreeable sensations will disappear, and a wonderful sense of freedom and relief will be experienced. [Cf: The Health Reformer 12-01-71 para. 02] p. 79, Para. 1, [1871MS].

A writer in the *Household* says: "I was talking, some time since, with a lady in rather delicate health, who has had three children, and lost them all early, at different ages. She ought to have been intelligent on such topics, but so far from having any shade of self reproach, she began to talk about how small her waist was 'naturally.' She was tall, broad-shouldered woman, but the belt of her wedding dress measured only one half a yard! She had kept it for the admiration, if not for the emulation, of other girls. 'And my Susan was just like me; she could lap her ribs, too. She often did it for the amusement of the other girls, till she really looked as if she would drop in two.' It is not wonderful that 'Susan' did not survive the birth of her first child. [Cf: The Health Reformer 12-01-71 para. 03] p. 79, Para. 2, [1871MS].

"We have not much reason to suppose that dressmakers pay any attention to physiology, but I got the following item from one some years ago. It was when they wore those cruel long waists and no corsets: 'I always give plenty of room about the lungs' (meaning the upper part of the chest, which she could not have compressed much if she had tried), 'that is important, you know; but I do not suppose it makes much difference how tight you have your dresses here,' and she placed her hands upon the lower, floating ribs, which yield to any pressure. The less of such physiology the better for anybody." [Cf: The Health Reformer 12-01-71 para. 04] p. 79, Para. 3, [1871MS].

In my early life, I was intimate with a near friend who persisted in lacing. There was not much said in those days condemning this health-destroying practice. I knew but little of the evils resulting from tight lacing. I was solicited, at one time, to lace the corset of this friend. I drew the strings as firmly as I possibly could, which started the blood from the ends of my fingers. But this did not satisfy her, and she declared that I did not know how to lace one. She called for a stronger person, who also worked to the best of her ability to get her form squeezed to the desired dimension. But she scolded, and declared that we did not half try. She even shed tears. [Cf: The Health Reformer 12-01-71 para. 05] p. 79, Para. 4, [1871MS].

She then thought of a plan that might bring more strength to bear. She fastened the strings of her corset to the bed-post, and then wrenched from side to side, gaining a little at each effort, while two of us held fast what she had gained, that the strings should not loosen when removed from the bed-post. She seemed satisfied that she had done all she could to lessen her size. Next came her shoes. They were a size and a half too small for her feet. And for the life of her, she could not bend her compressed form to put on her shoes, which we succeeded in doing, after repeated trials. [Cf: The Health Reformer 12-01-71 para. 06] p. 79, Para. 5, [1871MS].

This young lady was naturally a rare specimen of health. Her skin was clear, and her cheeks red as a rose. Her chest and shoulders were broad, and her form was well-proportioned, her waist corresponding with the healthy proportions of her body. She was a slave to the tyrant, fashion. She was literally deformed by lacing. Her broad shoulders and large hips, with her girded, wasp-like waist, were so disproportionate that her form was anything but beautiful. And the most of her time was devoted to the arrangement of her dress in keeping with fashion, and laboring to deform her God-given, healthful, and naturally beautiful, form. [Cf: The Health Reformer 12-01-71 para. 07] p. 80, Para. 1, [1871MS].

And this friend was naturally devotional. We attended meetings together, and she was several times deeply moved, and more than half persuaded to leave her false life, and become true to herself and to God. But the decision was finally made to live for this world. She thought she could not bear the cross of Christ; yet she daily imposed upon herself a ten-fold heavier cross than Christ ever requires his followers to bear for him. [Cf: The Health Reformer 12-01-71 para. 08] p. 80, Para. 2, [1871MS].

Jesus invites the restless, the murmuring, the oppressed and sorrowing, to come to him. He even invites this class of fashionable martyrs, who are heavily laden under their self-imposed burdens, to come to him, that they may find rest. He invites them to take *his* yoke upon them, which imposes no such sufferings as they subject themselves to endure in being the slaves of fashion. He presents his yoke in contrast to the galling one they have placed upon their own necks. He says: "Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." Lowliness and meekness of mind, which ever characterized the life of the divine Son of God, possessed by his true followers, bring contentment, peace, and happiness, that elevate them above the slavery of artificial life. [Cf: The Health Reformer 12-01-71 para. 09] p. 80, Para. 3, [1871MS].

The result of my friend's self-imposed martyrdom was, the loss of health, peace of mind, and natural beauty. She suffered the penalty of her folly in shattered nerves, swollen joints, and deformed feet. The nails grew into her flesh and caused the most excruciating suffering. When I told her that this was in consequence of wearing small shoes, she would not admit it. She said that many of her acquaintance wore shoes closer than hers. She suffered a painful surgical operation in having the nails cut from the flesh of her toes. But this gave her no permanent relief. She finally married. Previous to the birth of her first child she was hardly a sane woman. Her imagination was diseased.

In short, she was a marked case of fashionable ruin, with shattered nerves, and impaired mind. She is now the mother of [Cf: The Health Reformer 12-01-71 para. 10] p. 80, Para. 4, [1871MS].

The Christian mother, in order to mold her children for usefulness in this life, and for God and Heaven, must have health, calm nerves, rational and sound reflective and reasoning powers. These will give her gentleness and sweetness of character to reflect upon the minds and hearts of her children, and also give her that becoming dignity and independence necessary to her holy life-mission in training her children, and conducting her household. [Cf: The Health Reformer 12-01-71 para. 11] p. 80, Para. 5, [1871MS].

The heathen devotees sacrifice their lives to their gods. The car of Juggernaut crushes out the lives of many, and missionaries are sent to enlighten this benighted race. But why are not Christians aroused in our land of boasted light and Christianity, as they witness the daily sacrifice of health and life among women to follow slavish customs that actually destroy a greater number of lives than are sacrificed among the heathen, and this in a land where Christ is preached? And what is worse, professing Christians take the lead, and set the example. How many who minister in the sacred desk, in Christ's stead, and are beseeching men to be reconciled to God, and are exalting the free gospel, who are themselves slaves to appetite, and are defiled with tobacco. They are daily weakening their nerve-brain power by the use of a filthy narcotic. And these men profess to be ambassadors for the holy Jesus. And thousands of Christians are destroying their vitality by becoming fashionable slaves in point of dress. Fashion will not give them room to breathe, or freedom of motion, and they submit to the torture. They lay aside reason and noble independence, and submit to the martyrdom of fashion, sacrificing health, beauty, and even life itself. [Cf: The Health Reformer 12-01-71 para. 12] p. 81, Para. 1, [1871MS].

HOME AND HEALTH WELL Says THAT "THE FREE AND EASY EXPANSION OF THE CHEST IS OBVIOUSLY INDISPENSABLE TO THE FULL PLAY AND DILATATION OF THE LUNGS; WHATEVER IMPEDES IT, EITHER IN DRESS OR IN POSITION, IS PREJUDICIAL TO HEALTH; AND ON THE OTHER HAND, WHATEVER FAVORS THE FREE EXPANSION OF THE CHEST, EQUALLY PROMOTES THE HEALTHY FULFILLMENT OF THE RESPIRATORY FUNCTIONS. [Cf: The Health Reformer 12-01-71 para. 13] p. 81, Para. 2, [1871MS].

"STAYS, CORSETS, AND TIGHT WAISTBANDS, OPERATE MOST INJURIOUSLY, BY COMPRESSING THE THORACIC CAVITY, AND IMPEDING THE DUE DILATATION OF THE LUNGS, AND IN MANY INSTANCES THEY GIVE RISE TO CONSUMPTION. I HAVE SEEN ONE CASE IN WHICH THE LIVER WAS ACTUALLY INDENTED BY THE EXCESSIVE PRESSURE, AND LONG-CONTINUED BAD HEALTH, AND ULTIMATE DEATH WAS THE RESULT. ALLUDING TO THIS SUBJECT, MR. THACKERAY MENTIONS THAT MEN CAN EXHALE AT ONE EFFORT FROM SIX TO TEN PINTS OF AIR, WHEREAS IN WOMEN, THE AVERAGE IS ONLY FROM TWO TO FOUR PINTS. IN TEN FEMALES, FREE FROM DISEASE, WHOM HE EXAMINED, ABOUT THE AGE OF EIGHTEEN, THE QUANTITY OF AIR THROWN OUT AVERAGED THREE AND A HALF PINTS, WHILE IN YOUNG MEN OF THE SAME AGE HE FOUND IT TO AMOUNT TO SIX PINTS. SOME ALLOWANCE IS TO BE MADE FOR NATURAL DIFFERENCES IN THE TWO SEXES; BUT ENOUGH REMAINS TO SHOW A GREAT DIMINUTION OF CAPACITY IN THE FEMALE, WHICH CAN BE ASCRIBED TO NO OTHER CAUSE THAN THE USE OF STAYS." [Cf: The Health Reformer 12-01-71 para. 14] p. 81, Para. 3, [1871MS].

"DR. HERBST SAYS THAT a MIDDLE SIZED MAN, TWENTY YEARS OLD, AFTER a NATURAL EXPIRATION, Or EMISSION, OF AIR, INSPIRED, Or TOOK IN, EIGHTY CUBIC INCHES WHEN DRESSED, And ONE HUNDRED AND SIXTY WHEN HIS TIGHT DRESS Was LOOSENED. AFTER a FULL DILATATION OF THE CHEST, He INHALED ONE HUNDRED AND TWENTY-SIX INCHES When DRESSED, AND ONE HUNDRED And EIGHTY-SIX WHEN Undressed. [Cf: The Health Reformer 12-01-71 para. 15] p. 81, Para. 4, [1871MS].

"ANOTHER YOUNG MAN, AGED TWENTY-ONE, AFTER a NATURAL EXPIRATION, TOOK In FIFTY WHEN DRESSED, And NINETY-SIX WHEN UNDRESSED. HAD DR. HERBST MADE His OBSERVATIONS On SOME OF THE LADIES WHO CARRY THE USE OF CORSETS TO EXTREMES, WE APPREHEND He WOULD HAVE OBTAINED RESULTS Of A NATURE REALLY ALARMING. [Cf: The Health Reformer 12-01-71 para. 16] p. 81, Para. 5, [1871MS].

"AT THE HOTEL 'DIEU,' THE GREAT HOSPITAL At PARIS, A YOUNG GIRL OF EIGHTEEN LATELY PRESENTED HERSELF To BRESCHET FOR HIS ADVICE. On THE RIGHT SIDE Of HER THROAT, SHE HAD A TUMOR Of VARIABLE SIZE, BUT NEVER LARGER Than ONE'S FIST. It REACHED FROM THE COLLAR-BONE As HIGH AS The THYROID CARTILAGE. WHEN PRESSED DOWNWARD, It WHOLLY DISAPPEARED; BUT As SOON As THE PRESSURE WAS REMOVED, It WAS INDOLENT, SOFT, AND ELASTIC. It WAS OBSERVED TO BE LARGEST WHEN The CHEST WAS TIGHTLY LACED WITH CORSETS. In SHORT, BY PLACING THE EAR ON It, THE MURMUR OF RESPIRATION COULD BE HEARD In THE TUMOR, WHICH PROVES THAT a PROTRUSION OF THE LUNGS HAD TAKEN PLACE, Or, IN OTHER WORDS, THAT The POOR GIRL HAD BEEN LACED So TIGHTLY THAT HER LUNGS, HAVING No LONGER SUFFICIENT SPACE In THEIR NATURAL POSITION, WERE SQUEEZED OUT Of IT, AND WERE FORCING THEIR WAY Up ALONG The NECK." [Cf: The Health Reformer 12-01-71 para. 17] p. 82, Para. 1, [1871MS].

Judging by their actions, women reflect upon their Creator in regard to their formation. They virtually say that God did not look far enough into the future to make provision for this age. They therefore seek to remedy the oversight of the Creator by artificial aids. The form the Creator has given woman is not after the present approved style of fashionable milliner's and mantuamaker's idea of graceful beauty; therefore, corsets are invented and recommended to be used, that the waist may be compressed into the least possible dimensions, for the form nature had given them was altogether too old-fashioned for this progressive age. [Cf: The Health Reformer 12-01-71 para. 18] p. 82, Para. 2, [1871MS].

The panniers worn by fashionable ladies, are a monstrosity, deforming instead of beautifying. These articles are composed of almost any material, according to the taste and circumstances of the wearer. Some are made of cotton, some of hair, others of newspapers, or cotton rags. Those who are wealthy purchase the beautifying adornment at the stores. Thus nature is deformed because fashion wills it, and the delicate organs, located near the small of the back, are injured by pressure and too great heat. These panniers are very inconvenient. They are made stiff, to retain their form of plumpness, and bound over the kidneys, and press upon the nerves and spine, retarding the free circulation of the blood, and inducing it to those parts which should be kept cool, and free from inflammation. In addition to this injurious arrangement, fashion binds upon women sashes and overskirts, with any amount of puffs, tucks, and ruffles. These all tend to burden the body, and

create unnatural heat. The kidneys become irritated and do not perform their proper function, and the entire system becomes diseased by impurities being retained in the system. Nature cannot do her work while suffering such abuse. [Cf: The Health Reformer 12-01-71 para. 19] p. 82, Para. 3, [1871MS].

A dressmaker, while engaged in sewing at the Health Reform Institute at Battle Creek, was observed to sit without supporting her back against the chair. She showed signs of great weariness, and was asked to make her position more comfortable. She answered that she could not lean back against the chair, for the pannier that she wore would press upon her back and cause her great pain. The pads were examined and found to be hard and unyielding. They were made very stiff that they might not lose their form and bulk. This instrument of torture this lady wore over the kidneys and spine, and the pressure upon the nerves was so severe that it was almost beyond endurance. [Cf: The Health Reformer 12-01-71 para. 20] p. 82, Para. 4, [1871MS].

She also wore corsets, laced so tightly that she could not breathe freely, or have freedom of motion. She was reasoned with in regard to the sin of so injurious a practice which was destroying, according to her own admission, the healthy tone of the nerves. She answered that she must dress as the world dressed, although it exhausted her means to do so, and was robbing her of health. "What can I do?" was her inquiry. "If I did not keep up with the present styles I should not get employment. I live by my trade." Said she, "I would not adopt the reform dress if I knew my life would be lengthened several years by so doing." [Cf: The Health Reformer 12-01-71 para. 21] p. 83, Para. 1, [1871MS].

She also stated that the artificial arrangements upon her head were most uncomfortable, and that she had heat and pain in her head nearly all the time, yet she said that she would not be singular in her dress if it would save her life. Here was a woman sacrificing comfort, happiness, and life, to the customs of society. Her lungs were so pressed that she could not take a full inspiration of air. Because of imperfect breathing and unbalanced circulation, caused by pads over the brain and the small of the back, her blood was being poisoned, and her vitality was being diminished, every day. Yet she unblushingly stated that she preferred to sacrifice years of her life rather than be out of the fashion. Here she exalted fashion above health and life. This is not a solitary case. The world is full of just such devotees to health- and life-destroying fashions. And we cannot expect a better state of things until Christian mothers have courage to dress comfortably and healthfully, independent of the tyrant fashion. [Cf: The Health Reformer 12-01-71 para. 22] p. 83, Para. 2, [1871MS].

The *Herald of Health*, under the caption of Tight Lacing and Torpidity of the Liver, asks: "HAS TIGHT LACING ANYTHING TO DO WITH TORPIDITY SYSTEM? [Cf: The Health Reformer 12-01-71 para. 23] p. 83, Para. 3, [1871MS].

"TIGHT LACING HAS a GREAT DEAL TO ANSWER FOR In THE PRODUCTION OF THESE, AS WELL As OTHER DISEASES. ITS INJURIOUS EFFECTS ARE PRODUCED In TWO WAYS: FIRST, By THE DIRECT PRESSURE UPON THE LIVER, CONFINING It TO A SMALLER SPACE, COMPRESSING It, AND THUS DIRECTLY PREVENTING Its PROPER ACTION. LACE UP AN ARM Or A LEG IN THE SAME WAY, AND NOTICE HOW

SOON The CIRCULATION WILL DIMINISH, The LIMB DECREASE IN SIZE, AND ITS STRENGTH WASTE AWAY. The EFFECT OF CONTINUED PRESSURE UPON ANY ORGAN Or PART OF THE BODY IS The SAME. [Cf: The Health Reformer 12-01-71 para. 24] p. 83, Para. 4, [1871MS].

"THE SECOND WAY IN WHICH it PRODUCES INJURY IS, BY PREVENTING The RIGHT MODE OF BREATHING. IN NATURAL RESPIRATION, THE DIAPHRAGM CONTRACTS At EVERY INSPIRATION And FORCES THE LIVER, STOMACH AND BOWELS, DOWNWARD And OUTWARD, WHILE At EACH EXPIRATION THE DIAPHRAGM RELAXES And THE ABDOMINAL MUSCLES CONTRACT, FORCING THESE ORGANS To BACK TO THEIR FORMER POSITION, Thus KEEPING THEM In CONSTANT MOTION. THIS MOTION OF RESPIRATION IS NECESSARY To GOOD DIGESTION, And THE HEALTHFUL ACTION OF THE LIVER AND BOWELS. With TIGHT AND BOWELS, BEING DEPRIVED OF THE NEEDED MOTION, BECOME TORPID And INACTIVE. FROM INACTIVITY OF THESE ORGANS MANY OF OUR MOST DANGEROUS DISEASES Arise." [Cf: The Health Reformer 12-01-71 para. 25] p. 83, Para. 5, [1871MS].

It is no marvel that women are suffering invalids. The lower part of the lungs are compelled to suspend action for want of room. Enormous appendages are placed upon the back of the head and the small of the back. The spinal nerves, centering in the brain, are excited by the extras placed upon the head. The kidneys and spinal nerves are inflamed by the extras upon the back. The panniers upon the back incline the form forward. This, with compression of the waist, make it impossible for women to walk naturally and gracefully. They virtually say that God did not understand the philosophy of real symmetry when he formed Eve in the perfection of beauty. [Cf: The Health Reformer 12-01-71 para. 26] p. 84, Para. 1, [1871MS].

Christian mothers, shall we accept the plan of God and the sample he has given us of healthful beauty in the natural form? Or shall we go in for modern improvement upon his plan? Shall fashion, however injurious to health, natural beauty, and true modesty, be our standard? The masses of professed Christians hold themselves under obligations to follow changing fashion; as though they had no right to reason for themselves, and call in question its monstrosities, any more than they would the truth of the Bible or the existence of a God. [Cf: The Health Reformer 12-01-71 para. 27] p. 84, Para. 2, [1871MS].

Would God that Christian mothers would become intelligent in relation to the influence that fashionable styles of dress have upon their health and life. Before any permanent improvement can be expected, they must become intelligent in relation to the best manner of dressing so as to secure the healthy, well-balanced circulation of the blood in every part of the system and also the free and natural action of the lungs. [Cf: The Health Reformer 12-01-71 para. 28] p. 84, Para. 3, [1871MS].

Christian mothers, I close my appeal to you for this number, with the words of the apostle: "Know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price; therefore glorify God in your body, and in your spirit, which are God's." E. G. W. [Cf: The Health Reformer 12-01-71 para. 29] p. 84, Para. 4, [1871MS].