



HR - The Health Reformer

August 1, 1866 Duty to Know Ourselves.

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By E. G. White.
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Many have inquired of me, "What course shall I take to best preserve my health?" My answer is, Cease to transgress the laws of your being; cease to gratify a depraved appetite; eat simple food; dress healthfully, which will require modest simplicity; work healthfully; and you will not be sick. [<HR, August 1, 1866 par. 1>](#)

It is a sin to be sick; for all sickness is the result of transgression. Many are suffering in consequence of the transgression of their parents. They cannot be censured for their parents' sin; but it is nevertheless their duty to ascertain wherein their parents violated the laws of their being, which has entailed upon their offspring so miserable an inheritance; and wherein their parents' habits were wrong, they should change their course, and place themselves by correct habits in a better relation to health. [<HR, August 1, 1866 par. 2>](#)

Men and women should inform themselves in regard to the philosophy of health. The minds of rational beings seem shrouded in darkness in regard to their own physical structure, and how to preserve it in a healthy condition. The present generation have trusted their bodies with the doctors, and their souls with the ministers. Do they not pay the minister well for studying the Bible for them, that they need not be to the trouble? and is it not his business to tell them what they must believe, and to settle all doubtful questions of theology without special investigation on their part? If they are sick, they send for the doctor--believe whatever he may tell, and swallow anything he may prescribe; for do they not pay him a liberal fee, and is it not his business to understand their physical ailments, and what to prescribe to make them well, without their being troubled with the matter? [<HR, August 1, 1866 par. 3>](#)

Children are sent to school to be taught the sciences; but the science of human life is wholly neglected. That which is of the most vital importance, a true knowledge of themselves, without which all other science can be of but little advantage, is not brought to their notice. A cruel and wicked ignorance is tolerated in regard to this important question. So closely is health related to our happiness, that we cannot have the latter without the former. A practical knowledge of the science of human life, is necessary in order to glorify God in our bodies. It is therefore of the highest importance, that among the studies selected for childhood, Physiology should occupy the first place. How few know anything about the structure and functions of their own bodies, and of Nature's laws. Many are drifting about without knowledge, like a ship at sea without compass or anchor; and what is more, they are not interested to learn how to keep their bodies in a healthy condition, and prevent disease. [<HR, August 1, 1866 par. 4>](#)

The indulgence of animal appetites has degraded and enslaved many. Self-denial, and a restraint upon the animal appetites, is necessary to elevate and establish an improved condition of health and morals, and purify corrupted society. Every violation of principle in eating and drinking, blunts the perceptive faculties, making it impossible for them to appreciate or place the right value upon eternal things. It is of the greatest importance that mankind should not be ignorant in regard to the consequences of excess. Temperance in *all* things is necessary to health, and the development and growth of a good Christian character. [<HR, August 1, 1866 par. 5>](#)

Those who transgress the laws of God in their physical organism, will not be less slow to violate the law of God spoken from Sinai. Those who will not, after the light has come to them, eat and drink from principle, instead of being controlled by appetite, will not be tenacious in regard to being governed by principle in other things. The agitation of the subject of reform in eating and drinking, will develop character, and will unerringly bring to light those who make a "god of their bellies." [<HR, August 1, 1866 par. 6>](#)

Parents should arouse, and in the fear of God inquire, what is truth? A tremendous responsibility rests upon them. They should be practical physiologists, that they may know what are and what are not, correct physical habits, and be enabled thereby to instruct their children. The great mass are as ignorant and indifferent in regard to the physical and moral education of their children as the animal creation. And yet they dare assume the responsibilities of parents. Every mother should acquaint herself with the laws that govern physical life. She should teach her children that the

indulgence of animal appetites, produces a morbid action in the system, and weakens their moral sensibilities. Parents should seek for light and truth, as for hid treasures. To parents is committed the sacred charge of forming the characters of their children in childhood. They should be to their children, both teacher and physician. They should understand nature's wants and nature's laws. A careful conformity to the laws God has implanted in our being, will insure health, and there will not be a breaking down of the constitution, which will tempt the afflicted to call for a physician to patch them up again. <HR, August 1, 1866 par. 7>

Many seem to think they have a right to treat their own bodies as they please; but they forget that their bodies are not their own. Their Creator who formed them, has claims upon them that they cannot rightly throw off. Every needless transgression of the laws which God has established in our being, is virtually a violation of the law of God, and is as great a sin in the sight of Heaven as to break the ten commandments. Ignorance upon this important subject, is sin; the light is now beaming upon us, and we are without excuse if we do not cherish the light, and become intelligent in regard to these things, which it is our highest earthly interest to understand. <HR, August 1, 1866 par. 8>

September 1, 1866 Drug Medication.

There is a disposition with many parents, to keep up a perpetual dosing of their children with medicines. They will always have a supply on hand, and when any slight indisposition is manifested, caused by overeating or exhaustion, the medicine is poured down their throats; and if that does not satisfy them, they send for the doctor. If he is an honest physician, and declines to give the child medicine because he is wise enough to know it will be for its hurt, the parents are offended and think the physician inefficient, and send for another, who is less conscientious, and who will give medicine to satisfy the parents, who were blinded by ignorance in regard to the real condition and need of their child. And not unfrequently parents are so anxious to do all they can to save their child, that they change physicians, having two or three to attend the same case. The child is drugged to death, and the parents console themselves that they have done all they could, and wonder why it must die when they did so much to save it. Upon the grave stone of that child should be written, *Died, of drug Medication.* <HR, September 1, 1866 par. 1>

Many parents substitute drugs for judicious nursing. I have seen parents in constant terror, lest a breath of air should come upon their children. They place them perhaps in a crib or cradle near a hot stove. Their faces are red from heat, and they are pressed for air, and almost gasping for breath. But the mother does not seem to understand their wants. She thinks her children sick, and runs for a cordial which only stupefies them, but makes them no better. The only cordial the suffocated, suffering innocent needed, was pure, fresh air. Several instances have come under my notice, where children were being murdered by inches by the mistaken kindness of parents. They deprived them of air as though it were a deadly poison. The rich blessing which Heaven has freely bestowed upon all, was not allowed to come to their children. I have stood by the cradle of these abused innocents thus unwisely nursed, and have felt indignant at the cruel course pursued with them. I have stripped the coverings from the cradle, and opened the window, and let in the richest of heaven's earthly blessing,--pure, fresh air,--to the immediate relief of the sufferers. <HR, September 1, 1866 par. 2>

Children also are fed too frequently, which produces fever and suffering in various ways. The stomach should not be kept constantly at work; it should have its periods of rest. Without it, children will be peevish and irritable, and frequently sick. The parents do not trace the existing effect to the true cause--a transgression on their part--but hasten for a doctor, expecting that he will set things all right. The mother abuses the laws which govern that child's life, and then commits another transgression by interfering with nature in introducing poisonous drugs into the system. Children who might have retained a good constitution, are destroyed for lack of knowledge. Many die prematurely, and others live to be life-long sufferers, a burden to themselves and to society. Who is to blame for all this weight of evil? not our kind Creator surely, for he does not take pleasure in seeing his creatures suffer. He wishes them to be healthful and happy. The parents and physicians are the instruments who have caused this weight of woe. They were ignorant of the terrible wake they left behind them. Ignorance is sin, when knowledge *can* be obtained. Parents should read and inform themselves in regard to the laws God has established in our beings. Instead of trying to allay with medicine every trifling complaint, they might trace the disturbance to some defect in their nursing, or a change made in their food, air, clothing, or exercise, and they would be rewarded for their investigation, by soon seeing a change for the better. <HR, September 1, 1866 par. 3>

Parents should give their children abundance of fresh air. If they have kept them smothered with flannels, with windows and doors closed, fearing they would get their death of cold, let them make haste and reform, if they would save their children. You have not given the body any chance to breathe through the millions of little mouths which

nature has provided for it; and in consequence, these pores have become clogged, and cannot perform the task allotted them, and so the internal organs have a double task thrown upon them, and the whole system is deranged. But now the doctor must be sent for, and if the little patients live through the terrible ordeal he prescribes, the credit is given to his skill, when the only reason they lived was, because they had a stronger hold on life than most such small members of the human family have.

E. G. White. <HR, September 1, 1866 par. 4>

October 1, 1866 Parents Their Own Physicians.

No woman should become a mother unless she is capable of being physician to her offspring. How can mothers turn over their tender children to the care of a strange physician, for him to dose them with drugs, the true nature of which she has no knowledge. Such a course is a sin in the sight of Heaven. Ignorance is no excuse for parents. Why do not those who take such responsibilities, educate themselves? They should read and investigate with a prayerful heart, until they can understand the wants of their children, and watch with jealous care, lest these little sunbeams, which are given them to lighten their pathway, be shrouded in darkness by disease and death. No stranger's hand should be trusted to perform those services for her dear ones, which a mother's affection alone can understand. Parents and children should educate themselves in all that concerns their life and health. When children understand the science of human life, then, and not till then, are they prepared to attend to the sciences as taught in the common schools. <HR, October 1, 1866 par. 1>

Parents have frequently told me that they knew nothing of the nature of disease, and were their children sick, they should not know what to do for them,--that they had always trusted to a physician. Mothers ought to know what to do in any common case of sickness of their children. It is a sin for them not to know. Who should better understand the wants of a sick child than its parents, especially the mother? And yet parents plead ignorance, and if their dear children are slightly indisposed, they do not know what to do, and send for the doctor, who deals out his concentrated poisons with a lavish hand. These lessen the child's hold on life, and if they do not actually cause its death, they obstruct nature's efforts, and break down some part of her fine machinery, which can never be repaired, and the victim is a sufferer as long as life lasts. <HR, October 1, 1866 par. 2>

In nine cases out of ten, the indisposition of children can be traced to some indulgence of the perverted appetites. Perhaps it is an exposure to cold, want of fresh air, irregularity in eating, or improper clothing; and all the parents need do, is to remove the cause, and secure for their children a period of quiet and rest, and abstain for a short period from food. An agreeable bath, of a proper temperature, will remove impurities from the skin, and then unpleasant symptoms may soon disappear; and all of this, too, without poisonous drugs, or having a doctor's fee to pay. <HR, October 1, 1866 par. 3>

Many parents, rather than to take the trouble to thoroughly investigate the cause of their children's indisposition, turn them over to the doctor, and administer anything he may choose to prescribe. If the anxious parent ventures to make an inquiry in regard to the drug, she is told it is "perfectly harmless;" that if it does them no special good, "it will not injure them." Concentrated poisons are dealt out, the names of which are concealed in some technical terms, which the parents know nothing of; and because of their inexcusable ignorance, the lives of their children are sacrificed, and the parents too frequently charge their afflictions to Providence. <HR, October 1, 1866 par. 4>

In such cases perhaps, if nature had been left to herself, she would have recovered the abuse the system had suffered, but she was not allowed the privilege. A poisonous drug is introduced into the system, binding down the efforts of nature, until she is compelled to give up the struggle. Do the parents then see their folly, and awake and investigate for themselves, feeling that their children are too dear to be trusted in a stranger's hands to receive any mixture he may please to deal out? No, they seem blinded, and infatuated; habits and customs, like iron bands, gird them about, and they make no effort to break them. If other loved ones are made sick by the wrong course pursued toward them, the doctor is again sent for to deal out his miserable drugs, which have so long cursed the human family and filled our graveyards, and the little life-forces left, are crushed out, and death closes the scene. <HR, October 1, 1866 par. 5>

I have known instances where two or three in the same family have died, one after another, and yet the same physician was summoned to attend them all. I had not a doubt but that careful nursing, letting alone drugs entirely, with a little moral courage and firmness, used by the parents to restrict the diet of their children, would have saved them. There never can be a better condition of things, until parents understand the obligations resting upon them to bring up their children healthfully. It is impossible to conform to the present customs of society and do this. There is need of reform. Parents should live more for their children, and not so much for visitors. It should not be their study how to

furnish a luxurious table to please the appetites of visitors. By so doing, they tempt their children to eat things which will prove injurious to health, and which will encourage and strengthen the animal appetites, and have a direct influence to weaken and debase the higher faculties. <HR, October 1, 1866 par. 6>

Children, judging of the course pursued by their parents, take it for granted that the highest object in life, and that which yields the greatest amount of happiness, is to be able to prepare a table spread with luxurious food. They are taught that we "live to eat," instead of "eating to live." The time devoted in studying how to prepare food in a manner to suit the perverted appetite, is worse than lost. Such knowledge is a curse to parents and children; for they are only learning the most successful way to tear down and debase the physical, mental, and moral faculties, by gluttony. Then, as a natural result, comes sickness, and next the doctor and poisonous drugs. <HR, October 1, 1866 par. 7>

It is thus that the human family are successfully destroying themselves, and deteriorating the race, and then they lay the result of their sinful course to a "mysterious Providence." Time, strength and money, are devoted to the unworthy object of keeping pace with fashionable customs of society, and the health of the body and soul is sacrificed to this end. Yet those who are guilty in this respect, will tell you they do not understand how to take care of themselves or their children, when sick. How much better would it be for parents and children, if the time and means that are devoted to preparing food to suit the depraved appetite, were occupied in acquiring a knowledge of their physical being, and in learning how to take care of their own bodies, and in teaching their children the same. Children should be taught, by precept and example, that God did not design that we should live merely for present gratification, but for our ultimate good. God has formed laws which govern our constitutions, and these laws which he has placed in our being, are divine, and for every transgression there is affixed a penalty, which must sooner or later be realized. The majority of diseases which the human family have been, and still are suffering under, they have created by ignorance of their own organic laws. They seem indifferent in regard to the matter of health, and work perseveringly to tear themselves to pieces, and when broken down, and debilitated in body and mind send for the doctor and drug themselves to death.

E. G. W. <HR, October 1, 1866 par. 8>

July 1, 1868 Exercise for Invalids.

Invalids should have out-door exercise. That class of invalids, who have made themselves such by sedentary habits, or constant mental labor, should have a change. It is bad counsel that tells these persons to refrain from physical exercise. The brain-weary ones should, in a great degree, let the mental powers rest, while they, and also those whose habits of life have been sedentary, should stir the physical energies. A part of the prescription for every such patient should be light physical labor, pleasant employment out of doors. <HR, July 1, 1868 par. 1>

To merely engage in simple plays for amusement, cannot satisfy the conscientious, but will leave the impression upon the mind of the invalid that his life is useless. And if his life has been active, and he has taken pleasure in doing good, the influence of such amusements upon him will be bad. Let this class of sufferers have pleasant employment out of doors, suited to their several conditions, both as to the nature of the work, and the time they should be engaged in it. Let those who are able to take a light, well-polished hoe, and for a suitable number of hours, or minutes, institute a war of extermination upon unwelcome weeds among vegetables and small fruits. Let others, more feeble, use the garden trowel, rake, or hoe, a few moments each day among the plants and flowers, and let them feel that every weed they pull up they do some good. What if the sun does burn the face and hands brown? The sun and the air will do them more good than water baths can do without these blessings. <HR, July 1, 1868 par. 2>

Some who have broken down because of too much brain-labor, and not enough physical exercise, feel disinclined to enjoy out-door exercise. If they cease brain-work, they do not wish to do anything. And it is difficult for these to recover health, for the reason that it is nearly impossible to control their minds. Their active minds, when not otherwise engaged, will be dwelling upon themselves. The imagination is diseased, and they often think themselves in a deplorable condition when they are not. Give such suitable employment, and let them feel that their lives are not useless, but that they are doing some good, although it be but little, and they will be far less inclined to dwell upon themselves. Pleasing out-door labor is the grand remedy for such. Let their time be divided. Let them spend a portion of each day in pleasant in-door occupations, a portion out in the air and sunshine, working among vegetables, fruits, flowers and plants, and a portion in rest. This doing system is a great blessing to both body and mind. While doing something, the mind is diverted from self, and has something to do besides chasing after symptoms, aches and pains. And physical exercise will bring into use muscles and nerves that have been inactive, and have become weak for want of use. As these invalids exercise and strengthen their feeble, flabby muscles, the brain becomes less inclined to

wearing activity. The work now becomes better divided between the organs of the system. <HR, July 1, 1868 par. 3>

I have noticed that those who have broken down because of too much brain labor, as they commence to improve, feel a special desire to engage in mental labor. They seem anxious to engage again in head-work. If such could be made to see that this is the wrong kind of employment; that healthful labor in the open air and in household duties, is what they need to give firmness to the muscles and healthful tone to the mind, they would no longer be anxious for that kind of labor which wearies the brain and gives no strength to the muscles or nerves of the body. <HR, July 1, 1868 par. 4>

Indolence is a great evil. Men, women and youth, by dwelling upon themselves, think they are in a much worse condition than they really are. They nurse their ailments, and think of them, and talk of them, until their usefulness seems to be at an end. Many have passed into the grave when they might have lived, and ought to have lived. Their imagination was diseased. Had they resisted the disposition to yield to infirmities and be overcome by them; had they summoned to their aid the powers of the will, they might have lived to bless the world with their influence. <HR, July 1, 1868 par. 5>

Females neglect to exercise their limbs in walking. Riding cannot take the place of walking. Many that are very feeble can walk if they only think so. They have not the disposition, and you will hear them plead, "Oh! I cannot walk. It puts me out of breath, I have a pain in my side, a pain in my back." Dear sisters, I wish you did not have these infirmities. But I know that yielding to them, and giving up to an inactive life, will not free you from them. Try to exercise moderately at first. Have rules to govern you. Walk! yes, walk! if you possibly can, walk! Try it a short distance at first, you that think walking is impossible. You will no doubt become weary. Your side may ache, your back give you pain, but this should not frighten you. Your limbs may feel weak. And no wonder when you have not used them much more than as if you had no limbs. You think you must take your seat in the carriage for a horse to draw you, if it is but for a few rods. If you would only walk, and possess a perseverance in the matter, you could accomplish much in the direction of recovery. Your sleep would be sweeter. At every trial, go a little farther. Do not go dragging yourself along as though weights were attached to your limbs. Do not employ your hands to hold up long, trailing dresses, or to hold a parasol. Let the motion of your arms assist you in walking. Walk with a cheerful mind. And as you walk, look at the beauties of nature, listen to the sweet songsters whose melody warbles forth in praises to their Creator. Be inspired by their happy gratitude. See all that you can that is beautiful, and good, and joyful, and let it enliven your steps, and live in your thoughts through the day. <HR, July 1, 1868 par. 6>

Continue this exercise, and let no one dissuade you from it. Use the limbs God has given you, and look to Him for strength to use them. You may pray for strength day after day, and yet realize no change until you exercise the strength you already have. Give the Lord a chance to do something for you, by beginning the work for yourself. Every day you will realize a change for the better, notwithstanding you feel a sense of weariness. Sleep will bring you all right again, and you can increase your effort, until you, who cannot now walk a few rods from your boarding place, or from home to church, may walk one mile, and perhaps two, without injury. <HR, July 1, 1868 par. 7>

As I have labored to impress upon females the necessity of walking, some have received my ideas, and determined to carry them out at once. And the first effort they walked, perhaps half a mile, became exhausted and really suffered so much that they decided that walking was not best for them. These went to an extreme. They could not bear so much walking at first without injury. Some are ever disposed to go to extremes. They can never come up to the mark, and then be content to stop. They go beyond. They fail to make the best use of the reason Heaven has granted them. <HR, July 1, 1868 par. 8>

I close by saying to the afflicted invalid, who has become such by reason of too much mental and too little physical labor, unless your case be such as to positively forbid it, you need physical, out-door, cheerful, useful, happy, well-directed exercise. Let no one deprive you of it, for your life is in it. In the matter "make haste slowly." <HR, July 1, 1868 par. 9>

After writing the above, I turned to a leaf of Moore's *Rural New-Yorker*, which lay on the carpet near me, and read the following: <HR, July 1, 1868 par. 10>

"Right Living.

"To love and to labor is the sum of living, and yet how many think they live who neither labor nor love. <HR, July 1, 1868 par. 11>

"What a gem-thought it is, set in this quaint old Saxon! The first part of the sentence is a beautiful text for one's life, while the other is an equally sad commentary on the 'living' of a great portion of humanity! And are not these twain, the loving and the laboring, the one 'royal law' of the Bible, and do they not bring with them their 'own exceeding great reward?' ye who seek after happiness, behold, here is the *key*! <HR, July 1, 1868 par. 12>

"This sitting down, folding up one's hands, and moping away one's life in vain yearning after affection, will never do you any good. Just step out of yourself, and live *for* and *in* others. Go out with a brave spirit into the world, and minister to the wants of humanity. Everywhere hands are reaching out to you for help; everywhere bleeding hearts are

needing the balm of sympathy and tenderness. The little children want your smile, the old people want some *comforting* word; and the strongest and the best have their hours of weakness and of need! [<HR, July 1, 1868 par. 13>](#)

"So don't sit still, we pray you, for this is not living. But 'whatsoever your hand findeth to do, do it with your might,' with a true, honest heart and purpose; and no matter how heavy may be the darkness of the night through which you are walking, the morning will rise, the flowers will blossom, and the birds sing about you."--*Arthur's Magazine*.

Ellen G. White.

Greenville, Montcalm Co., Mich., June 21, 1868. [<HR, July 1, 1868 par. 14>](#)

August 1, 1868 The Dress Reform.

An Appeal to the People in its Behalf.

By Mrs. E. G. White.

We do not wear the style of dress here represented, to be odd,--that we may attract notice. We do not differ from the common style of woman's dress for any such object. We choose to agree with others in theory and in practice, if we can do so, and at the same time be in harmony with the law of God, and with the laws of our being. We believe it wrong to differ from others, unless it be necessary to differ in order to be right. In bearing the cross of adopting the reform dress we are led by a sense of duty. And although it may appear objectionable to those who are governed by fashion, we claim that it is the most convenient, the most truly modest, and the most healthful style of dress worn by woman. [<HR, August 1, 1868 par. 1>](#)

We have counted the cost of appearing singular in the eyes of those who feel compelled to bow to fashion. And we decide that in the end it will pay to try to do right, though for the present we may appear odd in the eyes of those who will sacrifice convenience, comfort, and health, at the altar of fashion. [<HR, August 1, 1868 par. 2>](#)

We have also looked at the fact that our course in this matter of dress will cost our friends disagreeable feelings, and have taken into the account those things which excited their feelings of prejudice against the reform dress. When among strangers we are supposed to be Spiritualists, from the fact that some of that class adopt what is commonly called "the short dress." And the question is frequently asked, "Are you Spiritualists?" To answer this question, and to give the reader some of the reasons why we adopt so unfashionable a style of dress, is this article presented. We are well aware that some of those who espoused the cause of Spiritualism, over the moral worth of whom a shade of uncertainty has been cast, by the extravagances and immoralities among them, have adopted the short dress, and that their zeal in so doing, under the peculiar circumstances, could but disgust the people against anything of the kind. [<HR, August 1, 1868 par. 3>](#)

How could it be otherwise? The people are shut up to fashion. They do not understand the benefits of our style of dress. And it is all the more objectionable to them as it resembles in some respects that worn by some doubtful Spiritualists. We most certainly bid ladies who have embraced Spiritualism a hearty welcome to all the blessings and benefits of a convenient, healthful, and (being of a proper length, and neatly and properly fitted and made) truly modest dress, and wish they were as consistent and right in other respects. [<HR, August 1, 1868 par. 4>](#)

In the existing state of things the people may regard the adoption of our style of dress as a bold step on our part, showing more independence than good taste. They may censure us. They may deal in wit and sarcasm in reference to our dress. They may even utter bitter speeches on account of our course in this thing. But our work shall be, by the grace of God, to patiently labor to correct their errors, remove their prejudices, and set before them the reasons why we object to the popular style of woman's dress, also some of the reasons why we adopt ours. We object to the popular style of woman's dress, [<HR, August 1, 1868 par. 5>](#)

1. Because it is not convenient. In doing housework, in passing up and down stairs with both hands full, a third hand is needed to hold up the long skirts. See that lady passing up to her chamber with a child in her arms, and both hands full, stepping upon her long skirts, and stumbling as she goes. She finds the popular style of dress very inconvenient. But it is fashionable, and must be endured. [<HR, August 1, 1868 par. 6>](#)

If she goes into her garden to walk or to work among her flowers, to share the early, refreshing, morning air, unless she holds them up with both hands, her skirts are dragging and drabbling in dirt and dew, until they are wet and muddy. Fashion attaches to her, cloth that is, in this case, used as a sort of mop. This is exceedingly inconvenient. But for the sake of fashion it must be endured. [<HR, August 1, 1868 par. 7>](#)

In walking upon the streets, in the country, in the village, or in the crowded city, her long skirts sweep the dirt and mud, and lick up tobacco spittle, and all manner of filth. Careless gentlemen sometimes step on these long dresses, and, as the ladies pass on, tear them. This is trying, and sometimes provoking; and it is not always convenient to mend and cleanse these soiled and torn garments. But they are in harmony with fashion, and all this must be endured. [<HR, August](#)

1, 1868 par. 8>

In traveling on the cars, in the coach and omnibus, fashionable dresses, especially when distended by hoops, are sometimes not only in the way of the wearers, but of others; and we charitably think that were it not for the overruling power of fashion, measures would be taken to do away with their inconvenience. <HR, August 1, 1868 par. 9>

We object to the popular style of woman's dress, <HR, August 1, 1868 par. 10>

2. Because it is not healthful. To say nothing of the suicidal practice of compressing the waist, so as to suppress natural respiration, inducing the habit of breathing only from the top of the lungs; and not to dwell particularly upon the custom of suspending unnecessary weight upon the hips, in consequence of too many and too long skirts, there is much that may be said relative to the unhealthfulness of the fashionable style of woman's dress; but we suggest at this time only the following: <HR, August 1, 1868 par. 11>

(a) It burdens and obstructs the free use of the lower limbs. This is contrary to the design of God in securing to woman the blessings of activity and health. <HR, August 1, 1868 par. 12>

(b) It frequently shuts her indoors when her health demands that she should enjoy exercise in the pure, invigorating air of heaven. If she goes in the light snow, or after a shower, or in the dews of the morning or the evening, she bedrabbles her long skirts, chills the sensitive, unprotected ankles, and takes cold, to prevent this she may remain shut up in the house, and become so delicate and feeble that when she is compelled to go out she is sure to take cold, which may result in cough, consumption, and death. <HR, August 1, 1868 par. 13>

It may be said that she can reserve her walks till the sun has gathered up all this dampness. True, she may, and feel the languor produced by the scorching heat of a midday's summer sun. The birds go forth with their songs of praise to their Creator, and the beasts of the field enjoy with them the early freshness of the morning; and when the heat of the sun comes pouring down, these creatures of nature and of health retire to the shade. But this is the very time for woman to move out with her fashionable dress! When they go forth to enjoy the invigorating air of the morning, she is deprived of this rich bounty of Heaven. When they seek the cooling shade and rest, she goes forth to suffer from heat, fatigue, and languor. <HR, August 1, 1868 par. 14>

(c) It robs her of that protection from cold and dampness, which the lower extremities must have to secure a healthful condition of the system. In order to enjoy a good state of health, there must be a proper circulation of the blood. And to secure a good circulation of the current of human life, all parts of the body must be suitably clad. Fashion clothes woman's chest bountifully, and in winter loads her with sacks, cloaks, shawls, and furs, until she cannot feel a chill, excepting her limbs and feet, which, from their want of suitable clothing, are chilled, and literally sting with cold. The heart labors to throw the blood to the extremities; but it is chilled back from them in consequence of their being exposed to cold for want of being suitably clothed. And the abundance of clothing about the chest, where is the great wheel of life, determines the blood to the lungs and brain, and produces congestion. <HR, August 1, 1868 par. 15>

The limbs and feet have large veins, to receive a large amount of blood, that warmth, nutrition, elasticity, and strength, may be imparted to them. But when the blood is chilled from these extremities, their blood-vessels contract, which makes the circulation of the necessary amount of blood in them still more difficult. A good circulation preserves the blood pure, and secures health. A bad circulation leaves the blood to become impure, and induces congestion of the brain and lungs, and causes diseases of the head, the heart, the liver, and the lungs. The fashionable style of woman's dress is one of the greatest causes of all these terrible diseases. <HR, August 1, 1868 par. 16>

But the evil does not stop here. These fashionable mothers transmit their diseases to their feeble offspring. And they clothe their feeble little girls as unhealthfully as they clothe themselves, and soon bring them to the condition of invalids, or which is preferable in many cases, to the grave. Thus fashion fills our cemeteries with many short graves, and the houses of the slaves of fashion with invalids. O God, must this state of things continue? <HR, August 1, 1868 par. 17>

We object to the fashionable style of woman's dress, <HR, August 1, 1868 par. 18>

3. Because, under certain circumstances, it is, to say the least, not the most modest, on account of exposures of the female form. This evil is greatly aggravated by the wearing of hoops. Ladies with long dresses, especially if distended with hoops, as they go up and down stairs, as they pass up the narrow door-way of the coach and the omnibus, or as they raise their skirts, to clear the mud of the streets, sometimes expose the form to that degree as to put modesty to the blush.

(*To be continued.*) <HR, August 1, 1868 par. 19>

An Appeal to the People in its Behalf.

(Concluded from last month.)

Having noticed some of the wrongs of the popular style of woman's dress, we now wish to show in reference to the reform dress that-- [<HR, September 1, 1868 par. 1>](#)

1. *It is convenient.* No arguments are needed to prove that our style of dress is most convenient in the kitchen. In passing up and down stairs, the hands are not needed to hold up the skirts of our dresses. Being of a convenient length, they take care of themselves, while our hands are better employed. [<HR, September 1, 1868 par. 2>](#)

We can go out into the untrodden snow, or after a fall of rain, and, if our feet and limbs are entirely protected, all is dry and comfortable. We have no fears of taking cold as we trip along, unburdened by trailing skirts, in our morning walks. We can, in spring and summer, walk and work among our flowers without fear of injury from the dews of early morning. And then, the lower portion of our skirts, not having been used as a mop, are dry, and clean, and comfortable, not compelling us to wash and clean them, which is not always convenient when other important matters demand time and attention. [<HR, September 1, 1868 par. 3>](#)

In getting into, and out of, carriages, in passing old trunks, boxes, and other ragged furniture, and in walking over old, broken sidewalks, where nails have worked up an inch or two above the surface of the plank, our dresses are not exposed to a thousand accidents and rents to which the trailing dresses are fated. To us, this is a matter of great convenience. [<HR, September 1, 1868 par. 4>](#)

2. *It is healthful.* Our skirts are few and light, not taxing our strength with the burden of many and longer ones. Our limbs being properly clothed, we need comparatively few skirts; and these are suspended from the shoulders. Our dresses are fitted to sit easily, obstructing neither the circulation of the blood, nor natural, free, and full respiration. Our skirts being neither numerous nor fashionably long, do not impede the means of locomotion, but leave us to move about with ease and activity. All these things are necessary to health. [<HR, September 1, 1868 par. 5>](#)

Our limbs and feet are suitably protected from cold and damp, to secure the circulation of the blood to them, with all its blessings. We can take exercise in the open air, in the dews of morning or evening, or after the falling storm of snow or rain, without fears of taking cold. Morning exercise, in walking in the free, invigorating air of heaven, or cultivating flowers, small fruits, and vegetables, is necessary to a healthful circulation of the blood. It is the surest safeguard against colds, coughs, congestions of the brain and lungs, inflammation of the liver, the kidneys, and the lungs, and a hundred other diseases. [<HR, September 1, 1868 par. 6>](#)

If those ladies who are failing in health, suffering in consequence of these diseases, would lay off their fashionable robes, clothe themselves suitably for the enjoyment of such exercise, and move out carefully at first, as they can endure it, and increase the amount of exercise in the open air, as it gives them strength to endure, and dismiss their doctors and drugs, most of them might recover health, to bless the world with their example and the work of their hands. If they would dress their daughters properly, they might live to enjoy health, and to bless others. [<HR, September 1, 1868 par. 7>](#)

Christian Mother: Why not clothe your daughter as comfortably and as properly as you do your son? In the cold and storms of winter, his limbs and feet are clad with lined pants, drawers, woolen socks, and thick boots. This is as it should be; but your daughter is dressed in reference to fashion, not health nor comfort. Her shoes are light, and her stockings thin. True, her skirts are short, but her limbs are nearly naked, covered by only a thin, flannel stocking reaching to her muslin drawers. Her limbs and feet are chilled, while her brother's are warm. His limbs are protected by from three to five thicknesses; hers, by only one. Is she the feebler? Then she needs the greater care. Is she indoors more, and, therefore, less protected against cold and storm? Then she needs double care. But as she is dressed, there is nothing to hope for the future relative to her health but habitual cold feet, a congested brain, headache, disease of the liver and lungs, and an early grave. [<HR, September 1, 1868 par. 8>](#)

Her dress may be nearly long enough; but let it sit loosely and comfortably. Then clothe her limbs and feet as comfortably, as wisely, and as well, as you do those of your boy; and let her go out, and enjoy exercise in the open air, and live to enjoy health and happiness. [<HR, September 1, 1868 par. 9>](#)

3. *It is modest.* Yes, we think it is the most modest and becoming style of dress worn by woman. If the reader thinks otherwise, will he please refer again to the illustration, and then tell us wherein this style of dress is faulty or unbecoming? True, it is not fashionable. But what of that? Fashions do not always come from Heaven. Neither do they always come from the pure, the virtuous, and the good. [<HR, September 1, 1868 par. 10>](#)

It is true that this style of dress exposes her feet. And why should she be ashamed of her well-clad feet, any more than men are of theirs? It is of no use for her to conceal the fact that she has feet. This was a settled fact long before the use of trailing skirts distended by hoops, giving her the appearance of a haystack, or a Dutch churn. [<HR, September 1, 1868 par. 11>](#)

But does the popular style of woman's dress always hide her feet from the public gaze? See that lady passing over the muddy street, holding her skirts nearly twice as far from the ground as ours, exposing, not only her feet, but her nearly-

naked limbs. Similar exposures are frequent as she ascends and descends the stairs, as she is helped into, and out of, carriages. These exposures are disagreeable, if not shameful; and a style of dress which makes their frequent occurrence almost certain, we must regard as a poor safeguard of modesty and virtue. But we did not design an exposure of this false modesty in relation to woman's feet, but simply a defense of the style of dress which we regard, in every way, truly modest. <HR, September 1, 1868 par. 12>

What style of dress can be neater, more becoming girls from the ages of five to fourteen years, than ours? Stand those girls of fashion beside these, and then say which appears most comfortable, most modest, and most becoming. The fashionable style is not as long as ours, yet no one laughs at those who follow that style for wearing a short dress. Their limbs are nearly naked, while modesty and health clothe the limbs of the others. Fashion and false modesty look upon these girls who have their limbs clad in reference to comfort, modesty, and health, with horror, but smile upon those whose dresses are quite as short, and whose limbs are uncomfortably, immodestly, and unhealthfully exposed. Here come the cross and the reproach, for simply doing right, in the face of the tyrant--Fashion. God help us to have the moral courage to do right, and to labor patiently and humbly in the great cause of reform. <HR, September 1, 1868 par. 13>

In behalf of my sisters who adopt the reform dress,

Ellen G. White.

Greenville, Montcalm Co., Mich. <HR, September 1, 1868 par. 14>

A Few Suggestions.

1. We recommend the reform dress to all. We urge it upon none. When Christian women see the wrongs of the fashionable style, and the benefits of ours, and put it on from a sense of duty, and have the moral courage to wear it anywhere and everywhere, then will they feel at home in it, and enjoy a satisfaction and blessing in trying to do right.

<HR, September 1, 1868 par. 15>

2. But those who adopt the reform dress should ever bear in mind the fact that the power of fashion is terrible; and that in meeting this tyrant, they need wisdom, humility, and patience,--wisdom to speak and act so as not to offend the slaves of fashion unnecessarily; and humility and patience to endure their frowns, their slight, and their reproachful speeches. <HR, September 1, 1868 par. 16>

3. In view of existing prejudices against the reform dress, it becomes our duty in adopting it to avoid all those things which make it unnecessarily objectionable. It should reach to within eight or nine inches from the floor. The skirt of the dress should not be distended as with hoops. It should be as full as the long dress. With a proper amount of light skirts, the dress will fall properly and gracefully about the limbs. <HR, September 1, 1868 par. 17>

Anything eight or nine inches from the floor is not the reform dress. It should be cut by an approved pattern, and fitted and made by directions from one who has experience in this style of dress. <HR, September 1, 1868 par. 18>

4. Taste should be manifested as to colors. Uniformity in this respect, with those who adopt this style of dress, is desirable so far as convenient. Complexion, however, may be taken into the account. Modest colors should be sought for. When figured colors are used, those that are large and fiery, showing vanity and shallow pride in those who choose them, should be avoided. And a fantastic taste in putting on different colors, is bad, such as white sleeves and pants with a dark dress. Shawls and bonnets are not in as good taste with the reform dress, as sacks and hats, and caps in winter. <HR, September 1, 1868 par. 19>

5. And be right yourselves. Secure and maintain, in all the duties and walks of life, the heavenly adorning. The apostle speaks to the point: <HR, September 1, 1868 par. 20>

"Likewise, ye wives, be in subjection to your own husbands; that, if any obey not the word, they also may without the word be won by the conversation of the wives; while they behold your chaste conversation coupled with fear. 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." 1 Pet. iii, 1-4. <HR, September 1, 1868 par. 21>

My dear sisters: Such an ornament, such a course of life and conduct, will give you influence for good on earth, and be prized in Heaven. Unless you can obtain and maintain this, I entreat you to lay off the reform dress. Do not disgrace it with a want, on your part, of neatness, cleanliness, taste, order, sobriety, meekness, propriety, modesty, and devotion to your families and to your God. Be a recommendation and an ornament to the reform dress, and let that be a recommendation and an ornament to you.

E. G. W. <HR, September 1, 1868 par. 22>

November 1, 1870 Creatures of Circumstance.

While riding in the cars from Indianapolis to St. Louis, on our way to Kansas, a Chicago infidel, in conversation with my husband, asserted that he had no confidence in the Bible record. He believed that there was a God; but to charge upon him the evil that was seen in our world, made God to be a tyrant, in causing the misery of the beings he had created. He stated that we were creatures of circumstance. In a short time, three little girls, ranging from six to eleven years, came running by us. They were very pale. One of them in particular arrested my attention. She was very beautiful; yet disease was upon her, and, in my judgment, she was a victim of consumption. <HR, November 1, 1870 par. 1>

These little girls were dressed according to the fashions of this age. Their dresses reached only to the knee, and their limbs were unclothed, except by thin cotton stockings and thin, laced morocco shoes. Their dresses were trimmed tastefully, at the *cost* of money and time, and yet the bloom of health was absent. <HR, November 1, 1870 par. 2>

The mother of the pale-faced child seemed anxious in regard to her, fearing she would take cold and "have one of those dreadful coughing spells." I said to the infidel, pointing to the children, These are indeed creatures of circumstance. No doubt the mother is lamenting the providence of God in thus afflicting her precious child, but does not dream that herself is at fault for the poor health of her children. She is controlled by fashion; and as the result, her children are sufferers. Look at the tight-fitting waists of the dresses of these children. It is impossible for their lungs to have full action. The heart and liver cannot do their work, thus compressed. These children cannot take a full inspiration of air. Then look at their limbs, unclad except by the slight covering of cotton stockings. Over the vital organs are placed four or five coverings, while the limbs, remote from the great wheel of life, are left exposed. The air chills the limbs, and the life-current is driven back from its natural course, and the limbs are robbed of their proportion of blood. The blood which should be induced to the extremities, by their being properly clad, is thrown back upon the internal organs. There is too much blood in the head. The lungs are congested, or the liver is burdened. By interrupting the circulation of the blood, the entire system is deranged. More die as the result of following fashion, than from all other causes. That child will soon die, and the mother will probably bewail the providence of God which has robbed her of her treasure. The child is robbed of vitality in consequence of the inexcusable ignorance and vanity of the mother. She has probably been so busy in dressing her daughters to keep pace with fashion, that she has had no time to inform herself what course she should pursue to preserve to her daughters the best condition of health. Creatures of circumstance, in every sense of the word. <HR, November 1, 1870 par. 3>

The course parents generally pursue toward their children, while in their teens, is doing more to undermine their constitutions than any other thing. And then, when their course is followed by the sure result, dyspepsia, with its train of evils, and consumption, sapping away the life-forces, the parents bewail the dispensation of Providence, in robbing their children of health and life. It is a sin for mothers to remain in ignorance in regard to the physical organism, and the proper manner of dressing and feeding their children. They should become intelligent upon this important subject. <HR, November 1, 1870 par. 4>

The Lord has formed the limbs and feet with large nerves and large veins to contain a large portion of blood, that the limbs that are remote from the vital organs may be as warm as other portions, and thus the circulation of the blood be equalized. The heart is laboring to throw the blood to the extremities, but fashion, in clothing children, robs the limbs of their portion of blood, and the vessels contract, so that they cannot contain the proper amount of blood. Therefore the limbs and feet become habitually cold, and congestion of some of the internal organs is the result. <HR, November 1, 1870 par. 5>

You should clothe the limbs of your girls as warmly as you do your boys', thus inducing the blood to the extremities. They should be clothed with warm, lined pants, meeting the instep. In no case should the pants be formed so as to be pulled up out of sight by the children, leaving any part of their limbs exposed. I inquire, Is it reasonable, or even modest, to see the limbs of your daughters exposed, to the bend of the knee, without any covering, except a cotton stocking in summer, and flannel, in winter? Why should not mothers clothe their daughters sensibly, modestly, and healthfully, irrespective of prevailing fashions? Your children are what you make them by your own instruction and example. You are teaching them to be creatures of circumstance, by dressing them according to the customs and fashions of the day. As the result, you see them with minds querulous, peevish, ill-balanced, and they lacking physical, mental, and moral strength. Many die prematurely. Mothers, do not charge the result of your cruel work to Providence. You can, by properly instructing your children in regard to the relation their own habits of eating, dressing, and exercise, sustain to health, make them, not children of circumstance, but of God's gracious providence. The course professed Christians generally pursue, in following fashion irrespective of health and of life, brings upon them a train of evils which they charge back upon Providence, and place arguments in the mouths of infidels, wherewith to assail

December 1, 1870 Convenient Food.

The prayer of Agur is instructive: "Remove far from me vanity and lies; give me neither poverty nor riches; feed me with food convenient for me; lest I be full, and deny thee, and say, Who is the Lord? or lest I be poor, and steal, and take the name of my God in vain." Prov. 30:8, 9. <HR, December 1, 1870 par. 1>

Among the evils of this life, are extreme poverty, and great riches; either frequently deprives men and women of convenient food. The poor sometimes suffer from want of the plainest bread; while the rich suffer more from the ruinous effects of the indulgence of appetite. <HR, December 1, 1870 par. 2>

The prayer of Agur should be our prayer. And as we pray, we should act our part in the answer of the prayer. <HR, December 1, 1870 par. 3>

I have traveled extensively, during the past season, east and west, from Kansas to the State of Maine. I have had an opportunity to see that but few understand how to take care of their bodies. I have seen many groaning under infirmities which they could not account for, only as they charged their sufferings to Providence. They seemed to console themselves with the thought that pain was the common lot of mankind, and they must be reconciled. But in nine cases out of ten, the afflictions we meet are in consequence of the continual transgression of the laws of life. The collision between nature and their habits, results in suffering and disease. <HR, December 1, 1870 par. 4>

While in the depot at Tipton, Indiana, I was a listener to the remarks of several who were conversing together in regard to a family then lying at the point of death, a few miles distant. The entire family, save one, had been poisoned by drinking Java coffee. The family physician had pronounced them to be in a critical condition, and their recovery very doubtful. The question may arise, How do they know that the coffee poisoned them? It was stated that they all partook freely of the coffee, except one child. She ate with the rest of the family, but could never be induced to taste coffee. While the rest, in a short time after their meal, were thrown into convulsions, the little girl was as well as usual. <HR, December 1, 1870 par. 5>

It has been no wonder to me that sickness and disease are so prevalent; but it has been a marvel why many live at all, under the abuses they put upon themselves. Every transgression of nature's laws will be followed by the penalty. <HR, December 1, 1870 par. 6>

While upon the cars, I heard parents remark that the appetites of their children were delicate, and unless they had meat and cake, they could not eat. When the noon meal was taken, I observed the quality of food given to these children. It was fine wheaten bread, sliced ham coated with black pepper, spiced pickles, cake, and preserves. The pale, sallow complexion of these children plainly indicated the abuses the stomach was suffering. Two of these children observed another family of children eating cheese with their food, and they lost their appetite for what was before them, until their indulgent mother begged a piece of the cheese to give to her children, fearing the dear children would fail to make out their meal. The mother remarked, My children love this or that, so much, and I let them have what they want; for the appetite craves the kinds of food the system requires. <HR, December 1, 1870 par. 7>

This might be correct if the appetite had never been perverted. There is a natural, and a depraved, appetite. Parents who have taught their children to eat unhealthful, stimulating food, all their lives, until the taste is perverted, and they crave clay, slate pencils, burned coffee, tea grounds, cinnamon, cloves, and spices, cannot claim that the appetite demands what the system requires. The appetite has been falsely educated, until it is depraved. The fine organs of the stomach have been stimulated and burned, until they have lost their delicate sensitiveness. Simple, healthful food, seems to them insipid. The abused stomach will not perform the work given it, unless urged to it by the most stimulating substances. If these children had been trained from their infancy to take only healthful food, prepared in the most simple manner, preserving its natural properties as much as possible, and avoiding flesh meats, grease, and all spices, the taste and appetite would be unimpaired. In its natural state, it might indicate, in a great degree, the food best adapted to the wants of the system. <HR, December 1, 1870 par. 8>

While parents and children were eating of their dainties, my husband and myself partook of our simple repast, at our usual hour, at 1 P. M., of graham bread without butter, and a generous supply of fruit. We ate our meal with a keen relish, and with thankful hearts that we were not obliged to carry a popular grocery with us to provide for a capricious appetite. We ate heartily, and felt no sense of hunger until the next morning. The boy with his oranges, nuts, pop-corn, and candies, found us poor customers. <HR, December 1, 1870 par. 9>

The quality of food eaten by parents and children, could not be converted into good blood, or sweet tempers. The

children were pale. Some had disgusting sores upon their faces and hands. Others were nearly blind with sore eyes, which greatly marred the beauty of the countenance. And still others showed no eruption upon the skin, but were afflicted with cough, catarrh, or difficulty of throat and lungs. I noticed a boy of three years, who was suffering with diarrhea. He had quite a fever, but seemed to think all he needed was food. He was calling, every few minutes, for cake, chicken, pickles. The mother answered his every call like an obedient slave; and when the food called for did not come as soon as was desired, as the cries and calls became unpleasantly urgent, the mother answered, "Yes, yes, darling, you shall have it." After the food was placed in his hand, it was thrown passionately upon the car floor, because it did not come soon enough. One little girl was partaking of her boiled ham, and spiced pickles, and bread and butter, when she espied a plate I was eating from. Here was something she did not have, and she refused to eat. This girl of six years said she would have a plate. I thought it was the nice red apple I was eating she desired; and although we had a limited amount, I felt such pity for the parents, that I gave her a fine apple. She snatched it from my hand, and disdainfully threw it quickly to the car floor. I thought, This child if permitted to thus have her own way, will indeed bring her mother to shame. [<HR, December 1, 1870 par. 10>](#)

This exhibition of passion was the result of the mother's course of indulgence. The quality of food she provided for her child, was a continual tax to the digestive organs. The blood was impure, and the child sickly and irritable. The quality of food given daily to this child, was of that nature to excite the lower order of passions, and depress the moral and intellectual. The parents were forming the habits of their child. They were making her selfish and unloving. They did not restrain her desires, or control her passions. What can they expect of such a child, should she come to maturity? Many do not seem to understand the relation the mind sustains to the body. If the system is deranged by improper food, the brain and nerves are affected, and the passions are easily excited. [<HR, December 1, 1870 par. 11>](#)

A child of about ten years was afflicted with chills and fever, and was disinclined to eat. The mother urged her: "Eat a little of this sponge cake. Here is some nice chicken. Won't you have a taste of these preserves?" The child finally ate a large meal for a well person. The food urged upon her was not proper for the stomach in health, and should in no case be taken while sick. The mother, in about two hours, was bathing the head of the child, saying she could not understand why she should have such a burning fever. She had added fuel to the fire, and wondered that the fire burned. Had that child been left to let nature take her course, and the stomach take that rest so necessary for it, her sufferings might have been far less. These mothers were not prepared to bring up children. The greatest cause of human suffering is ignorance on the subject of how to treat our own bodies. [<HR, December 1, 1870 par. 12>](#)

The inquiry with many is, What shall I eat, and how shall I live, to best enjoy the present time? Duty and principle are laid aside for present gratification. If we would have health, we must live for it. If we perfect Christian character, we must live for it. Parents are, in a great degree, responsible for the physical health and morals of their children. They should instruct their children, and urge them to conform to the laws of health for their own sake, to save themselves unhappiness and suffering. How strange, that mothers should indulge their children, to the ruin of their physical, mental, and moral health! What can be the character of such fondness! These mothers make their children unfit for happiness in this life, and render the prospect of the future life very uncertain. [<HR, December 1, 1870 par. 13>](#)

As I saw the manner in which parents were treating their children in the cars, I thought, These poor children are indeed creatures of circumstance. Both parents and children were suffering the effects of eating irregularly, and of unhealthful food. As the result, there was a manifest lack of genuine affection with parents and children. All were sufferers. They were nervous, irritable, and desponding. The indulgence of appetite lessened their constitutional strength, as well as their mental and moral powers.

Ellen G. White. [<HR, December 1, 1870 par. 14>](#)

January 1, 1871 Will-Power.

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? [<HR, January 1, 1871 par. 1>](#)

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. <HR, January 1, 1871 par. 2>

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. <HR, January 1, 1871 par. 3>

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. <HR, January 1, 1871 par. 4>

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.

Ellen G. White. <HR, January 1, 1871 par. 5>

February 1, 1871 Mothers and Their Daughters.

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. <HR, February 1, 1871 par. 1>

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. <HR, February 1, 1871 par. 2>

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. <HR, February 1, 1871 par. 3>

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. <HR, February 1, 1871 par. 4>

Indolence is a curse to them. They learn the fashionable simpering and artificial lispings, 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. <HR, February 1, 1871 par. 5>

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." <HR, February 1, 1871 par. 6>

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. <HR, February 1, 1871 par. 7>

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. <HR, February 1, 1871 par. 8>

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. <HR, February 1, 1871 par. 9>

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. <HR, February 1, 1871 par. 10>

"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. <HR, February 1, 1871 par. 11>

March 1, 1871 Spring Has Come.

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. <HR, March 1, 1871 par. 1>

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. <HR, March 1, 1871 par. 2>

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. <HR, March 1, 1871 par. 3>

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. <HR, March 1, 1871 par. 4>

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. <HR, March 1, 1871 par. 5>

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. <HR, March 1, 1871 par. 6>

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. <HR, March 1, 1871 par. 7>

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. <HR, March 1, 1871 par. 8>

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. <HR, March 1, 1871 par. 9>

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. <HR, March 1, 1871 par. 10>

March 1, 1871 Tobacco Spitters in Cars.

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. <HR, March 1, 1871 par. 1>

April 1, 1871 Spring Has Come.

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. <HR, April 1, 1871 par. 1>

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. <HR, April 1, 1871 par. 2>

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. <HR, April 1, 1871 par. 3>

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 in-doors 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. <HR, April 1, 1871 par. 4>

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. <HR, April 1, 1871 par. 5>

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. <HR, April 1, 1871 par. 6>

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. <HR, April 1, 1871 par. 7>

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. <HR, April 1, 1871 par. 8>

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. <HR, April 1, 1871 par. 9>

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. <HR, April 1, 1871 par. 10>

"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. <HR, April 1, 1871 par. 11>

The *Herald of Health* says:-- <HR, April 1, 1871 par. 12>

"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. <HR, April 1, 1871 par. 13>

"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.'" <HR, April 1, 1871 par. 14>

These are very good and wholesome words.

E. G. W. <HR, April 1, 1871 par. 15>

April 1, 1871 Children's Dress.

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. <HR, April 1, 1871 par. 1>

We find the following sensible hints in relation to children's dress, in "Talks to my Patients," by Mrs. Gleason:

E. G. W. <HR, April 1, 1871 par. 2>

Such is the style of dress for both sexes during their early years, that there is an unhealthy 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. <HR, April 1, 1871 par. 3>

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. <HR, April 1, 1871 par. 4>

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. <HR, April 1, 1871 par. 5>

To prevent pressure of blood to the head, congestion of the throat and lungs or other internal organs, the extremities must be kept warm. <HR, April 1, 1871 par. 6>

Consistency in clothing is a jewel most precious because of its rarity as well as real worth. <HR, April 1, 1871 par. 7>

April 1, 1871 Death In-doors.

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 wait; 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 resistance; the least thing in the world gives them a cold, even going from 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. <HR, April 1, 1871 par. 1>

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 than a week. <HR, April 1, 1871 par. 2>

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*. <HR, April 1, 1871 par. 3>

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. <HR, April 1, 1871 par. 4>

May 1, 1871 Beautiful May.

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. <HR, May 1, 1871 par. 1>

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. <HR, May 1, 1871 par. 2>

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. <HR, May 1, 1871 par. 3>

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, <HR, May 1, 1871 par. 4>

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 pentances 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. <HR, May 1, 1871 par. 5>

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 littleness 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 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. <HR, May 1, 1871 par. 6>

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 comfortable 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. <HR, May 1, 1871 par. 7>

June 1, 1871 June Has Come.

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. <HR, June 1, 1871 par. 1>

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. <HR, June 1, 1871 par. 2>

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. <HR, June 1, 1871 par. 3>

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. <HR, June 1, 1871 par. 4>

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. <HR, June 1, 1871 par. 5>

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. <HR, June 1, 1871 par. 6>

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. <HR, June 1, 1871 par. 7>

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. <HR, June 1, 1871 par. 8>

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. <HR, June 1, 1871 par. 9>

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. <HR, June 1, 1871 par. 10>

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. <HR, June 1, 1871 par. 11>

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. <HR, June 1, 1871 par. 12>

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. <HR, June 1, 1871 par. 13>

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. <HR, June 1, 1871 par. 14>

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. <HR, June 1, 1871 par. 15>

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. <HR, July 1, 1871 par. 1>

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. <HR, July 1, 1871 par. 2>

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. <HR, July 1, 1871 par. 3>

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. <HR, July 1, 1871 par. 4>

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. <HR, July 1, 1871 par. 5>

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. <HR, July 1, 1871 par. 6>

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. <HR, July 1, 1871 par. 7>

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. <HR, July 1, 1871 par. 8>

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. <HR, July 1, 1871 par. 9>

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. <HR, July 1, 1871 par. 10>

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. <HR, July 1, 1871 par. 11>

July 1, 1871 Florence Nightingale.

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:-- <HR, July 1, 1871 par. 1>

"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. <HR, July 1, 1871 par. 2>

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. <HR, July 1, 1871 par. 3>

"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. <HR, July 1, 1871 par. 4>

"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 languid 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?" <HR, July 1, 1871 par. 5>

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?" <HR, July 1, 1871 par. 6>

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.

<HR, July 1, 1871 par. 7>

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. <HR, July 1, 1871 par. 8>

August 1, 1871 Fashionable Life.

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? <HR, August 1, 1871 par. 1>

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. <HR, August 1, 1871 par. 2>

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. <HR, August 1, 1871 par. 3>

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. <HR, August 1, 1871 par. 4>

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. <HR, August 1, 1871 par. 5>

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. <HR, August 1, 1871 par. 6>

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. <HR, August 1, 1871 par. 7>

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. <HR, August 1, 1871 par. 8>

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. <HR, August 1, 1871 par. 9>

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. <HR, August 1, 1871 par. 10>

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 expressly forbidden them to do. <HR, August 1, 1871 par. 11>

"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." [<HR, August 1, 1871 par. 12>](#)

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. [<HR, August 1, 1871 par. 13>](#)

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. [<HR, August 1, 1871 par. 14>](#)

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. [<HR, August 1, 1871 par. 15>](#)

September 1, 1871 Words to Christian Mothers

On the Subject of Life, Health, and Happiness.--No. 1.

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By Ellen G. White.
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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. [<HR, September 1, 1871 par. 1>](#)

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. [<HR, September 1, 1871 par. 2>](#)

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. [<HR, September 1, 1871 par. 3>](#)

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. <HR, September 1, 1871 par. 4>

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. <HR, September 1, 1871 par. 5>

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. <HR, September 1, 1871 par. 6>

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. <HR, September 1, 1871 par. 7>

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. <HR, September 1, 1871 par. 8>

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. <HR, September 1, 1871 par. 9>

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. <HR, September 1, 1871 par. 10>

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. <HR, September 1, 1871 par. 11>

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. <HR, September 1, 1871 par. 12>

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. <HR, September 1, 1871 par. 13>

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. <HR, September 1, 1871 par. 14>

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. <HR, September 1, 1871 par. 15>

September 1, 1871 Voice from Delaware.

Editor of Health Reformer, *Dear Sir*: What cheer from our western friends? Are there many of the true and faithful among your ranks? *We* find that only the men and women who live upon a high plane can stand the test which true hygiene applies. It takes moral courage and self-denial to enable one to make a radical change from the ordinary habits of life. <HR, September 1, 1871 par. 1>

The time of change is one of commotion and disturbance in the system, and the superficial observer argues unfavorably from this, especially if he be the sufferer, forgetting that the more obnoxious the article used, the more severe the distress upon abandoning its use. <HR, September 1, 1871 par. 2>

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 surer 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. <HR, September 1, 1871 par. 3>

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. <HR, September 1, 1871 par. 4>

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. <HR, September 1, 1871 par. 5>

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. <HR, September 1, 1871 par. 6>

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. <HR, September 1, 1871 par. 7>

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. <HR, September 1, 1871 par. 8>

October 1, 1871 Words to Christian Mothers.

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. <HR, October 1, 1871 par. 1>

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. <HR, October 1, 1871 par. 2>

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. <HR, October 1, 1871 par. 3>

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 death-beds and funerals. <HR, October 1, 1871 par. 4>

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. <HR, October 1, 1871 par. 5>

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. <HR, October 1, 1871 par. 6>

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. <HR, October 1, 1871 par. 7>

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. <HR, October 1, 1871 par. 8>

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. <HR, October 1, 1871 par. 9>

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. <HR, October 1, 1871 par. 10>

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. <HR, October 1, 1871 par. 11>

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:-- <HR, October 1, 1871 par. 12>

"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." <HR, October 1, 1871 par. 13>

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:-- <HR, October 1, 1871 par. 14>

"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." <HR, October 1, 1871 par. 15>

Another writer says under the caption, <HR, October 1, 1871 par. 16>

"Dangerous Fashions,

"The cruelties the tyrant of fashion inflicts 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, 'laid'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." <HR, October 1, 1871 par. 17>

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. <HR, October 1, 1871 par. 18>

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. <HR, October 1, 1871 par. 19>

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. <HR, October 1, 1871 par. 20>

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:-- <HR, October 1, 1871 par. 21>

"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. <HR, October 1, 1871 par. 22>

"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. <HR, October 1, 1871 par. 23>

"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. <HR, October 1, 1871 par. 24>

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. <HR, October 1, 1871 par. 25>

"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." <HR, October 1, 1871 par. 26>

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. <HR, October 1, 1871 par. 27>

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." <HR, October 1, 1871 par. 28>

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. <HR, October 1, 1871 par. 29>

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. <HR, October 1, 1871 par. 30>

November 1, 1871 Words to Christian Mothers

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. <HR, November 1, 1871 par. 1>

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. <HR, November 1, 1871 par. 2>

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. <HR, November 1, 1871 par. 3>

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. <HR, November 1, 1871 par. 4>

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. <HR, November 1, 1871 par. 5>

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. <HR, November 1, 1871 par. 6>

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. <HR, November 1, 1871 par. 7>

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." <HR, November 1, 1871 par. 8>

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. <HR, November 1, 1871 par. 9>

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. <HR, November 1, 1871 par. 10>

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: <HR, November 1, 1871 par. 11>

"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." <HR, November 1, 1871 par. 12>

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. <HR, November 1, 1871 par. 13>

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: <HR, November 1, 1871 par. 14>

"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. <HR, November 1, 1871 par. 15>

"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." <HR, November 1, 1871 par. 16>

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. <HR, November 1, 1871 par. 17>

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. <HR, November 1, 1871 par. 18>

The following item is clipped from the *Herald of Health*:-- <HR, November 1, 1871 par. 19>

"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." <HR, November 1, 1871 par. 20>

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. <HR, November 1, 1871 par. 21>

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. <HR, November 1, 1871 par. 22>

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. <HR, November 1, 1871 par. 23>

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. <HR, November 1, 1871 par. 24>

The following excellent remarks are from *The Household*: <HR, November 1, 1871 par. 25>

"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. <HR, November 1, 1871 par. 26>

"'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. <HR, November 1, 1871 par. 27>

"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. <HR, November 1, 1871 par. 28>

"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." <HR, November 1, 1871 par. 29>

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. <HR, November 1, 1871 par. 30>

"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." <HR, November 1, 1871 par. 31>

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 [<HR, November 1, 1871 par. 32>](#)

"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." [<HR, November 1, 1871 par. 33>](#)

December 1, 1871 Words to Christian Mothers

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. [<HR, December 1, 1871 par. 1>](#)

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. [<HR, December 1, 1871 par. 2>](#)

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 a 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. [<HR, December 1, 1871 par. 3>](#)

"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." [<HR, December 1, 1871 par. 4>](#)

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. <HR, December 1, 1871 par. 5>

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. <HR, December 1, 1871 par. 6>

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. <HR, December 1, 1871 par. 7>

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. <HR, December 1, 1871 par. 8>

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. <HR, December 1, 1871 par. 9>

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 children. What can be expected of her offspring? <HR, December 1, 1871 par. 10>

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. <HR, December 1, 1871 par. 11>

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. <HR, December 1, 1871 par. 12>

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. <HR, December 1, 1871 par. 13>

"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." <HR, December 1, 1871 par. 14>

"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. <HR, December 1, 1871 par. 15>

"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. <HR, December 1, 1871 par. 16>

"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." <HR, December 1, 1871 par. 17>

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. <HR, December 1, 1871 par. 18>

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. <HR, December 1, 1871 par. 19>

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. <HR, December 1, 1871 par. 20>

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." <HR, December 1, 1871 par. 21>

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. <HR, December 1, 1871 par. 22>

The *Herald of Health*, under the caption of Tight Lacing and Torpidity of the Liver, asks: "Has tight lacing anything to do with torpidity of the liver and constipation of the bowels, except in an indirect manner by contracting the lungs, diminishing respiration, and thus weakening the entire system?" <HR, December 1, 1871 par. 23>

"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. <HR, December 1, 1871 par. 24>

"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 lacing this natural mode of breathing is impossible, and the stomach, liver, and bowels, being deprived of the needed motion, become torpid and inactive. From inactivity of these organs many of our most dangerous diseases arise." <HR, December 1, 1871 par. 25>

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. <HR, December 1, 1871 par. 26>

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. <HR, December 1, 1871 par. 27>

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. <HR, December 1, 1871 par. 28>

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. <HR, December 1, 1871 par. 29>

January 1, 1872 Words to Christian Mothers

Treatment of Infant Children.

The *Medical Reporter*, under the caption of "Dress of Children," has the following lucid and pointed remarks:-- <HR, January 1, 1872 par. 1>

"The chief cause of infantile mortality is not more the weather or foul air than the ignorance and false pride of the

mothers. Children are killed by the manner in which they are dressed, and by the food that is given them, as much as by any other causes. Infants of the most tender age, in our changeable and rough climate, are left with bare arms and legs and with low-necked dresses. The mothers, in the same dress, would shiver and suffer with cold, and expect a fit of sickness as the result of their culpable carelessness. And yet the mothers could endure such a treatment with far less danger to health and life than their tender infants. <HR, January 1, 1872 par. 2>

"A moment's reflection will indicate the effects of this mode of dressing, or want of dressing, on the child. The moment the cold air strikes the bare arms and legs of the child, the blood is driven from these extremities to the internal and more vital organs of the body. The result is congestion, to a greater or less extent, of these organs. In warm weather the effect will be congestion of the bowels, causing diarrhea, dysentery, or cholera infantum. We think this mode of dressing must be reckoned as one of the most prominent causes of summer complaints, so called. In colder weather, congestion and inflammation of the lungs, congestion and inflammation of the brain, convulsions, etc., Will result. At all seasons, congestion, more or less is caused, the definite effects depending upon the constitution of the child, the weather, and various circumstances. <HR, January 1, 1872 par. 3>

"It is painful, extremely so, to any one who reflects upon the subject, to see children thus decked like victims for sacrifice, to gratify the insane pride of foolish mothers. Our most earnest advice to all mothers is to dress the legs and arms of their children warmly at all events. It would be infinitely less dangerous to life and health to leave their bodies uncovered, than to leave their arms and legs as bare as is the common custom." <HR, January 1, 1872 par. 4>

In this age of degeneracy, children are born with enfeebled constitutions. Parents are amazed at the great mortality among infants and youth, and say, "It did not use to be so." Children were then more healthy and vigorous, with far less care than is now bestowed upon them. Yet with all the care they now receive, they grow feeble, sicken, and die. As the result of wrong habits in parents, disease and imbecility have been transmitted to their offspring. And after their birth, they are made very much worse by careless inattention to the laws of their being. Proper management would greatly improve their physical health. But parents seldom pursue a right course toward their infant children. Their wrong course toward their children results in lessening their hold of life, and prepares them for premature death. These parents had no lack of love for their children; but this love was misapplied. One great error with the mother in the treatment of her infant is, she deprives it very much of fresh air, that which it ought to have to make it strong. It is a practice with many mothers to cover their infants' heads while sleeping, and this, too, in a warm room, which is seldom ventilated as it should be. This alone is sufficient to greatly enfeeble the action of the heart and lungs, thereby affecting the whole system. While care may be needful to protect the infant from a draught of air, or from any sudden and too great change, especial care should be taken to have the child breathe a pure, invigorating atmosphere. No disagreeable odor should remain in the nursery, or about the child. Such things are more dangerous to the feeble infant than to grown persons. <HR, January 1, 1872 par. 5>

Mothers have been in the habit of dressing their infants with reference to fashion instead of health. The infant wardrobe is generally prepared more for show than for convenience and comfort. Much time is spent in embroidering, and in unnecessary fancy work, to make the garments of the little stranger beautiful. The mother often performs this work at the expense of her own health, and that of her offspring. When she should be enjoying pleasant exercise, she is often bent over work which severely taxes eyes and nerves. And it is often difficult to arouse the mother to her solemn obligations to cherish her own strength, for her own good, as well as that of the child. <HR, January 1, 1872 par. 6>

Show and fashion are the demon altar upon which many American women sacrifice their children. The mother places upon the little morsel of humanity the fashionable dresses which she has spent weeks in making, which are wholly unfit for its use, if health is to be regarded of any account. The garments are made extravagantly long, and in order to keep them upon the infant, its body is girted with tight bands, or waists, which hinder the free action of the heart and lungs. Infants are also compelled to bear a needless weight on account of the length of their garments, and thus clothed, they do not have free use of their muscles and limbs. <HR, January 1, 1872 par. 7>

Mothers have thought it necessary to compress the bodies of their infant children to keep them in shape, as though fearful that without tight bandages, they would fall in pieces, or become deformed. Do the young of dumb animals become deformed because nature is left to do her own work? Do the little lambs become deformed because they are not girted about with bands to give them shape? They are delicately and beautifully formed. Human infants are the most perfect, and yet the most helpless, of all, and, therefore, their mothers should be instructed in regard to physical laws so as to be capable of rearing them properly. Mothers, nature has given your infants forms which need no girts or bands to perfect them. God has supplied them with bones and muscles sufficient for their support, and to guard nature's fine machinery within, before committing them to your care. The dress of the infant should be so arranged that its body will not be the least compressed after taking a full meal. Dressing infants in a fashionable manner, to be introduced into company for visitors to admire, is very injurious to them. Their clothing is ingeniously arranged to make the child miserably uncomfortable, and it is frequently made still more uneasy by passing from one to the other, being fondled

by all. <HR, January 1, 1872 par. 8>

But there is an evil greater than those already named. The infant is exposed to a vitiated air, caused by many breaths, some of which are very offensive and injurious to the strong lungs of older people. The infant lungs suffer, and become diseased by inhaling the atmosphere of a room poisoned by the tobacco user's tainted breath. Many infants are poisoned beyond remedy by sleeping in beds with their tobacco-using fathers. By inhaling the poisonous tobacco effluvia, which is thrown from the lungs and pores of the skin, the system of the infant is filled with poison. While it acts upon some infants as a slow poison, and affects the brain, heart, liver, and lungs, and they waste away and fade gradually, upon others, it has a more direct influence, causing spasms, fits, paralysis, and sudden death. The bereaved parents mourn the loss of their loved ones, and wonder at the mysterious providence of God which has so cruelty afflicted them, when Providence designed not the death of these infants. They died martyrs to filthy lust for tobacco. Every exhalation of the lungs of the tobacco slave, poisons the air about him. Infants should be kept free from everything which would have an influence to excite the nervous system, and should, whether waking or sleeping, day and night, breathe a pure, cleanly, healthy atmosphere, free from every taint of poison. <HR, January 1, 1872 par. 9>

Another great cause of mortality among infants and youth, is the custom of leaving their arms and shoulders naked. This fashion cannot be too severely censured. It has cost the life of thousands. The air, bathing the arms and limbs, and circulating about the armpits, chills these sensitive portions of the body, so near the vitals, and hinders the healthy circulation of the blood and induces disease, especially of the lungs and brain. Those who regard the health of their children of more value than the flattery of visitors, or the admiration of strangers, will ever clothe the shoulders and arms of their tender infants. The mother's attention has been frequently called to the purple arms and hands of her child, and she has been cautioned in regard to this health-and-life-destroying practice; and the answer has always been "I always dress my children in this manner. They get used to it. I cannot endure to see the arms of infants covered. It looks old-fashioned." <HR, January 1, 1872 par. 10>

These mothers dress their delicate infants as they would not venture to dress themselves. They know that if their own arms were exposed without a covering they would shiver with chilliness. Infants of a tender age cannot endure this process of hardening without receiving injury. Some children may have at their birth so strong constitutions that they can endure such abuse without its costing them life; yet thousands are sacrificed, and tens of thousands have the foundation laid for a short, invalid life, by the custom of bandaging and surfeiting the body with much clothing, while the arms which are at such distance from the seat of life, and for that cause need even more clothing than the chest and lungs, are left naked. Can mothers expect to have quiet and healthy infants, who thus treat them? <HR, January 1, 1872 par. 11>

When the limbs and arms are chilled, the blood is driven from these parts to the lungs and head. The circulation is unbalanced, and nature's fine machinery does not move harmoniously. The system of the infant is deranged, and it cries and mourns because of the abuse it is compelled to suffer. The mother feeds it, thinking it must be hungry, when food only increases its suffering. Tight bands and an over-loaded stomach do not agree. It has no room to breathe. It may scream, struggle and pant for breath, and yet the mother mistrust not the cause. She could relieve the sufferer at once, at least of tight bandages, if she understood the nature of the case. She at length becomes alarmed and thinks her child really ill, and summons a doctor, who looks gravely upon the infant for a few moments, and then deals out poisonous medicines, or something called a soothing cordial, which the, mother, faithful to directions, pours down the throat of the abused infant. If it was not diseased in reality before, it is after this process. It suffers now from drug disease, the most stubborn and incurable of all diseases. If it recovers, it must bear about more or less in its system the effects of that poisonous drug, and it is liable to spasms, heart disease, dropsy of the brain, or consumption. Some infants are not strong enough to bear even a trifle of drug poisons, and as nature rallies to meet the intruder, the vital forces of the tender infant are too severely taxed, and death ends the scene. <HR, January 1, 1872 par. 12>

It is no strange sight in this age of the world, to view the mother lingering around the cradle of her suffering, dying infant, her heart torn with anguish, as she listens to its feeble wail, and witnesses its expiring struggles. It seems mysterious to her that God should thus afflict her innocent child. But she does not think that her wrong course has brought about the sad result. She just as surely destroyed her infant's hold on life as though she had purposely given it poison. Disease never comes without a cause. The way is first prepared, and disease invited by disregarding the laws of health. God does not take pleasure in the sufferings and death of little children. He commits them to parents, for them to educate physically, mentally, and morally, and train them for unselfishness here, and for Heaven at last. <HR, January 1, 1872 par. 13>

If the mother remains in ignorance in regard to the physical wants of her child, and, as the result, her child sickens, she need not expect that God will work a miracle to counteract her agency in making it sick. Thousands of infants have died who might have lived. They are martyrs to their parent's ignorance of the relation which food, dress, and the air they breathe, sustain to health and life. Mothers should be physicians to their own children. The time she devotes to the

extra beautifying of her infant's wardrobe, she should spend in educating her mind with regard to her own physical wants, and that of her offspring. She should store her mind with useful knowledge in regard to the best course to pursue in rearing her children healthfully. <HR, January 1, 1872 par. 14>

Mothers who have fretful infants, should study into the cause of their uneasiness. By so doing, they will often see that something is wrong in their management. It is often the case that the mother becomes alarmed by the symptoms of illness manifested by her child, and hurriedly summons a physician, when the infant's sufferings can be relieved by taking off its tight clothing, and putting upon it garments properly loose and short, that it may use its feet and limbs. Mothers should study from cause to effect. If the child has taken cold, it is generally owing to the wrong management of the mother. If she covers its head, as well as its body, while sleeping, in a short time it will be in a perspiration, caused by labored breathing, because of the lack of pure, vital air. When she takes it from beneath the covering, it is almost sure to take cold. The arms being naked, exposes the infant to constant cold, and congestion of the lungs or brain. These exposures prepare the way for the infant to become sickly and dwarfed. <HR, January 1, 1872 par. 15>

Parents are accountable in a great degree, for the physical health of their children. Those children who survive the abuses of their infancy, are not out of danger in their childhood. Their parents still pursue a wrong course toward them. Their limbs, as well as their arms, are left almost naked. Mothers dress the upper part of their limbs with muslin drawers, which reach about to the knee, while the lower part of their limbs are covered with only one thickness of flannel or cotton, and their feet are dressed with thin soled gaiter boots. The extremities are chilled, and the heart has thrown upon it double labor, to force the blood into these chilled extremities, and when the blood has performed its circuit through the body, and returned to the heart, it is not the same vigorous, warm current which left it. It has been chilled in its passage through the limbs. The heart, weakened by too great labor, and poor circulation of poor blood, is then compelled to still greater exertion, to throw the blood to the extremities which are never as healthfully warm as other parts of the body. The heart fails in its efforts, and the limbs become habitually cold; and the blood, which is chilled away from the extremities, is thrown back upon the lungs and brain, and inflammation and congestion of the lungs or the brain is the result. <HR, January 1, 1872 par. 16>

God holds mothers accountable for many of the diseases their children are compelled to suffer. Mothers bow at the shrine of fashion, and sacrifice the health and lives of their children. Many mothers are ignorant of the result of improperly clothing their children. But should they not inform themselves, where so much is at stake? Is ignorance a sufficient excuse for you who possess reasoning powers? You can inform yourselves if you will, and dress your children healthfully. <HR, January 1, 1872 par. 17>

Parents may give up the expectation of their children's having health, while they dress them in cloaks and furs, and load down those portions of the body with clothing where there is no call for such an amount, and then leave the extremities, that should have especial protection, almost naked. The portions of the body, close by the life springs, need less covering than the limbs which are remote from the vital organs. If the limbs and feet could have the extra coverings usually put upon the shoulders, lungs, and heart, and healthy circulation be induced to the extremities, the vital organs would act their part healthfully, with only their share of clothing. <HR, January 1, 1872 par. 18>

I appeal to you, mothers; do you not feel alarmed at seeing your children pale and dwarfed, suffering with catarrh, influenza, croup, scrofula swellings appearing upon the face and neck, inflammation and congestion of lungs and brain? Have you studied from cause to effect? Have you provided for them a simple, nutritious diet, free from grease and spices? Have you not been dictated by fashion in clothing your children? Leaving their arms and limbs insufficiently protected has been the cause of a vast amount of disease and premature deaths. There is no reason why the feet and limbs of your girls should not be, in every way, as warmly clad as those of your boys. Boys, accustomed to exercise out of doors, become inured to cold and exposure, and are actually less liable to colds when thinly clad than the girls, because the open air seems to be their natural element. Delicate girls accustom themselves to live in-doors, and in a heated atmosphere, and yet they go from the heated room out of doors with their limbs and feet seldom better protected from the cold than while remaining in a close, warm room. The air soon chills their limbs and feet, and prepares the way for disease. <HR, January 1, 1872 par. 19>

Your girls should wear the waists of their dresses perfectly loose, and they should have a style of dress convenient, comfortable, and modest. In cold weather they should wear warm flannel or cotton drawers, which can be placed inside the stockings. Over these should be warm, lined pants. Their dress should reach below the knee. With this style of dress, one light skirt, or at most two, is all that is necessary, and these should be buttoned to a waist. The shoes should be thick-soled and perfectly comfortable. With this style of dress, your girls will be no more in danger in the open air than your boys. And their health would be much better, were they to live more out of doors, even in winter, than to be confined to the close air of a room heated by a stove. <HR, January 1, 1872 par. 20>

It is a sin in the sight of Heaven for parents to dress their children as some do. The only excuse that they can make is,

it is fashion. They cannot plead modesty to thus expose the limbs of their children with only one covering drawn tight over them. They cannot plead that it is healthful, or really attractive. Because others will continue to follow this health-and-life-destroying practice, it is no excuse for those who style themselves reformers. Because everybody around you follows a fashion which is injurious to health, it will not make your sin a whit the less, or be any guarantee for the health and life of your children.

E. G. W. <HR, January 1, 1872 par. 21>

January 1, 1872 Beware of the Spare Bed.

In our itinerant life we have suffered much by sleeping in beds that were not daily used. Beds that are not daily exposed to the air and sunlight, will gather dampness. And there are but very few who understand the necessity of having the sun and air come freely into their sleeping rooms, that bed and bedding may be kept perfectly dry and free from impurities. <HR, January 1, 1872 par. 1>

Beds that have been left unused for days, and even weeks, in the damp season of the year are dangerous to the health and life of those who sleep in them. When visitors are expected, the parlor stove may be for the first time set up, and a fire kindled in it, and the parlor bedroom opened. And this is considered sufficient preparation to make the friends comfortable. But the bed and bedding, if not carefully separated and aired, are not safe for any one to use. <HR, January 1, 1872 par. 2>

I have had a very afflicting experience in sleeping in damp beds. I slept with my infant two months old in a north bedroom. The bed had not been used for two weeks. A fire was kindled in the room, and this was considered all that was necessary. Next morning, I felt that I had taken cold. My babe seemed to be in great pain when moved. His face began to swell, and he was afflicted with erysipelas of the most aggravating form. My dear babe was a great sufferer for four weeks, and finally died, a martyr to the damp bed. <HR, January 1, 1872 par. 3>

A few weeks later, I accompanied my husband to fill appointments in several places. In four of these places we had the misfortune to be assigned the spare bed in rooms opening from the parlor. The stove was set up in the parlor adjoining these bedrooms the very day we were expected. Dampness had entered every part of these unheated, unventilated rooms. The windows had not been raised, and were carefully covered with paper curtains, and outside of these drapery, and the blinds were carefully closed. The air had not been permitted to circulate freely through the house, and the precious sunlight was excluded as though it was an enemy. Why was there need of windows at all when they were not used? It would have saved expense to have made these houses without windows. Our good-hearted friends received us cordially, and we should have enjoyed our visit, had it not been for the dreaded spare bed. <HR, January 1, 1872 par. 4>

At the first two places we visited, we took severe colds by sleeping in their damp, unused beds, and we suffered greatly with rheumatism; but tried to fill our appointments. In the third damp bed, we lay nearly one hour trying to get warm; but the clothing was literally wet. We were under the unpleasant necessity of calling our friends; for we felt that it would be positively fatal to life and health to remain in that damp bed. Our friends cheerfully renewed their fires, and the bedding was removed from the bed and thoroughly dried. <HR, January 1, 1872 par. 5>

We returned home from that journey, and exposure, to suffer for months. I feared that I should be a cripple for life. My husband was afflicted with pain in the chest and lungs, and he had a severe cough for months. After three months of almost helpless suffering, and careful treatment, by the mercy of God, I was able to walk. <HR, January 1, 1872 par. 6>

We have been exposed on our late journey to "death in the spare bed." We have taken colds, which have settled upon the lungs, causing soreness of the flesh. Since our fears have been aroused, we have been careful, and have been under the necessity of close questioning in regard to our beds. In some cases, we have removed the bed clothing, and have dried it by the fire, before we ventured to sleep. This may have given the impression that we were very particular, and perhaps notional. We own that we are particular. We value life which God has preserved, by a miracle of his mercy, from the death in the spare, damp, and moldy beds. <HR, January 1, 1872 par. 7>

In the case of all these beds, where the air has not circulated through the rooms daily, the bedding should be removed and thoroughly dried by the fire, before being slept in. Sleeping rooms should have the windows raised everyday, and the air should circulate freely through the rooms. The curtains should be withdrawn from the windows. The blinds should be fastened back. And the blessed sunlight should thus be invited in, to brighten and purify every bedroom in the house. <HR, January 1, 1872 par. 8>

The Northwestern Christian Advocate speaks touchingly upon this subject under the caption of <HR, January 1, 1872 par. 9>

"Death in the Spare Bed.

"On one occasion, having need to see a minister early the morning after conference adjourned, I went to his boarding place, one of the choicest in the city. He and his room-mate were making their toilet, and revealed their presence by hoarse and almost incessant coughing. Their entertainment had been most hospitable; but they had been assigned to the 'spare room,' in that case an elegant apartment, reserved for favored guests. The spacious and yielding bed had an inviting look, but a damp and moldy smell. Indeed, the whole apartment revealed an alarming unfamiliarity with sunshine. But it was the 'best room,' and any intimation from them that both room and bed were damp had seemed rude and ungrateful. So they occupied the room and bed, and contracted colds, from the effects of which one has since died, and the other still suffers. <HR, January 1, 1872 par. 10>

"Said a pale and haggard sufferer not long since, 'I think I should be able to visit my appointments at least a few times more, if friends would not persist in putting me away in their chilly spare rooms and damp beds.' When such cases have run their course, doctors may say, 'died of hepatized lungs;' but more will understand them if they say, 'died of sleeping in spare beds.' <HR, January 1, 1872 par. 11>

"The motives of good people cannot be questioned; but unwittingly they literally 'kill with kindness.' In the name of the brotherhood, I protest if we are to occupy the 'spare room,' and sleep in the 'spare bed,' they should be dry and well aired. We certainly do not elect to be *suicides from courtesy*, and you would not give us *death for a bed-fellow!*"

E. G. W. <HR, January 1, 1872 par. 12>

February 1, 1872 Words to Christian Mothers.--No. 6.

My sisters, there is need of a dress reform among us. There are many errors in the present style of female dress. It is injurious to health, for females to wear tight corsets, or whalebones, or to compress the waist. The health of the entire system depends on the healthy action of the respiratory organs. Thousands of females have ruined their constitutions, and brought upon themselves various diseases, in their efforts to make a healthy and natural form unhealthy and unnatural. They are dissatisfied with nature's arrangements, and in their earnest efforts to correct nature, and bring her to their ideas of gentility, they break down her work, and leave it a mere wreck. <HR, February 1, 1872 par. 1>

Many females drag down the bowels and hips by hanging heavy skirts upon them. These were not formed to sustain weights. In the first place, heavy quilted skirts should never be worn. They are unnecessary, and a great evil. The female dress should be suspended from the shoulders. <HR, February 1, 1872 par. 2>

It would be pleasing to God if there was greater uniformity in dress among Christians. The style of dress formerly adopted by the Friends is commendable. Many of them have backslidden, and although they may preserve the uniformity of color, yet they have indulged in pride and extravagance, and their dress has been of the most expensive material. Still their selection of plain colors, and the modest and neat arrangement of their clothing, is worthy of imitation by all Christians. <HR, February 1, 1872 par. 3>

The children of Israel, after they were brought out of Egypt, were commanded to have a simple ribbon of blue in the border of their garments, to distinguish them from the nations around them, and to signify that they were God's peculiar people. The people of God are not now required to have a special mark placed upon their garments. But in the New Testament we are often referred to ancient Israel for examples. If God gave such definite directions to his ancient people in regard to their dress, will not the dress of his people in this age come under his notice? Should there not be in their dress a distinction from that of the world? Should not the people of God, who are his peculiar treasure, seek even in their dress to glorify God? And should they not be examples in point of dress, and by their simple style rebuke the pride, vanity, and extravagance of worldly, pleasure-loving professors? God requires this of his people. Pride is rebuked in his word. <HR, February 1, 1872 par. 4>

But there is a class who are continually harping upon pride and dress, who are careless of their own apparel, and who think it a virtue to dress without order or taste; and their clothing often looks as though it flew and lit upon their persons. Their garments are filthy, and yet such ones will ever be talking against pride. They class decency and neatness with pride. Had they been among that number who gathered around the mount to hear the law spoken from Sinai, they would have been chased from the congregation of Israel, because they had not obeyed the command of God-- "And let them wash their clothes,"--preparatory to listening to his law given in awful grandeur. <HR, February 1, 1872 par. 5>

The ten commandments, spoken by Jehovah from Sinai, cannot live in the hearts of persons of disorderly, filthy habits. If ancient Israel could not so much as listen to the proclamation of that holy law, unless they had obeyed the injunction of Jehovah, and had cleansed their clothing, how can that sacred law be written upon the hearts of persons who are not cleanly in person, in clothing, or in their houses? It is impossible. Their profession may be as high as Heaven, yet it is not worth a straw. Their influence disgusts unbelievers. Better if they had ever remained outside the ranks of God's loyal people. If there are worthy persons who, with their whole heart would honor the Lord of the Sabbath, and the worship of God, and who cannot obtain a change of clothing, let those who are able, donate to such a Sabbath suit, that they may appear in the house of God with cleanly, fitting apparel. Those who expend means on costly apparel and extra fixings, can by a little self-denial exemplify pure religion, by simplicity of clothing, and then use the means they have usually expended needlessly in aiding the poor to obtain neat and modest apparel. <HR, February 1, 1872 par. 6>

Some receive the idea that in order to carry out that separation from the world which the word of God requires, they must be neglectful of their apparel. This class, if they had an engagement to meet a friend honored by the world, and they wished to be especially favored by him, would exert themselves to appear in his presence with the best apparel that could be obtained; for this friend would feel insulted were they to come into his presence with hair uncombed, and garments uncleanly, and in disorder. Yet these persons think that it is no matter in what dress they appear, or what is the condition of their persons, when they meet upon the Sabbath to worship the great God. They assemble in his house, which is as the audience-chamber of the Most High, where heavenly angels are in attendance, with but little respect, or reverence, as their persons and clothing indicate. Their whole appearance typifies the character of such men and women. <HR, February 1, 1872 par. 7>

The favorite theme of this class is pride of dress. Decency, taste, and order, they regard as pride. And according to the dress of these mistaken souls will be their conversation, their acts, and their deal. They are careless, and often low, in their conversation at their homes and before the world. The dress, and its arrangement upon the person, is generally found to be the index of the man or the woman. Those who are careless and untidy in dress are seldom elevated in their conversation, and possess but little refinement of feelings. They sometimes consider oddity and coarseness, humility. <HR, February 1, 1872 par. 8>

Christians should not take pains to make themselves gazing-stocks by dressing differently from the world. But if, in accordance with their faith and duty in respect to their dressing modestly and healthfully, they find themselves out of fashion, they should not change their dress in order to be like the world; but they should manifest a noble independence and moral courage to be right, if all the world differ from them. If the world introduce a modest, convenient, and healthful mode of dress, which is in accordance with the Bible, it will not change their relation to God, or to the world, to adopt such a style of dress. Christians should follow Christ, and conform their dress to God's word. They should shun extremes. They should humbly pursue a straightforward course, irrespective of applause or of censure, and should cling to the right because of its own merits.

E. G. W. <HR, February 1, 1872 par. 9>

March 1, 1872 Sentimentalism.

"Wisdom's ways are ways of pleasantness, and all her paths are peace." <HR, March 1, 1872 par. 1>

Those who follow the path of wisdom and holiness will not be troubled with vain regrets over misspent hours, neither will they be troubled with gloom or horror of mind, as some are, unless engaged in vain, trifling amusements. <HR, March 1, 1872 par. 2>

Many cherish the impression that spirituality and devotion to God are detrimental to health. There are many professing Christians with diseased imagination who do not correctly represent the religion of the Bible. They are ever walking under a cloud. They seem to think it a virtue to complain of depression of spirits, great trials, and severe conflicts. The Saviour of men has said, "Let your light so shine before men, that they may see your good works and glorify your Father which is in Heaven." It is the duty of all to cherish the light, to walk in the light, and to encourage habitual cheerfulness of mind, that they may reflect light rather than shadows of gloom and darkness. <HR, March 1, 1872 par. 3>

We take the position understandingly that godliness and righteousness do not conflict with the laws of health; but are in harmony with them. Some may teach that vain amusements and cheap nonsense are needful to cheerfulness, and to keep above despondency. This may divert the mind for the time being; but after the excitement is over, and the mind

reflects, conscience arouses, and makes her voice heard, that this is not the best way to obtain health, or true happiness. <HR, March 1, 1872 par. 4>

Amusements excite the mind; but depression is sure to follow. Useful labor and physical exercise will have a more healthful influence upon the mind, and will strengthen the muscles, improve the circulation, and will prove a powerful agent in the recovery of health. <HR, March 1, 1872 par. 5>

"What man is he that desireth life, and loveth many days, that he may see good? Keep thy tongue from evil, and thy lips from speaking guile; depart from evil, and do good; seek peace and pursue it. The eyes of the Lord are upon the righteous, and his ears are open unto their cry. The face of the Lord is against them that do evil, to cut off the remembrance of them from the earth. The righteous cry, and the Lord heareth, and delivereth them out of all their troubles." <HR, March 1, 1872 par. 6>

The consciousness of right-doing is the best medicine for diseased bodies and minds. The special blessing of God resting upon the receiver, is health and strength. A person whose mind is quiet and satisfied in God is in the pathway to health. To have a consciousness that the eyes of the Lord are upon us, and his ears open to hear our prayers, is a satisfaction indeed. To know that we have a never-failing Friend in whom we can confide all the secrets of the soul, is a privilege which words can never express. Those whose moral faculties are beclouded by disease are not the ones to rightly represent the Christian life, or the beauties of holiness. They are too often in the fire of fanaticism, or the water of cold indifference, or stolid gloom. <HR, March 1, 1872 par. 7>

There are those who do not feel that it is a religious duty to discipline the mind to dwell upon cheerful subjects, that they may reflect light rather than darkness and gloom. This class of minds will either be engaged in seeking their own pleasure, in frivolous conversation, laughing and joking, and the mind continually elated with a round of amusements; or they will be depressed, having great trials and mental conflicts, which they think but few have ever experienced or can understand. These persons may profess Christianity, but they deceive their own souls. They have not the genuine article. The religion of Jesus Christ is first pure, then peaceable, full of righteousness and good fruits. Many have fallen into the sad error which is so prevalent in this degenerate age, especially with females. They are too fond of the other sex. They love their society. Their attentions are to them flattering, and they encourage, or permit, a familiarity which does not always accord with the exhortation of the apostle, to "abstain from all appearance of evil." <HR, March 1, 1872 par. 8>

Some mingle with their religion a romantic, love-sick sentimentalism, which does not elevate, but only lowers. It is not their mind alone that is affected, but others are injured by their example and influence. <HR, March 1, 1872 par. 9>

Some are naturally devotional. If they would train their mind to dwell upon elevated themes which have nothing to do with self, but are of a heavenly nature, they could yet be of use. But much of their life has been wasted in dreaming of doing some great work in the future, while present duties, though small, are neglected. They have been unfaithful. The Lord will not commit to their trust any larger work until the work now before them has been seen and performed with a ready, cheerful will. <HR, March 1, 1872 par. 10>

Unless the heart is put into the work, it will drag heavily, whatever that work may be. The Lord tests our ability by giving us small duties to perform first. If we turn from these with dissatisfaction and murmuring, no more will be intrusted to us until we cheerfully take hold of these small duties, and do them well; then higher and greater responsibilities will be committed to us. <HR, March 1, 1872 par. 11>

We have been intrusted with talents, not to be squandered, but to be put out to the exchangers, that, at the Master's coming, he may receive his own with usury. God has not distributed these talents indiscriminately. He has dispensed these sacred trusts according to the known powers and capacities of his servants: "To every man his work." <HR, March 1, 1872 par. 12>

He gives impartially, and he expects corresponding returns. If all do their duty according to the measure of their responsibility, the amount intrusted to them will be doubled, be it large or small. Their fidelity is tested and proved, and their faithfulness is positive evidence of their wise stewardship, and they can be intrusted with the true riches, even the gift of everlasting life. <HR, March 1, 1872 par. 13>

Many have a self-complacent feeling, flattering themselves that if they had an opportunity, or were circumstanced more favorably, they could and would do some great work. These do not view things from a correct standpoint. Their imagination is diseased, and they have permitted their minds to soar above the common duties of life. Day-dreaming and romantic castle-building have unfitted them for usefulness. They have lived in an imaginary world, and have been imaginary martyrs, and are imaginary Christians. There is nothing real and substantial in their character. This class sometimes imagine that they have an exquisite delicacy of character, and sympathetic nature, which must be recognized and responded to by others. They put on an appearance of languor and indolent ease, and frequently think that they are not appreciated. Their sick fancy is not helping themselves or others. Appropriate labor, and healthy exercise of all their powers, would withdraw their thoughts from themselves. <HR, March 1, 1872 par. 14>

Despondent feelings are frequently the result of too much leisure. The hands and mind should be occupied in useful labor, lightening the burdens of others; and in doing this, they will benefit themselves. Idleness gives time to brood over imaginary sorrows. If they do not in reality have hardships and trials, they will be sure to borrow them from the future. God, by his prophet Ezekiel, addresses Jerusalem thus: "Behold this was the iniquity of thy sister Sodom, pride, fullness of bread, and abundance of idleness, was in her and in her daughters, neither did she strengthen the hand of the poor and needy." <HR, March 1, 1872 par. 15>

Invalids should not allow themselves to drop down into an inactive state. This is detrimental to health. The power of the will should be brought into action. And, even if some dread exercise, which involves responsibility, they should train their minds to it. Exertion is what they most need to recover health. They can never obtain health unless they overcome this listless, dreamy condition of mind, and arouse themselves to action. <HR, March 1, 1872 par. 16>

There is much deception carried on under the cover of religion. Passion controls the minds of many who have become depraved through perversion of thought and feeling. These deceived souls flatter themselves that they are spiritually minded, and especially consecrated, when their religious experience is composed of a lovesick sentimentalism, rather than of purity, true goodness, and humiliation of self. The mind should be drawn away from self, and exercised in blessing others, and being elevated by good works. "Pure religion and undefiled before God and the Father is this: To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." True religion ennobles the mind, refines the taste, sanctifies the judgment, and makes its possessor, partaker of the purity, and the influence of Heaven, brings angels near, and separates more and more from the spirit and influence of the world.

E. G. W. <HR, March 1, 1872 par. 17>

April 1, 1872 Dress of Women.

We object to the popular style of woman's dress because it is neither healthful nor convenient. The skirts generally rest upon the hips, which were not designed to sustain weights. Every article of clothing should be suspended from the shoulders. The habit of fastening the skirts about the body with bands, allowing the weight to rest upon the hips to keep them from slipping off is decidedly injurious to health. For exactly where these bands girt are nerves, and large blood-vessels, which carry the blood into the limbs. These veins and nerves should not be pressed, but allowed the most perfect freedom to fulfill the purpose for which nature designed them. <HR, April 1, 1872 par. 1>

I have heard young ladies complain of pain in the side when in a sitting position. I have found upon examination that the only cause was the tight bands pressing upon the tender nerves and veins, impeding the free circulation of blood. When the under clothing, as well as the dress waist, was made loose, and all the garments were suspended from the shoulders by straps, the pain disappeared. The skirts dragging upon the hips hinder the blood from being conducted freely to and from the limbs, and also prevent active exercise by impeding locomotion. The clothing should be worn so loose as to give the most perfect freedom of circulation, respiration, and the exercise of every portion of the body. <HR, April 1, 1872 par. 2>

The long dress skirt which fashion prescribes for women, is neither convenient nor healthful. The wearer is obliged to expend much more vitality than is necessary in performing her household labor. Her long dress is exceedingly inconvenient in passing up and down stairs, especially when her hands are not at liberty to hold up her dress, and she stumbles at almost every step by treading upon her long skirts. The fashionable dress hinders locomotion. For this reason, many women choose sedentary employment rather than to do house work, or to exercise in the open air in walking, or working among the flowers, or in necessary labor in taking care of small fruits. To be much in the open air is positively essential for health. <HR, April 1, 1872 par. 3>

There is no exercise that will prove so beneficial to every part of the body as walking. Active walking in the open air will do more for women to preserve them in health if well, than any other means. Walking is also one of the most efficient remedies for the recovery of health to the invalid. The hands and arms are exercised as well as the limbs, unless they are confined in a muff, which should never be. No lady can walk naturally and gracefully with her hands in a muff, for the hands need to be exercised in walking as well as the feet. If the hands are confined in holding a shawl together, or by being placed in a muff, the gait is not free and easy, but constrained and wriggling. My sisters, if necessary, wear fur mittens to keep the hands warm, but lay aside your muff to be used only when you are obliged to ride some distance. <HR, April 1, 1872 par. 4>

Hours should be spent each day in walking or in working in the open air when the weather will admit. I know not of

one woman that can call herself perfectly healthy. Why is this general debility? I answer, The habits of women are in conflict with natural law. Women generally deprive themselves of the blessings which Heaven has richly provided for them in the precious, free gift of the glad sunshine, and the healthful breezes, and have exhausted their vitality by confinement in-doors, and are frequently engaged in sewing or fancy work, that they may meet the standard of fashion. They take upon themselves burdens that God has not laid upon them, which make life a weariness. These not only sustain great loss themselves, but they dishonor their Creator, in that they fail to answer the purpose of God in their lives. God gave them life for some valuable purpose--not to be sacrificed upon the altar of fashion. <HR, April 1, 1872 par. 5>

Many, in order to keep pace with absurd fashion, lose their taste for natural simplicity, and are charmed with the artificial. They sacrifice time and money, the vigor of intellect, and true elevation of soul, and devote their entire being to the claims of fashionable life. The more they indulge their pride and ambition in this direction, the more they are cultivating qualities of mind of a low order, which should be continually restrained and depressed, instead of strengthened by exercise. Pride and fashion, if not restrained, will finally become the overruling passion, controlling the entire being, bringing into abject slavery all the noble qualities of the mind. <HR, April 1, 1872 par. 6>

The long skirts, that fashion binds upon women, are inconvenient in walking or exercising. In the garden, they are decidedly in the way. The hands, which nature designed should be exercised when walking, or in useful labor, are required to take care of the dress, that she may not tread upon it, or that it shall not destroy the flowers, or that it shall not become fastened to bushes and rubbish. The mind, which might be meditating upon the glorious works of a divine Hand, as seen in nature, and that should be elevated to contemplate high and holy things, can scarcely rise higher than the inconvenient skirts, which she is obliged to hold up with both hands, to prevent their dragging and drabbling in the dirt and dew. The present style of fashionable dress, inclines women to prefer remaining in-doors, rather than to subject themselves to the inconvenience to which they are exposed, in spending a portion of their time out of doors, as God designed they should. Exercise in the open air, even in winter, is necessary for the healthful circulation of the blood. The pure, invigorating air of heaven is God's free gift to men and women, and it is impossible for them to be cheerful, healthful, and happy, unless they appreciate these rich bounties and allow them to answer the purpose for which they were designed. <HR, April 1, 1872 par. 7>

The long dress is very inconvenient in walking upon the streets in crowded villages and cities. The long skirts sweep up the tobacco spittle, and all manner of filth. In this case, fashion attaches to women cloth used as a mop. If she goes out after a shower, when all nature is refreshed and smiling in gladness, and the birds seem to be having a grand jubilee, and everything in nature is gloriously attractive, her thoughts are upon her dress. Both hands are required to elevate the dress, lest it becomes drabbed. And with her very best efforts, this is not prevented altogether. The wet clothing comes in contact with the sensitive ankles that are not suitably clothed, and the blood is chilled back from its natural course, and colds are taken, frequently attended with serious results, if not loss of life. <HR, April 1, 1872 par. 8>

It may be said that she can reserve her walks till the sun has gathered up all this dampness. True, she may, and feel the languor produced by the scorching heat of a midday summer's sun. The birds go forth with their songs of praise to their Creator, and the beasts of the field enjoy with them the early freshness of the morning; and when the heat of the sun comes pouring down, these creatures of nature and of health retire to the shade. But this is the very time for woman to move out with her fashionable dress! <HR, April 1, 1872 par. 9>

When they go forth to enjoy the invigorating air of the morning, she is deprived of this rich bounty of Heaven. When they seek the cooling shade and rest, she goes forth to suffer from heat, fatigue, and languor. The slavery of fashionable dress robs her of that protection from cold and dampness which the lower extremities must have to secure a healthful condition of the system. In order to enjoy a good state of health, there must be a proper circulation of the blood. And to secure a good circulation of the current of human life, all parts of the body must be suitably clad. <HR, April 1, 1872 par. 10>

Fashion clothes woman's chest bountifully, and in winter loads her with sacks, cloaks, shawls, and furs, until she cannot feel a chill, excepting her limbs and feet, which, from their want of suitable clothing, are chilled, and literally sting with cold. The heart labors to throw the blood to the extremities, but it is chilled back from them in consequence of their being exposed to cold, for want of being suitably clothed. And the abundance of clothing about the chest, where is the great wheel of life, induces the blood to the lungs and brain, and produces congestion. <HR, April 1, 1872 par. 11>

The limbs and feet have large arteries, to receive a large amount of blood, that warmth, nutrition, elasticity, and strength may be imparted to them. But when the blood is chilled from these extremities, their blood-vessels contract, which makes the circulation of the necessary amount of blood in them still more difficult. A good circulation preserves the blood pure, and secures health. A bad circulation leaves the blood to become impure, and induces congestion of the brain and lungs, and causes diseases of the head, the heart, the liver, and the lungs. The fashionable style of woman's dress is one of the greatest causes of all these terrible diseases. <HR, April 1, 1872 par. 12>

The long, trailing skirts are frequently seen upon the streets wiping up the light snow mixed with dirt, until several

inches of a dress of perhaps costly material are soiled and ruined. They endure all this trouble and waste to make a show. They weary themselves in carrying about these garments, made heavy with damp and dirt, because it is fashionable. To prevent this she may remain shut up in the house, and become so delicate and feeble that when she is compelled to go out she is sure to take cold. The long skirts are inconvenient in weight, they impede locomotion, and are always in the way going up and down stairs in a crowd. In walking the streets, they are liable to be trod upon by gentlemen and ladies, and frequently the wearer experiences great mortification in walking in the thoroughfares in a crowd. <HR, April 1, 1872 par. 13>

What I Saw In Boston.

While passing through Washington Street, in Boston, I observed a lady dressed in the most fashionable style. Her dress was of expensive material. She carried her head erect, proudly trailing her long skirt, which reminded us of a peacock spreading his beautiful feathers. This lady's manners seemed to say: Just look at me. Please admire me. She walked very leisurely, switching her long trail from side to side. People were hurrying to and fro, crowding and jostling each other. Presently I heard angry exclamations from the fashionably dressed lady: "Careless, ridiculous; you have ruined my dress." The gentleman addressed was apologizing whenever he could get an opportunity to put in a word amid her indignant censuring. He accidentally stepped on her beautiful trail, and tore the dress badly. I had an opportunity to learn how gentlemen standing near regarded this peculiar fashion. They expressed themselves freely, saying: "Good! I wish all ladies who thus impose upon the public by walking the crowded streets with a trail dragging behind them would be served in a similar manner." This misfortune was certainly trying to the lady, for her dress was hopelessly ruined. It is not always convenient to mend and cleanse soiled and torn garments. But these inconveniences are endured with a heroism worthy a better cause. The devotees of fashion will endure any taxation upon purse and strength rather than to be out of fashion. <HR, April 1, 1872 par. 14>

"A young Russian recently had the misfortune, while promenading the street of St. Petersburg, to step upon a lady's dress, which was trailing before him upon the walk. The woman turned, and in language more striking than elegant, applied the terms 'clumsy,' 'loutish,' to the young man. The latter preserved his politeness, and sought as best he could to appease her wrath, but in vain. She waxed more and more angry, and applied such epithets that he felt at last obliged to reply to her in her own language, and remarked that if animals persist in dragging their tails upon the ground, they must expect to have them trodden upon. This inflamed the woman to such an extent that she demanded the way to the justice court, and compelled the unwilling criminal to accompany her. Once there, she demanded one hundred Roubles for the injury done to her dress. It was observed, however, that the dress was not very new, and that fifty Roubles would cover the original cost, and this amount the young man was sentenced to pay. The woman was walking off in triumph, when doubtless a remembrance of Portia and Shylock flitted across the young man's mind, and he said: <HR, April 1, 1872 par. 15>

"Wait a moment, young lady; you have my fifty Roubles in pay for your dress, but the article itself you have not yet delivered. Will you have the goodness to hand over one part or the other of my property?" <HR, April 1, 1872 par. 16>

"Blushes of shame now overspread the countenance of the female Shylock, and she turned again to the justice for advice. There was no help for her there; the young man's claim was good, and the money or the dress belonged to him. <HR, April 1, 1872 par. 17>

"With courage worthy of a better cause, the woman sent for a hackney coach, went into an adjoining room, removed her dress, and again attempted to leave amid the shouts of the spectators. But her opponent was remorseless. He now indicted her on the charge of foul and abusive language on the street; the facts were proved by witnesses, and the unhappy and mortified creature was sentenced to pay a fine of one hundred Roubles. She gave back the fifty lately received in triumph, and all the money and valuables she had with her, withholding only enough to pay her coach-fare home." <HR, April 1, 1872 par. 18>

I was once sitting in the depot with a large number of persons waiting for the cars. When the sound of the whistle was heard, there was a general rush. I observed a lady with a trailing dress making her way also to the cars. Both her hands were full, making it impossible to raise her dress. Several times her dress was stepped upon, pulling her back, and hindering her progress. I expected to hear some freedom of speech, censuring her tormentors as they apologized, but was surprised and pleased to hear her make an apology like a sensible woman. Said she, "I beg pardon of you, sir, for wearing a dress in a crowd which causes so much annoyance to others, as well as myself. My hands are engaged, and I cannot raise my dress." In traveling upon the cars, and getting in and out of coaches, these fashionable dresses are very inconvenient for the wearer, and were it not for the controlling power of fashion, women would feel that it was a burden grievous to be borne. <HR, April 1, 1872 par. 19>

Fashionable Torture.

An exchange says:--"It must be candidly confessed that this light, shallow emptiness of life has really no charms for a sensible mind; and even to those vanity-loving butterflies who regard flattery and nothingness as entertaining, what delight can there be in passing an evening in real physical pain? Of course, fashion is the all-important object to be attained, and in compliance with the caprice of the day deprive the body of all ease and freedom. The uncomfortable arrangement of a stylish wardrobe is too well understood to require mentioning. The long, graceful trail is, of course, always uppermost in the mind, fearing every moment lest some rude boot should press the delicate fold; or the evening is passed in awful suspense for fear the damp air will take the crimp from the hair, while all the while the face must wear its most charming smile, and the weary, anxious mind be exerted to the uttermost to seem agreeable. <HR, April 1, 1872 par. 20>

"This is what I consider, from experience, torture. Think a moment, and I know you will decide with me. Remember that, owing to the style of dress, you are in the most uncomfortable situation possible, with your mind filled with anxiety for the welfare of your toilet, and perhaps made more uncomfortable by the knowledge that A.'s trail exceeds yours in length about half an inch; and then, in the place of a frown (which under the present circumstances would be far more natural), you must compel yourself to smile, and talk very prettily on some subject in which you have not the slightest interest, all for appearance' sake. <HR, April 1, 1872 par. 21>

"And when all has past, of what avail is the 'social gathering?' Why not all appear natural, converse on some interesting topic, and speak your honest thoughts? There is quite enough deception practiced in the world without the aid of all this vain show."

E. G. W. <HR, April 1, 1872 par. 22>

May 1, 1872 The Reform Dress.

We are aware that as we speak and write upon the subject of woman's dress we have to stem the current of custom. <HR, May 1, 1872 par. 1>

It is manifest that most women do not think and act in reference to dress from reason and reflection. They accept, without questioning, that which society and fashion imposes upon them. Few have the moral courage to wear a dress in opposition to fashion, although it be modest and healthful. Christian women, with thoughtless indifference, encourage by their example dress that is not only extravagant, but destructive to health and life itself. They yield principle, sacrifice health, and bow in submission to the decree of fickle fashion, as though it were a crime to assert their independence in dressing physiologically. Practical, independent, reasoning minds are greatly needed to lead out in the work of dress reform. Women of Christian fortitude and becoming independence are wanted to stimulate others to break away from the slavery and oppression of fashion. <HR, May 1, 1872 par. 2>

Health cannot be enjoyed where there is not an equal circulation of the blood; therefore, the clothing should be so arranged upon the body that the blood will not be obstructed in its course from the heart and lungs to the extremities. But what is there in the reform dress which would shock the modesty of the most delicate and sensitive mind. We advocate that the limbs of women should not be exposed, but sensibly, neatly, and comfortably, clad. Is this immodest? Many say they have no objections to the length of the dress, but they could never put on the pants. <HR, May 1, 1872 par. 3>

They do not blush to witness the exposure of the almost naked limbs. But the limbs thoroughly dressed with warm pants shock their modesty. Such opposition to the pants, which are positively modest, and which protect the limbs from exposure and chilliness, should be supported by sensible reason. Many say, Oh! the pants look so singular! Everybody stares, and women nudge one another, and look so comical, and some laugh outright. Weighty reasons, these! It is not among the possibilities to get up anything so deforming and uncomfortable as the hump fashion places on the backs of women. This, and the looped, puffed, and ruffled overskirts are devoid of taste and beauty. But these things are tolerated because they are fashionable. How could these slaves of such hideous fashions reasonably laugh at any manner of dress they should behold? Our work shall be, by the grace of God, to preserve simplicity of dress, and stand with moral independence in defiance of fashions that have no regard for natural beauty or physical law. *Home and Health* well says:-- <HR, May 1, 1872 par. 4>

"Although I have never wished to be eccentric, or wear what is absolutely tabooed, I have been able in my retirement to be more compact in my dress, less beflooned and befurbelowed, less heeled and less trained, than those whom fashion (circe as she is) thoroughly intoxicates. <HR, May 1, 1872 par. 5>

"Purposing to visit a friend in New York, I was advised by Mrs. Modish (a friend just returned from Europe) to have

a costume made according to custom, and obligingly directed by her to a new dressmaker, Mrs. Trim, who had just opened an establishment in our village. I was obliged to delay going for a fortnight, as the innumerable ruffles required so much time. When the bill was sent, my heart died within me, for, in order to discharge it, I was obliged to spend nearly all my quarterly allowance and deny myself the pleasure I had anticipated of buying presents in New York for my brothers and sisters. The Sunday before I left home, I put on my new dress and went to church. Having always appeared in a simple costume, I must have presented a ridiculous appearance, for the boys of the place used me as a whet-stone to sharpen their wits upon. As we neared the school-house, they rushed out from Sunday-school, one calling out, 'Humpty Dumpty;' another, 'Tag, rag, and bobtail.' one asked if I had escaped from the menagerie, where dromedaries and zebras were exhibited; and Tom Smith sang in a low voice, for fear of his teacher, the 'Cam[ph]jells are coming,' with a world of mischief in his eye. <HR, May 1, 1872 par. 6>

"When I returned, my cousin asked why I chose a quiet Sunday for being in a bustle; what animal was most accustomed to bearing paniers, and why I should go on a *bender*. Grandmamma did not even smile at his vulgarity, but said gravely, 'My dear Silicia, why should women follow expensive, absurd, and unwholesome customs? A dress takes twice as much material and more than twice the time to make now as when I was young. The small, high heels cramp the movement, injure the carriage of the person, and often deform the feet. The bend given to the body by the extreme fullness of the skirt behind is very ungraceful. There is no beauty in the present style, and leaving aside the awkwardness of the design, one would suppose the shackling of the limbs and the oppressive heaviness of the dress, on so delicate a part of the body as the spine, would deter women from such fatuity.' grandma is rather Johnsonian. She took from her writing desk a paper, saying, 'While you have been listening to a sermon, from which I was deprived by indisposition, I have been writing one which was, my dear, suggested by your appearance.' This I will not subscribe, for I was very much mortified, particularly when she rang the bell for betty, and told her to sweep up the dust. 'Look at your train, Silicia; you have brought more dirt into the house than I have seen for months.' I retired to shake my skirts, ease my feet, and make myself comfortable. My old dress seemed by comparison quite charming. When I came down to dinner, my dear old relative looked at my swollen eyes with compassion, and said, 'Do not be unhappy, my dear-- you are not to blame for wishing to be in fashion, but I think you will acknowledge the inconvenience of going to extremes,' Then taking out her purse (which was much more welcome than her sermon), she gave me the amount of the dress, and advised me to leave it for the French maid of my cousin in New York, when I had finished my visit. I gave her a hearty kiss, and told her I should write a short account of my adventure and leave it with her to put in shape for your magazine. Please oblige by publishing this.

Your friend and reader,

Silicia Marsh. <HR, May 1, 1872 par. 7>

P.S.--Finding this not sent on my return, I will add that my dress was not thought at all fashionable in New York, and compared so ill with my cousin's French dresses that I was ashamed to offer it to her maid. I heard while there the express, and the man milliner, worth, continually quoted. Would pope now say, <HR, May 1, 1872 par. 8>

"Worth makes the man"?

In order to maintain equal circulation, there should be an equal distribution of clothing, which will bring equal warmth to all parts of the body. The limbs that are the farthest from the vital organs, should be more thoroughly protected with warm coverings. The extremities should be carefully guarded from cold and chilliness by an additional amount of clothing. It is impossible for women to have, habitually, chilled limbs and cold feet, without some of the internal organs being congested. There is usually worn over the chest, where is the greatest amount of heat, from six to eight thicknesses. Over the lower part of the waist there is, in addition to the many coverings, bands and plaits which induce heat. Over the hips and back, fashion has introduced paniers and overskirts puffed and arranged in every conceivable shape to destroy the graceful beauty of woman's form, and to all these is added the sash, while the lower limbs are only furnished with one or two thicknesses of light material. The feet are frequently covered with cotton stockings and cloth shoes. <HR, May 1, 1872 par. 9>

With the present style of woman's dress, it is impossible to preserve an equal circulation of the blood. The limbs being left nearly naked, the cold contracts the minute blood-vessels, and the life-current is chilled back from its natural channel, while the many extra coverings over the chest and back, and lower part of the body, induce the blood to these parts, and the animal heat, thus retained, weakens and debilitates these delicate organs and congestion and inflammation is the result. <HR, May 1, 1872 par. 10>

We recommend to our sisters a reform dress that is in accordance with the laws of health, and which is becoming. This dress is from nine to ten inches from the floor, and when neatly and properly fitted is modest and becoming. We inquire, Why should not women clothe their limbs as thoroughly as men do theirs? Health and comfort are objects of

sufficient importance to make a trial to gain. Artificial decorations can never take the place of the natural beauty health imparts. <HR, May 1, 1872 par. 11>

In order for women to be protected against the sudden changes of our variable climate, the feet and limbs must be equally clothed as other portions of the body. The arms and hands being near the heart will better take care of themselves, for they are not in as much danger as the lower limbs. The feet and limbs need especial care. With many, they have been so long neglected that the blood-vessels have not been filled, and because the circulation has been so feeble they have contracted and cannot contain the due proportion of blood nature designed they should, therefore they are always chilly. <HR, May 1, 1872 par. 12>

The limbs should be clothed with pants, always cut after an approved pattern, made tapering to meet the instep of the shoe. Custom and fashion will have their false standard of modesty, and will feign to blush and appear horrified to see women's limbs sensibly and healthfully dressed. We wish to have a sensible reason, if it can be given, for this blind opposition to the reform dress. Sneers, ridicule, and contempt, with some may be such convincing arguments that after they have adopted the modest and healthful short dress, when they meet opposition in this form, will retire from the ranks of dress reform, and no more advocate it, or have the courage to wear the reform dress. Sneers should be taken by sensible health reformers, who move from principle, for what they are worth. Ridicule and contempt cannot make one hair white or black. We want reason and intellect to take the field, and the will to be subjected to the control of enlightened conscience. We design to be true to God and to the right. If there are sensible and strong reasons which can be produced against the reform dress, we have yet to meet them. We are open to conviction. Until we see better arguments than, "Oh! it looks so to see women with pants!" "What will people say!" "I would die before I would wear them!" we shall continue to wear the reform dress. <HR, May 1, 1872 par. 13>

We do not adopt this style of dress to be odd, that we may attract notice. We do not differ from the common style of fashionable dress for any such object. We choose to agree with others in theory and in practice, if we can do so, and at the same time be in harmony with the law of God, and with the laws of our being. We believe it wrong to differ from others, unless it be necessary to differ in order to be right. In bearing the cross of adopting the reform dress, we are led by a sense of duty. And although it may appear objectionable to those who are governed by fashion, we claim that it is the most convenient, the most truly modest, and the most healthful style of dress worn by woman. <HR, May 1, 1872 par. 14>

We have counted the cost of appearing singular in the eyes of those who feel compelled to bow to fashion. And we decide that in the end it will pay to try to do right, though for the present we may appear odd in the eyes of those who will sacrifice convenience, comfort, and health, at the altar of fashion. <HR, May 1, 1872 par. 15>

It is not conducive to health to have many coverings over the abdomen and small of the back, while the extremities are left almost destitute of clothing. Reason teaches that the parts of the body which have the most clothing will have the greatest amount of heat. At every pulsation of the heart, the blood should be propelled to the extremities quickly and easily in order to have health. We plead for the warm, lined pants in winter, that the blood may be induced to the extremities, that they may not by scanty clothing be robbed of their due proportion of blood. The current of human life is struggling to go its accustomed rounds and should not be hindered in its circuit through the body by the imperfect manner in which women clothe their limbs. We cannot see wherein the reform dress we recommend is unbecoming. True, it is not fashionable. But what of that? Fashions do not always come from Heaven. Neither do they always come from the pure, the virtuous, and the good. <HR, May 1, 1872 par. 16>

It would indeed be a wonderful thing, if fashion would invent anything as modest, simple, and sensible, as the reform dress which is in harmony with physical law. Some say we do not think it is modest to expose the feet and the limbs as they must be exposed in wearing the short dress. This is the very thing we seek to guard against in adopting the reform dress. It is true that this style of dress exposes the feet. And why should woman be ashamed of her well-clad feet any more than men are of theirs? It is of no use for her to try to conceal the fact that she has feet. This was a settled fact long before the use of trailing skirts. <HR, May 1, 1872 par. 17>

We cannot, if we would, conceal the fact that women have feet and limbs that were made for use. But in regard to the exposure, this is on the other side of the question. We have traveled extensively the past twenty-five years, and have been eye-witnesses to many indecent exposures of the limbs. But the most common exposure is seen upon the streets in light snow, or wet and mud. Both hands are required to elevate the dress, that it may clear the wet and filth. It is a common thing to see the dress raised one-half of a yard, exposing an almost unclad ankle to the sight of gentlemen, but no one seems to blush at this immodest exposure. No one's sensitive modesty seems shocked for the reason that this is customary. It is fashion, and for this reason it is endured. No outcry of immodesty is heard, although it is so in the fullest sense. <HR, May 1, 1872 par. 18>

But does the popular style of woman's dress always hide her feet from the public gaze? See that lady passing over the muddy street, holding her skirts nearly twice as far from the ground as ours, exposing, not only her feet, but her nearly-

naked limbs. Similar exposures are frequent as she ascends and descends the stairs, as she is helped into, and out of carriages. These exposures are disagreeable, if not shameful; and a style of dress which makes their frequent occurrence almost certain, we must regard as a poor safeguard of modesty and virtue. But we did not design an exposure of this false modesty in relation to woman's feet, but simply a defense of the style of dress which we regard, in every way, truly modest. <HR, May 1, 1872 par. 19>

No arguments are needed to prove that our style of dress is most convenient in the kitchen. In passing up and down stairs, the hands are not needed to hold up the skirts of our dresses. Being of a convenient length, they take care of themselves, while our hands are better employed. <HR, May 1, 1872 par. 20>

We can go out into the untrodden snow, or after a fall of rain, and, if our feet and limbs are entirely protected, all is dry and comfortable. We have no fears of taking cold as we trip along, unburdened by trailing skirts, in our morning walks. We can, in spring and summer, walk and work among our flowers without fear of injury from the dews of early morning. And then, the lower portions of our skirts, not having been used as a mop, are dry, and clean, and comfortable, not compelling us to wash and clean them, which is not always convenient when other important matters demand time and attention. <HR, May 1, 1872 par. 21>

In getting into, and out of, carriages, in passing old trunks, boxes, and other ragged furniture, and in walking over old, broken sidewalks, where nails have worked up an inch or two above the surface of the plank, our dresses are not exposed to a thousand accidents and rents to which the trailing dresses are fated. To us, this is a matter of great convenience. <HR, May 1, 1872 par. 22>

Our skirts are few and light, not taxing our strength with the burden of many and longer ones. Our limbs being properly clothed, we need comparatively few skirts; and these are suspended from the shoulders. Our dresses are fitted to sit easily, obstructing neither the circulation of the blood, nor natural, free, and full respiration. Our skirts being neither numerous nor fashionably long, do not impede the means of locomotion, but leave us to move about with ease and activity. All these things are necessary to health. <HR, May 1, 1872 par. 23>

Our limbs and feet are suitably protected from cold and damp, to secure the circulation of the blood to them, with all its blessings. We can take exercise in the open air, in the dews of morning or evening, or after the falling storm of snow or rain, without fears of taking cold. Morning exercise, in walking in the free, invigorating air of heaven, or cultivating flowers, small fruits, and vegetables, is necessary to a healthful circulation of the blood. It is the surest safeguard against colds, coughs, congestions of the brain and lungs, inflammation of the liver, the kidneys, and the lungs, and a hundred other diseases. <HR, May 1, 1872 par. 24>

If those ladies who are failing in health, suffering in consequence of these diseases, would lay off their fashionable robes, clothe themselves suitably for the enjoyment of such exercise, and move out carefully at first, as they can endure it, and increase the amount of exercise in the open air, as it gives them strength to endure, and dismiss their doctors and drugs, most of them might recover health, to bless the world with their example and the work of their hands. And if they would dress their daughters properly, they might live to enjoy health, and to bless others.

E. G. W. <HR, May 1, 1872 par. 25>

June 1, 1872 Experience.

Genuine, or False, and its Bearing on Invalids.

Experience is said to be the best teacher. Genuine experience is indeed valuable. But habits and customs gird men and women as with iron bands, and these false habits and customs are generally justified by experience, according to the common understanding of the word. Very many have abused precious experience. They have clung to their injurious habits, which are decidedly enfeebling to physical, mental, and moral health, and when you seek to instruct them, they sanction their course by referring to their experience. But true experience is in harmony with natural law and science. <HR, June 1, 1872 par. 1>

Here is where we have met with the greatest difficulties on religious subjects. The plainest facts may be presented, the clearest truths brought before the mind, sustained by the word of God; but the ear and heart are closed, and the all convincing argument is, my experience. Some will say, The Lord has blessed me in believing and doing as I have, therefore I cannot be in error. The experience is clung to, and the most elevating, sanctifying truths of the Bible are rejected for what they are pleased to style experience. Many of the grossest habits are cherished, with the plea of

experience. <HR, June 1, 1872 par. 2>

Many fail to reach that physical, intellectual, and moral improvement it is their privilege and duty to attain, because they will contend for the reliability and safety of their experience, although that misjudged experience is opposed to the plainest revealed facts. But that which they term experience is not experience at all, but a course of habit, or mere indulgence, blindly, and frequently ignorantly, followed, with a firm, set determination, without intelligent thought or inquiry relative to the laws and causes at work in the accomplishment of the object and the result. <HR, June 1, 1872 par. 3>

Genuine experience is a variety of experiments entered into carefully, with the mind freed from prejudice and uncontrolled by previously established opinions and habits; marking the results with careful solicitude, anxious to learn, improve, and reform, on every or any habit, if that habit is not in harmony with physical and moral law. With some, the idea of others gainsaying that which they have learned by experience seems to them to be folly, and even cruelty itself. But there are more errors received, and firmly retained, under the false idea of experience, than from any other cause; for this reason, that which is generally termed experience is no experience at all, because there has never been a fair trial by actual experiment and thorough investigation, with a knowledge of the principle involved in the action. Men and women, with constitution and health gone, because of their wrong habits and customs, will be found recommending their experience, which has robbed them of vitality and health, as safe for others to follow. Very many examples might be given to show how men and women have been deceived in relying upon their experience. <HR, June 1, 1872 par. 4>

Persons who have been a long time feeble are in danger of imagining their cases far worse than they really are. Their fears are easily aroused. They have so long made their own cases subjects of thought that they really think they fully understand their own cases. If the counsel and judgment of physicians do not agree with their views of themselves they are set aside as of no account. "They do not understand my case" is often repeated. "They did not manage my case right." Invalids are generally poor judges of what they need. If they understand how to manage their own infirmities why have they not made a success of treating themselves so that they need no physician. <HR, June 1, 1872 par. 5>

There are men and women of peculiar traits of character who have determined wills, who are suffering from disease, which has had a tendency to make them notional. They form habits which become as second nature to them. Others can discern their peculiarities, and their dangers, when they may be blind to them, and think their peculiar habits are a necessity, and that they cannot change and live. Persons of this stamp of mind will be very slow to recover health. And they will frequently exhaust the patience and courage of their physicians who may be doing all in their power to help the invalid to health. <HR, June 1, 1872 par. 6>

But before it is possible to do this, their false habits must be broken up. But as the physicians try cautiously to do this, they have the strong, set will of the patient to meet, and he feels injured, thinking he is misjudged. He becomes vexed with his best friends, who are doing all they can to bring him back to health again. They want to get well, but desire to give especial information to the physicians just how their case must be treated. When they thus take the case into their own hands they show that they have not confidence in the physician. <HR, June 1, 1872 par. 7>

This class have diseased imaginations, which frequently lead them to the conclusion that they cannot exercise. It tires them to exercise, and they cease employment, and become restless. They will study their peculiar symptoms, which become greatly aggravated to their imagination by dwelling upon them, which frequently leads them to say and do many things which, should they see another do, they would at once see the inconsistency of such a course. <HR, June 1, 1872 par. 8>

Many invalids give up to inaction, which gives all the chance possible for the imagination to chase after symptoms. The worst thing the sick can do is to suspend all physical labor, supposing this the way to regain health. In thus doing, the will, which energizes the nerves and muscles, becomes dormant, and the blood circulates through the system sluggishly, and becomes more and more impure. And still the imagination takes the lead, and makes out the case worse than it really is. Indolence is helping on the matter, and produces the most unhappy results. <HR, June 1, 1872 par. 9>

Well-regulated labor gives the invalid the idea that he is not wholly useless in the world. This will afford him satisfaction, give him courage, and impart to him vigor which nothing else can. Some have received the idea that it is dangerous to exercise, because they are sick. Such ones cannot get well without exercise. God made man a moving, working machine. He designed that the muscles, and every organ of the body, should be put to use. But some, guided by their feelings, will tell you that they cannot walk, or exercise in labor. They will relate their experience, that when they have attempted to exercise it has greatly wearied them. Yet all the works of the human machinery were there. No organ was missing. Why, then, could they not be set in motion? The motive will-power was wanting. <HR, June 1, 1872 par. 10>

A diseased imagination, under the control of a strong will, held the machinery from action. These mistaken souls rely upon what they are pleased to term experience, which is nothing more nor less than pet notions, plans, and schemes of their own, which are not in harmony with physical law, but agree with their perverted judgment. These view their cases

from the standpoint of diseased imagination. They will relate that they have tried this and that course to their entire satisfaction. Feelings have been their standard. <HR, June 1, 1872 par. 11>

Feelings are a poor criterion at any time, but especially when under the control of a diseased imagination and strong will. Invalids of this class are almost sure to continue to be invalids. They generally have some fault to find with the course of all who try to help them. They are seldom willing to be guided by the judgment of those who understand the human system and who have long experience in treating disease. Physicians cannot, by their counsel, or treatment, help the sick unless the invalids give them their confidence. If they take their cases into their own hands, and do not recover health, they should not charge the failure upon the physicians. <HR, June 1, 1872 par. 12>

Genuine experience is in harmony with the unchangeable principles of nature. Superstition, caused by diseased imagination, is frequently in conflict with science and principle. And yet the unanswerable argument is urged, "I must be correct, for this is my experience." There are many invalids today who will ever remain so, because they cannot be convinced that their experience is not reliable. The brain is the capital of the body, the seat of all the nervous forces, and of mental action. The nerves proceeding from the brain control the body. By the brain nerves, mental impressions are conveyed to all the nerves of the body, as by telegraphic wires, and they control the vital action of every part of the system. All the organs of motion are governed by the communication they receive from the brain. <HR, June 1, 1872 par. 13>

If invalids receive the idea that a bath will injure them, the mental impression is communicated to all the nerves of the body. The nerves control the circulation of the blood; therefore the blood is, through the impression of the mind, confined to the blood-vessels, and the good effect of the bath lost, because the blood is prevented by the mind and will from flowing readily, and from coming to the surface and stimulating, arousing, and promoting circulation. <HR, June 1, 1872 par. 14>

Invalids have frequently used water injudiciously, especially if they are extremists. They may not have a correct knowledge of the use of water. They may have used the water too warm, and not reduced the bath sufficiently with cold, to tone up the pores of the skin, which has a debilitating influence upon the system, or they may have used the water too cold, and driven the blood from the surface to the internal organs, producing congestion. They may have exposed themselves to cold air immediately after bathing. I have known persons to take cold, from which they have never recovered, by sitting in a room without a fire and becoming thoroughly chilled immediately after taking a bath. Many are not benefited by taking baths, because they do not practice lying down after a bath and giving nature time to react. If they cannot rest at least half an hour after a bath, they should exercise by walking or working to keep from a sense of chilliness, in order for reaction. Those who have taken baths carelessly, and have suffered in consequence, receive the impression that it was the bath which injured them, when it was their own injudicious management that produced the bad results. <HR, June 1, 1872 par. 15>

And when the physician prescribes baths for this class their will frequently rises against it. They think the bath will injure them. The brain sends this intelligence to the nerves of the body, and the blood-vessels, held in obedience to their will, cannot perform their office and react after a bath. There is no reason in science or philosophy why an occasional bath, taken with studious care, should do any one anything but real good. Especially is this the case where there is but little exercise to keep the muscles in action, and to aid the circulation of the blood through the system. Bathing frees the skin from accumulation of impurities which are constantly collecting, keeps the skin soft and supple, thereby increasing and equalizing the circulation. <HR, June 1, 1872 par. 16>

Persons in health should on no account neglect bathing. They should by all means bathe as often as twice a week. Those who are not in health have impurities of the blood, and the skin is not in a healthy condition. The multitude of pores, or little mouths, through which the body breathes, become closed and filled with waste matter. The skin needs to be carefully and thoroughly cleansed, that the pores may do their work in freeing the body from impurities; therefore, feeble persons who are diseased, surely need the advantages and blessings of bathing as often as twice a week, and frequently even more than this is positively necessary. Respiration is more free and easy if bathing is practiced, whether sick or well. <HR, June 1, 1872 par. 17>

By bathing, the muscles become more flexible, the mind and body are alike invigorated, the intellect is clearer, and every faculty is livelier. The bath is a soother of the nerves. It promotes general perspiration, quickens the circulation, overcomes obstructions in the system, and acts beneficially on the kidneys. Bathing helps the bowels, stomach, and liver, giving energy and new life. Digestion is promoted by bathing, and instead of the system being weakened, it is strengthened. Instead of increasing liabilities to cold, a bath properly taken fortifies against a cold, because the circulation is improved. The blood is brought to the surface, and a more easy and regular flow through all the blood vessels is obtained. <HR, June 1, 1872 par. 18>

The Lord made man upright in the beginning. He was created with a perfectly balanced mind. The size and strength of the organs of the mind were perfectly developed. Adam was a perfect type of man. Every quality of mind was well proportioned, each having a distinctive office, and yet dependent one upon another for the full and proper use of any

one of them. Adam and Eve were permitted to eat of all the trees in the garden, save one. The Lord said to the holy pair, In the day that ye eat of the tree of knowledge of good and evil, ye shall surely die. <HR, June 1, 1872 par. 19>

Eve was beguiled by the serpent to believe that God would not do as he said he would. Ye shall not surely die, said the serpent. Eve ate, and imagined that she felt the sensations of a new and more exalted life. She bore the fruit to her husband, and that which had an overpowering influence upon him was her experience. The serpent had said that she should not die and she felt no ill effects from the fruit which could be interpreted to mean death, but just as the serpent had said, a pleasurable sensation, which she imagined was as the angels felt. Her experience stood arrayed against the positive command of Jehovah, and Adam suffered himself to be ruined by his wife's experience. <HR, June 1, 1872 par. 20>

July 1, 1872 Experience

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Genuine or False, and its Bearing on Invalids.--Number Two.
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The Lord surrounded Adam and Eve in Paradise with everything that was useful and lovely. God planted for them a beautiful garden. No herb, nor flower, nor tree, was wanting, which might be for use and ornament. The Creator of man knew that this workmanship of his hands could not be happy without employment. Paradise delighted their souls, but this was not enough; they must have labor to call into exercise the organs of the body. The Lord had made them for use. If happiness consisted in doing nothing, man, in his state of holy innocence, would have been left unemployed. But He who formed man knew what would be for his best happiness, and he no sooner made him than he gave him his appointed work. In order to be happy, he must labor. <HR, July 1, 1872 par. 1>

Those girls who shun care in their youth, and are not disposed to bear burdens, will not be qualified for useful wives, and for the responsible position of mothers. They will surely disappoint the men who marry them. Those who are inclined to lean upon others, rather than to depend upon their God given powers, are useless, so far as practical life is concerned. Had they in youth been disciplined to self-reliance and self-control, they would have had noble independence when they came upon the stage of action. <HR, July 1, 1872 par. 2>

How can any one say they have nothing to do in this world of want, sickness, disappointment, discouragement, and despair? Are there no hearts to bless with deeds of charity? no woes and griefs to share and to soothe by words of sympathy, and tender, holy cheer? The mind engaged in this good work will be invigorated. Feelings for others' woes will divert the mind from repining, and lead to the forgetfulness of real suffering. A cheerful temper, and a hopeful mind, will do much to cure the real diseases of the system; for a cheerful heart vitalizes, and imparts health to the entire system. <HR, July 1, 1872 par. 3>

Nothing to do should be regarded as a dreaded curse. Those who can eat regularly and heartily, and who have the use of their limbs, should not feel excused from useful labor. Many eat regularly, but are constantly complaining of indisposition and languor. Such need the advantages that regular employment gives, which will interest and engage the mind. By remaining inactive, they will have torpid liver, which obstructs the circulation of the blood. Those who are on the sick list, and yet indulge the appetite in eating liberally, while they neglect exercise, do great injury to themselves. They take more food into the stomach than the system can dispose of, and convert into good blood, while they remain inactive, and the vital forces are taxed to a much greater degree than if they were engaged in earnest labor. The brain nerve power is unduly taxed, by being called to share the labor of the burdened stomach. <HR, July 1, 1872 par. 4>

The inclination of some to neglect proper exercise, even when they feel indisposed, imposes a tax upon some organs, while others become feeble from inaction. The system becomes obstructed with waste matter, which it is impossible to throw off, and paralysis is frequently the result. Physical exercise is very essential for the healthful vigor of the organs of the body. <HR, July 1, 1872 par. 5>

Cheerful employment will, in many cases, prove more beneficial in the recovery of health than to be treated at a water cure, while the patient continues the same indolent habits which made him so feeble as to need treatment. Those who once really awaken to individual responsibility, and realize the blessings which result from having a purpose and aim in life, will find enough to do and cannot be induced, while they live, to be satisfied to simply eat, and breathe, and do nothing to make their lives a blessing to others. They will then dread indolence worse than disease. <HR, July 1, 1872 par. 6>

Those who can see nothing to live for, whose lives are aimless, and who move about mechanically, feel that labor is a burden. They lack spirit and energy. They cannot, while they feel thus, realize the healthful vigor exercise gives, and

are inclined to have all their powers lost, so far as practical purposes are concerned, in dullness and leaden insensibility. The heavy torpor they experience could be overcome, if the mind-cure could reach them. They need the heart enlivened by the healthful vigor of exercise. Spare diet, having perfect control of the appetite, calling to the aid the will-power, and engaging in healthful labor, will indeed electrify the nerve-power to resist disease, which is often brought on and cherished by indolence and fashionable laziness. <HR, July 1, 1872 par. 7>

Christians should feel that they have no right to be anything but well, so far as lies in their power; for the health of the body has a direct bearing on the religious character. Weakness and lassitude, which come in consequence of over-taxation of any of the organs, or as the result of inaction of some or all of the organs, affect seriously the soul. Peevishness and selfishness take the place of cheerful, hopeful, religious faith. The higher qualities of the mind are dimmed, and strong impulses control the entire being, instead of calm reason, and sanctified judgment. <HR, July 1, 1872 par. 8>

Riding out in the open air, is beneficial, so far as it goes; for it is much better to be in the sunshine than to be inclosed in walls, deprived of the vitalizing air of heaven. Riding exercise is especially necessary for very feeble invalids, and persons who are crippled, or infirm from age, and who cannot engage in active exercise in walking or working. But many who have the use of their muscles and limbs, frequently allow their exercise to consist principally in riding. They depend upon the horse and carriage to go even a short distance, because they think they will become weary if they make the effort to exercise by walking. Here many deprive themselves of real benefit to their injury. The powers of motion they exercise in getting in and out of a carriage, and in going up and down stairs, could just as well be exercised in walking, and in performing the ordinary and necessary duties of life. Some will endure great taxation in riding almost any distance; but think they have not sufficient strength to engage in domestic duties. Their difficulty consists more in their imagination than in their inability to perform. They have strength that, if put to practical use, would accomplish much good, and make the members of the family more happy. Such do not come up to the point of physical strength it is their privilege, because they do not act on their part. God has given us a work to do which he does not propose to do for us. We should move from principle, in harmony with natural law, irrespective of feeling. Many will not be able to do this all at once, but they can work to the point gradually, in faith, believing that God will be their helper, and will strengthen them to perform. <HR, July 1, 1872 par. 9>

The knowledge obtained by experience that they can do some good, will give increased strength, courage, and vigor. <HR, July 1, 1872 par. 10>

Exercise, in order to be of decided advantage, should be systematized and brought to bear upon debilitated organs, that they may become strengthened by use. The movement cure is a great advantage to a class of patients who are too feeble to exercise. But for all who are sick to rely upon it, making it their dependence, while they neglect to exercise their muscles themselves, is a great mistake. <HR, July 1, 1872 par. 11>

Thousands are sick and dying around us who might get well and live if they would; but their imagination holds them, fearing they shall be made worse if they labor or exercise, when this is just the change they need to make them well. Without this, they never can improve. They should exercise the power of the will, and rise above their aches and debility, engage in useful employment, and forget they have aching backs, sides, lungs, and head. Want of exercise of the entire system, or neglecting to exercise a portion of the body, will bring on morbid conditions. Inaction of any of the organs will be followed by decrease of size and strength of the muscles, and cause the blood to flow sluggishly through the blood-vessels. <HR, July 1, 1872 par. 12>

Those who are feeble and indolent should not yield to inclination to be inactive and deprive themselves of air and sunlight, but should practice exercising out of doors, in walking or working in the garden. They will, without doubt, become very much fatigued; but this will not hurt them. They will experience weariness; yet this will not injure them, but rest will be the sweeter after it. Inaction weakens the organs. And when the muscles that have been idle are used, pain and weariness are experienced because they have become feeble. It is not good policy to give up the use of certain muscles because pain is felt when they are exercised. The pain is frequently caused by the effort of nature to give life and vigor to those parts that have become partially lifeless through inaction. The motion of these long disused muscles will cause pain because nature is awakening them to life. <HR, July 1, 1872 par. 13>

Walking, in all cases where it is possible, is the best exercise, because in walking, all the muscles are brought into action. Many who depend upon the movement-cure could, by exercise, accomplish more for themselves than the movements can do for them. There is no exercise that can take the place of walking. Want of exercise causes the bowels to become enfeebled and shrunken. Exercise will strengthen these organs that have become enfeebled for want of use. The circulation of the blood is greatly improved by the act of walking. The active use of the limbs will be of the greatest advantage to invalids. <HR, July 1, 1872 par. 14>

God has given us all something to do. In the discharge of the various duties which we are to perform, which lie in our pathway, we shall be happy, and our lives be useful. We shall not only be gaining physical strength by exercise, but the

mind will be acquiring strength. The exercise of one set of muscles, while others are left with nothing to do, will not strengthen the inactive ones any more than the use of one of the organs of the mind, if continually exercised, will develop and strengthen those not brought into use. Each faculty of the mind and each muscle have their distinctive office, and all require to be equally exercised in order to become properly developed and retain healthful vigor. Each organ and muscle has its work to do in the living organism. Every wheel in the machinery must be an active, working wheel. Nature's fine and wonderful works need to be kept in active motion. All the faculties have a bearing upon each other, and all need to be exercised, in order to be properly developed. If one muscle is exercised more than another, the one used will become much the larger, and injure the harmony of the system. A variety of exercise will call into use all the muscles and aid in their perfect development, all having equal strength to perform the distinctive work for which God designed them. Then can we comply with the exhortation of the inspired apostle, "I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." <HR, July 1, 1872 par. 15>

August 1, 1872 The Mother's First Duties.

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Cleanliness, neatness, and order, are indispensable to the proper management of the household. But when the mother makes these the all-important duties of her life, and devotes herself to them, to the neglect of the physical development and the mental and moral training of her children, she makes a sad mistake. The *Agriculturist* speaks well upon this subject under the head of <HR, August 1, 1872 par. 1>

"Unprincipled Neatness.

"Cleanliness is next to godliness;' but let us never forget that godliness is the first thing to be sought, and after that cleanliness to any extent. If anybody supposes that I mean that you are to 'get converted' in the ordinary sense of that phrase, and then go on scrubbing and scouring with all your might without any application of Christianity to these wash-board and dish-pan affairs, that person has not made my acquaintance. The 'fruit of the spirit is love, joy, peace,' etc., and beyond all price; neatness is only a secondary matter. <HR, August 1, 1872 par. 2>

"We are putting cleanliness above godliness if we brush and scour until our nerves are so wearied that good temper becomes almost a physical impossibility; or if we keep our friends in constant dread of making a speck of dirt upon our premises; or if we allow ourselves to be greatly put out by any disasters that happen to our carpets or table-cloths. It is hard to bear these things, if we have not abundant means and plenty of assistance; and I do not know of anything but a true philosophy, believed in by the heart, as well as by the intellect, that will help us through. Do we really desire to lead true lives, and to do our duty by our families? Then we must settle in our minds what are the essentials to this end, and resolutely make other matters subordinate. <HR, August 1, 1872 par. 3>

"It is neatness without principle that insists upon clean aprons and polished faces for the children more than upon gentle words and patient sympathy with their plans and pleasures, which concerns itself more about flies and dust than about the family health and happiness. Bright windows and spotless paint and well-scoured floors are excellent things in their way; but if you can only secure them by a loss of all time and relish for reading and out-of-door recreation, have the nobleness to bear with some dirt and rags, rather than sacrifice the life for meat or the body for raiment. For the sake of all about you, as well as for your own sake, save your nerves from over-strain, and your intellectual life from starvation. But never sacrifice cleanliness to display. Those children are fortunate who are kept supplied with whole and clean clothing; but none of these things can begin to compare in value with a wise mother's love and care in respect to the formation of character and the development of a sound mind in a sound body. A husband has something to say 'Thank you' for, whose buttons are never missing, and whose dinner is always in good time and good order; but he deserves to miss the best gifts of this life who values these things above a wife's companionship and inspiration in all things most lovely and of good report." <HR, August 1, 1872 par. 4>

I have seen a mother whose critical eye could discern anything imperfect in the matching of the wood-work of her house, and who was very particular to have her house-cleaning thoroughly done at the precise time she had set, and would carry it through frequently at the expense of physical and spiritual health, while her children were left to run in the street and obtain a street education. These children were growing up coarse, selfish, rude, and disobedient. The mother, although she had hired help, was so much engaged in household cares that she could not afford time to properly train her children. She left them come up with deformity of character, undisciplined, and untrained. We could but feel that the fine taste of the mother was not exercised in the right direction, or she would have seen the necessity of

molding the minds and manners of her children, and educating them to have symmetrical characters and lovely tempers. <HR, August 1, 1872 par. 5>

If the mother had let these things which she has allowed to claim her first attention come in secondarily, she would have regarded the physical, mental, and moral training of her children of almost infinite importance. Those who take upon themselves the responsibility of mothers should feel under the most solemn obligation to God, and to their children, to so educate them that they will have amiable and affectionate dispositions, and that they will be pure in morals, refined in taste, and lovely in character. <HR, August 1, 1872 par. 6>

The mother loves her children. This is right. She cannot help it. But this love is frequently misapplied; for it leads her to indulge her children to their injury. <HR, August 1, 1872 par. 7>

For years I have looked upon these children with feelings of sadness, sometimes repeating to myself these words. "That which ye sow, ye shall also reap." These children have needed the influence of a calm, well-balanced mind. The mother's time could not be more profitably spent than in seeking heavenly wisdom, and in studying how to train her children for God. If she would succeed, she should have a firm trust in God, and that cheerful, hopeful mind and peaceful temper which flow from pure, religious principles. Every effort made in this direction will repay her tenfold. <HR, August 1, 1872 par. 8>

If mothers neglect to properly educate their children, their neglect is reflected back upon them again, making their burdens and perplexities harder than they would have been if they had devoted time and patient care in training their children to obedience and submission. It will pay in the end for mothers to make the formation of the characters of their children their first and highest consideration, that the thorns may not take root and yield an abundant harvest. God calls upon mothers to become co-workers with him in the formation of the character of their children, instead of wasting their time in needless labor to make display in their houses for the eyes of visitors, while their children are coming up with characters that are warped and deformed. They are not trained for usefulness, and their minds molded, that they may have self-denial and self-control, having beautiful characters, that angels can love. The inward adorning, the ornament of a meek and quiet spirit, God values. In comparisons with this, outward ornamentation is of but little consequence. <HR, August 1, 1872 par. 9>

Mothers have a sacred mission in directing and educating the minds of their children. They should not be so engrossed with the artificial and burdened with care that they cannot have time to educate their children from God's great book of nature, impressing their young minds with the beauties of opening buds and flowers. The lofty trees, the lovely birds, caroling forth their happy songs to their Creator, speak to their senses of the goodness, mercy, and benevolence of God. Every leaf and flower, with their varied tints, perfuming the air, teach them that God is love. All that is good and lovely and beautiful in this world speaks to them of the love of our Heavenly Father. The character of God they may discern in his created works. Parents should improve every opportunity to impress their children by connecting in their minds God with the things of nature, that they may look up through nature to nature's God. Lead your children to regard God as the Creator of all things, and to reverence and fear him who is exalted above the heavens, and to love him because he first loved them. The evidences of his love they have on every hand, speaking to them through the glories of nature. Your temporal matters may be neglected rather than the heart wants and culture of the minds of your children.

E. G. W. <HR, August 1, 1872 par. 10>

September 1, 1872 Proper Education.

It is the nicest work ever assumed by men and women to deal with youthful minds. The greatest care should be taken in the education of youth to vary the manner of instruction so as to call forth the high and noble powers of the mind. Parents, and teachers of schools, are certainly disqualified to educate children properly, if they have not first learned the lesson of self-control, patience, forbearance, gentleness, and love. What an important position for parents, guardians, and teachers! There are very few who realize the most essential wants of the mind, and how to direct the developing intellect, the growing thoughts and feelings of youth. <HR, September 1, 1872 par. 1>

There is a period for training children, and a time for educating youth. And it is essential that both of these be combined in a great degree in the schools. Children may be trained for the service of sin, or for the service of righteousness. The early education of youth shapes their character in this life, and in their religious life. Solomon says, "Train up a child in the way he should go, and when he is old he will not depart from it." This language is positive. The

training which Solomon enjoins is to direct, educate, and develop. In order for parents and teachers to do this work, they must themselves understand "the way the child should go." This embraces more than merely having a knowledge of books. It takes in everything that is good, virtuous, righteous, and holy. It comprehends the practice of temperance, godliness, brotherly kindness, and love to God, and to each other. In order to attain this object, the physical, mental, moral, and religious education of children must have attention. [<HR, September 1, 1872 par. 2>](#)

In households, and in schools, the education of children should not be like the training of dumb animals; for children have an intelligent will which should be directed to control all their powers. The dumb animals need to be trained; for they have not reason and intellect. The human mind must be taught self-control. It must be educated to rule the human being, while the animal is controlled by the master. The beast is trained to be submissive to his master. The master is mind, judgment, and will, for his beast. A child may be so trained as to have, like the beast, no will of his own. His individuality may even be submerged in the one who superintends his training, and the will is to all intents and purposes subject to the will of the teacher. [<HR, September 1, 1872 par. 3>](#)

Children who are thus educated will ever be deficient in moral energy and individual responsibility. They have not been taught to move from reason and principle. Their will was controlled by another, and the mind was not called out, that it might expand and strengthen by exercise. They were not directed and disciplined with respect to their peculiar constitution and capabilities of mind, to put forth their strongest powers when required. Teachers should not stop here, but give especial attention to the cultivation of the weaker faculties that all the powers may be brought into exercise, and carried forward from one degree of strength to another, that the mind may attain due proportions. [<HR, September 1, 1872 par. 4>](#)

There are many families of children who appear to be well-trained, while under the training discipline. But when the system, which has held them to set rules, is broken up, they seem to be incapable of thinking, acting, or deciding, for themselves. These children have been so long under iron rule, not allowed to think and act for themselves in those things in which it was highly proper that they should, that they have no confidence in themselves to move out upon their own judgment, having an opinion of their own. And when they go out from their parents, to act for themselves, they are easily led by others' judgment in the wrong direction. They have not stability of character. Their minds have not been properly developed and strengthened by being thrown upon their own judgment, as fast and as far as practicable. So long have their minds been absolutely controlled by their parents that they rely wholly upon them. Their parents were mind and judgment for their children. [<HR, September 1, 1872 par. 5>](#)

On the other hand, the youth should not be left to think and act independent of the judgment of their parents and teachers. Children should be taught to respect experienced judgment, and be guided by their parents and teachers. They should be so educated that their minds will be united with the minds of their parents and teachers, and they be so instructed that they can see the propriety of heeding their counsel. And when they shall go forth from the guiding hand of their parents and teachers, their characters will not be like the reed trembling in the wind. [<HR, September 1, 1872 par. 6>](#)

The severe training of youth, without properly directing them to think and act for themselves, as their own capacity and turn of mind would allow, that by this means they might have growth of thought and feelings, of self-respect, and confidence in their own abilities to perform, will ever produce a class that are weak in mental and moral power. And when they stand in the world to act for themselves, they will reveal the fact that they were trained, like the animals, and not educated. Their wills, instead of being guided, were forced into subjection by harsh discipline of parents and teachers. [<HR, September 1, 1872 par. 7>](#)

Parents and teachers who boast of having complete control of the mind and will of the children under their care would cease their boastings, could they trace out the future life of these children who are thus in subjection by force and through fear. These are almost wholly unprepared to engage in the stern responsibilities of life. When these youth are no longer under their parents and teachers, and are compelled to think and act for themselves, they are almost sure to take a wrong course, and yield to the power of temptation. They do not make this life a success. And the same deficiencies are seen in their religious life. Could the instructors of youth have the future result of their mistaken discipline mapped out before them, they would change their plan of action in the education of children and youth. That class of teachers who are gratified that they have almost complete control of the will of their scholars are not the most successful teachers, although the appearance for the time being may be flattering. [<HR, September 1, 1872 par. 8>](#)

God never designed that one human mind should be under the complete control of another human mind. And those who make efforts to have the individuality of their pupils submerged in themselves, and they be mind, will, and conscience, for their pupils, assume fearful responsibilities. These scholars may, upon certain occasions, appear like well-drilled soldiers. But when the restraint is removed, there will be seen a want of independent action from firm principle existing in them. But those who make it their object to so educate their pupils that they may see and feel that the power lies in themselves to make men and women of firm principle, qualified for any position in life, are the most useful and permanently successful teachers. Their work may not show to the very best advantage to careless observers,

and their labors may not be valued as highly as the teacher who holds the will and mind of his scholars by absolute authority; but the future lives of the pupils will show the fruits of the better plan of education. <HR, September 1, 1872 par. 9>

There is danger of both parents and teachers commanding and dictating too much, while they fail to come sufficiently into social relation with their children, or their scholars. They often hold themselves too much reserved, and exercise their authority in a cold, unsympathizing manner, which cannot win the hearts of their children and pupils. If they would gather the children close to them, and show that they love them, and manifest an interest in all their efforts, and even in their sports, and sometimes be even a child among children, they would make the children very happy, would gain their love, and win their confidence. And the children would sooner respect and love the authority of their parents and teachers. <HR, September 1, 1872 par. 10>

The principles and habits of the teacher should be considered of greater importance than even his literary qualifications. If the teacher is a sincere Christian, he will feel the necessity of having an equal interest in the physical, mental, moral, and spiritual education of his scholars. In order to exert the right influence, he should have perfect control over himself, and his own heart should be richly imbued with love for his pupils, which will be seen in his looks, words, and acts. He should have firmness of character, then can he mold the minds of his pupils, as well as to instruct them in the sciences. The early education of youth generally shapes their character for life. Those who deal with the young should be very careful to call out the qualities of the mind, that they may better know how to direct their powers, and that they may be exercised to the very best account. <HR, September 1, 1872 par. 11>

The system of education generations back has been destructive to health and even life itself. Five hours each day many young children have passed in school rooms not properly ventilated, nor sufficiently large for the healthful accommodation of the scholars. The air of such rooms soon becomes poison to the lungs that inhale it. Little children, whose limbs and muscles are not strong, and their brains undeveloped, have been kept confined in-doors to their injury. Many have but a slight hold on life to begin with. Confinement in school from day to day makes them nervous and diseased. Their bodies are dwarfed because of the exhausted condition of the nervous system. And if the lamp of life goes out, the parents and teachers do not consider that they had any direct influence in quenching the vital spark. When standing by the graves of their children, the afflicted parents look upon their bereavement as a special dispensation of Providence. By inexcusable ignorance, their own course had destroyed the life of their children. Then to charge their death to Providence is blasphemy. God wanted the little ones to live and be disciplined, that they might have beautiful characters, to glorify him in this world, and praise him in the better world. In order to be in accordance with fashion and custom, many parents have sacrificed the health and life of their children. <HR, September 1, 1872 par. 12>

Parents and teachers, in taking the responsibilities of training these children, do not feel their accountability before God to become acquainted with the physical organism, that they may treat the bodies of children and pupils in a manner to preserve life and health. Thousands of children die because of the ignorance of parents and teachers. Mothers will spend hours over needless work upon their own dress and that of their children, to fit them for display, who plead that they cannot find time to read up, and obtain information necessary to take care of the health of their children. They think it less trouble to trust their bodies to the doctors. <HR, September 1, 1872 par. 13>

To become acquainted with the wonderful organism, the stomach, liver, bowels, heart, bones, muscles, and pores of the skin, and to understand the dependence of one organ upon another, for the healthful action of all, is a study that most mothers have no interest in. The influence of the body upon the mind, and the mind upon the body, she knows nothing of. The mind, which allies finite to the infinite, she does not seem to understand. Every organ of the body was made to be servant to the mind. The mind is the capital of the body. Children are allowed flesh-meats, spices, butter, cheese, pork, rich pastry, and condiments generally. They are allowed to eat irregularly, and to eat between meals, of unhealthful food, which do their work of deranging the stomach, and exciting the nerves to unnatural action, and enfeeble the intellect. Parents do not realize that they are sowing the seeds which will bring forth disease and death. <HR, September 1, 1872 par. 14>

Many children have been ruined for life by urging the intellect, and neglecting to strengthen the physical. Many have died in their childhood because of the course pursued by injudicious parents, and teachers of the schools, in forcing their young intellect, by flattery or fear, when they are too young to see the inside of a school room. Their minds have been taxed with lessons, when they should not have been called out, but kept back until the physical constitution was strong enough to endure mental effort. Small children should be left free as lambs to run out of doors, to be free and happy, and be allowed the most favorable opportunities to lay the foundation for sound constitutions. Parents should be their only teachers, until they have reached eight or ten years of age. They should open before their children God's great book of nature as fast as their minds can comprehend it. <HR, September 1, 1872 par. 15>

The mother should have less love for the artificial in her house, and in the preparation of her dress for display, and find time to cultivate, in herself and in her children, a love for the beautiful buds and opening flowers, and call the attention of her children to their different colors and variety of forms. She can make her children acquainted with God,

who made all the beautiful things which attract and delight them. She can lead their young minds up to their Creator, and awaken in their young hearts a love for their Heavenly Father, who has manifested so great love for them. Parents can associate God with all his created works. Among the opening flowers and nature's beautiful scenery in the open air should be the only school room for children from eight to ten years of age. And the treasures of nature should be their only text book. These lessons, imprinted upon the minds of young children, among the pleasant, attractive scenes of nature, will not be soon forgotten. <HR, September 1, 1872 par. 16>

In order for children and youth to have health, cheerfulness, vivacity, and well-developed muscle and brain, they should be much in the open air, and have well-regulated employment and amusement. Children and youth who are kept at school and confined to books, cannot have sound physical constitutions. The exercise of the brain in study, without corresponding physical exercise, has a tendency to attract the blood to the brain, and the circulation of the blood through the system becomes unbalanced. The brain has too much blood, and the extremities too little. There should be rules, regulating their studies to certain hours, and then a portion of their time should be spent in physical labor. And if their habits of eating, dressing, and sleeping, were in accordance with physical law, they could obtain an education without sacrificing physical and mental health. <HR, September 1, 1872 par. 17>

October 1, 1872 Moral and Physical Law.

Had men ever been obedient to the law of ten commandments, carrying out in their lives the principles of these ten precepts, the curse of disease now flooding the world would not be. Men and women cannot violate natural law in the indulgence of depraved appetite, and lustful passions, and not violate the law of God. Therefore, God has permitted the light of health reform to shine upon us, that we may see our sin in violating the laws God has established in our being. All our enjoyments or sufferings may be traced to obedience or transgression of natural law. Our gracious Heavenly Father sees the deplorable condition of men while living in violation of the laws he has established. Many are doing this ignorantly, some knowingly. The Lord, in love and pity to the race, causes the light to shine upon health reform. He publishes his law, and the penalty that will follow the transgression of it, that all may learn, and be careful to live in harmony with, natural law. He proclaims his law so distinctly, and makes it so prominent, that it is like a city set on a hill. All accountable beings can understand his law, if they will. Idiots will not be responsible. <HR, October 1, 1872 par. 1>

Adam and Eve fell, through intemperate appetite. Christ came, and withstood the fiercest temptation of Satan, and, in behalf of the race, he overcame appetite, showing that man may overcome. As Adam fell, through appetite, and lost blissful Eden, the children of Adam may, through Christ, overcome appetite, and, through temperance in all things, regain Eden. <HR, October 1, 1872 par. 2>

Ignorance now is no excuse for the transgression of law. The light shineth clearly, and none need to be ignorant; for the great God himself is man's instructor. All are bound by the most sacred obligations to God, to heed sound philosophy and genuine experience in reference to health reform, which he is now giving them. <HR, October 1, 1872 par. 3>

God designs that the great subject of health reform shall be agitated, and the public mind deeply stirred to investigate; for it is impossible for men and women, with all their sinful, health-destroying, brain-energating habits, to discern sacred truth, through which they are to be sanctified, refined, elevated, and made fit for the society of heavenly angels in the kingdom of glory. <HR, October 1, 1872 par. 4>

The inhabitants of the Noachian world were destroyed, because they were corrupted through the indulgence of perverted appetite. Sodom and Gomorrah were destroyed through the gratification of unnatural appetite, which benumbed the intellect, and they could not discern the difference between the sacred claims of God and the clamor of appetite. The latter enslaved them, and they became so ferocious and bold in their detestable abomination that God would not tolerate them upon the earth. God ascribes the wickedness of Babylon to her gluttony and drunkenness. <HR, October 1, 1872 par. 5>

The apostle exhorts the church: "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." Man, then, can make the body unholy by sinful indulgences. If unholy, they are unfitted to be spiritual worshipers, and are not worthy of Heaven. If man will cherish the light God in mercy gives him upon health reform, he may be sanctified through the truth, and fitted for immortality. If he disregards light, and lives in violation of natural law, he must pay the penalty. <HR, October 1, 1872 par. 6>

God created man perfect and holy. Man fell from his holy estate, because he transgressed God's law. Since the fall, there has been a rapid increase of disease, suffering, and death. Notwithstanding man has insulted his Creator, yet God's

love is still extended to the race. And he permits light to shine, that man may see that, in order to live a perfect life, he must live in harmony with those natural laws which govern his being. Therefore, it is of the greatest importance that he have a knowledge of how to live, that his powers of body and mind may be exercised to the glory of God. <HR, October 1, 1872 par. 7>

It is impossible for man to present his body a living sacrifice, holy and acceptable to God, while he is indulging in habits that are lessening physical, mental, and moral vigor, because it is customary for the world to do thus. The apostle adds: "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." Jesus, seated upon the Mount of Olives, gave instruction to his disciples of the signs that should precede his coming. He says, "But as the days of Noe were, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of man be." <HR, October 1, 1872 par. 8>

The same sin exists in our day of carrying eating and drinking to gluttony and drunkenness, which brought the wrath of God upon the world in the days of Noah. This prevailing sin, of indulgence of perverted appetite, inflamed the passions of men in the days of Noah, and led to general corruption, until their violence and crimes reached to Heaven, and God washed the earth of its moral pollution by a flood. <HR, October 1, 1872 par. 9>

The same sin of gluttony and drunkenness benumbed the moral sensibilities of the inhabitants of Sodom, so that crimes seemed to men and women of that wicked city to be their delight. Christ warns the world. He says, "Likewise, also, as it was in the days of Lot, they did eat, they drank, they bought, they sold, they planted, they builded. But the same day that Lot went out of Sodom it rained fire and brimstone from heaven and destroyed them all. Even thus shall it be in the day when the Son of man is revealed." <HR, October 1, 1872 par. 10>

Christ has left us here a most important lesson. He does not in his teaching encourage indolence. His example was the opposite of this. Christ was an earnest worker. His life was one of self-denial, diligence, perseverance, industry, and economy. He would lay before us the danger of making eating and drinking paramount. He reveals the result of giving up to the indulgence of appetite. The moral powers are enfeebled, so that sin does not appear sinful. Crimes are winked at, and base passions control the minds, until general corruption roots out good principles and impulses, and God is blasphemed. All this is the result of eating and drinking to excess. This is the very condition of things he declares will exist at his second coming. <HR, October 1, 1872 par. 11>

Will men and women be warned? Will they cherish the light? or, will they become slaves to appetite and passion? Christ presents to us something higher to toil for than merely what we shall eat, and what we shall drink, and wherewithal we shall be clothed. Eating, and drinking, and dressing, are carried to such excess that they become crimes, and are one of the marked sins of the last days, and constitute a sign of Christ's soon coming. Time, money, and strength, which are the Lord's, that he has intrusted to us, are wasted in needless superfluities of dress, and luxuries for the perverted appetite, which lessen vitality, and bring suffering and decay. It is impossible to present to God our bodies a living sacrifice, when they are diseased by sinful indulgence. <HR, October 1, 1872 par. 12>

Knowledge in regard to how we shall eat, and drink, and dress, in reference to health, must be gained. Sickness is caused by violating the laws of health. Therefore, sickness is the result of nature's violated law. The first duty we owe to God, to ourselves, and to our fellows, is to obey the laws of God, which include the laws of health. If we are sick, we impose a weary tax upon our friends, and unfit ourselves for discharging our duties to our families and to our neighbors. And when premature death is the result of our violation of nature's law, we bring sorrow and suffering to others. We deprive our neighbors of the help we ought to render them in living. Our families are robbed of the comfort and help we might render them, and God is robbed of the service he claims of us to advance his glory. Then, are we not transgressors of God's law in the worst sense? <HR, October 1, 1872 par. 13>

God, all-pitiful, gracious, and tender, accepts the poor offering rendered to him from those who have injured their health by sinful indulgences; and, when light has come and convinced them of sin, and they have repented and sought pardon, God receives them. Oh! what tender mercy that he does not refuse the remnant of the abused life of the suffering, repenting sinner. In his gracious mercy, he saves these souls as by fire. But what an inferior, pitiful sacrifice, at best, to offer to a pure and holy God. Noble faculties have been paralyzed by wrong habits of sinful indulgence. The aspirations are perverted, and the soul and body defaced.

E. G. W. <HR, October 1, 1872 par. 14>

Those who engage in this work should be consecrated to God, and not only have the object before them to treat the body merely to cure disease, thus working from the popular physician's standpoint, but to be spiritual fathers to administer to minds diseased, and point the sin-sick soul to the never-failing remedy, the Saviour who died for them. Those who are reduced by disease are sufferers in more than one sense. They can endure bodily pain far better than they can bear mental suffering. Many bear a violated conscience, and can be reached only by the principles of Bible religion. <HR, October 1, 1872 par. 1>

When the poor, suffering paralytic was brought to the Saviour, the urgency of the case seemed to admit of not a moment's delay; for already dissolution was doing its work upon the body. Those who bore him upon his bed, when they saw that they could not come directly into the presence of Christ, at once tore open the roof, and let down the bed whereon the sick of the palsy lay. Our Saviour saw and understood his condition perfectly. He also knew that this wretched man had a sickness of the soul far more aggravating than bodily suffering. He knew the greatest burden he had borne for months was on account of sins. The crowd of people were waiting with almost breathless silence to see how Christ would treat this case, apparently so hopeless. They were all astonished to hear the words which fell from his lips, "Son, be of good cheer; thy sins be forgiven thee." These were the most precious words that could fall upon the ear of that sick sufferer; for the burden of sin had lain so heavily upon him that he could not find the least relief. Christ lifts the burden that so heavily oppressed him: "*Be of good cheer,*" I, your Saviour, came to forgive sins. How quickly the pallid countenance of the sufferer changes! Hope takes the place of dark despair, and peace and joy take the place of distressing doubt and stolid gloom. The mind being restored to peace and happiness, the suffering body can now be reached. Next comes from the divine lips, "Thy sins be forgiven thee; arise, and walk." Those lifeless, bloodless arms, in the effort to obey the will, were quickened, the healthful current of blood flowed through the veins, the leaden color of his flesh disappeared, and the ruddy glow of health took its place. The limbs, that for long years had refused to obey the will, were now quickened to life, and the healed paralytic grasps his bed, and walks through the crowd to his home, glorifying God. <HR, October 1, 1872 par. 2>

This case is for our instruction. Physicians who would be successful in the treatment of disease should know how to administer to a mind diseased. They can have a powerful influence for good, if they make God their trust. Some invalids need first to be relieved of pain before the mind can be reached. After this relief to the body has come, the physician can frequently the more successfully appeal to the conscience. <HR, October 1, 1872 par. 3>

Patients should be treated with the greatest sympathy and tenderness. And yet the physicians should be firm, and not allow themselves, in their treatment of the sick, to be dictated by patients. Firmness on the part of the physicians is necessary for the good of the patients. But firmness should be mingled with respectful courtesy. No physician or attendant should contend with a patient, or use harsh, irritating words, or even words not the most kindly, however provoking the patient may be. <HR, October 1, 1872 par. 4>

One object of our Health Institute is to direct sin-sick souls to the great Physician, the true healing fountain, and arouse their attention to the necessity of reform from a religious standpoint, that they no longer violate the law of God by sinful indulgences. <HR, October 1, 1872 par. 5>

If the moral sensibilities of invalids can be aroused, and they see that they are sinning against their Creator by bringing sickness upon themselves, by the indulgence of appetite and debasing passions, when they leave the Health Institute they will not leave their principles behind, but take them with them, and be genuine health reformers at home. If the moral sensibilities are aroused, patients will have a determination to carry out their convictions of conscience. They will have true, noble independence to practice the truths to which they assent. If the mind is at peace with God, the bodily conditions will be more favorable. <HR, October 1, 1872 par. 6>

The religion of the Bible is not detrimental to the health of the body or of the mind. The influence of the Spirit of God is the very best medicine that can be received by a sick man or woman. Heaven is all health, and the more deeply the heavenly influences are realized, the more sure will be the recovery of the believing invalid. At some Health Institutions, amusements, plays, and dancing, are recommended by the physicians to get up an excitement, to keep the patients from becoming gloomy, while they express many fears for the result of religious interest. Their theory in this respect is not only erroneous, but dangerous. Yet they talk this in such a manner that patients would be led to think that their recovery depended upon their having as few thoughts of God and Heaven as possible. <HR, October 1, 1872 par. 7>

It is true that there are persons with ill-balanced minds, who imagine themselves to be very religious, who impose upon themselves fasting and prayer to the injury of their health. These souls suffer themselves to be deceived. God has not required this of them. They have a pharisaical righteousness which springs not from Christ, but from themselves. They trust to their own good works for salvation, and are seeking to buy Heaven by meritorious works of their own,

instead of relying, as every sinner should, alone upon the merits of a crucified and risen Saviour. Christ and true godliness, today and forever, will be health to the body and strength to the soul. [<HR, October 1, 1872 par. 8>](#)

Hygienic physicians should be men and women of faith and spirituality. They should make God their trust. There are many who have, by their own sinful indulgence, brought upon themselves disease of almost every type. This class do not deserve the sympathy that they frequently require. And it is painful to the physicians to devote time and strength to this class who are debased physically, mentally, and morally. But there is a class who have through ignorance lived in violation of nature's laws. They have worked intemperately, and have eaten intemperately, because it was the custom so to do. Some have suffered many things from many physicians; but have not been made better, but decidedly worse. At length they are torn from business, from society, and their families, and, as their last resort, go to a health institution with some faint hope that they may find relief. This class need sympathy. They should be treated with the greatest tenderness, and care should be taken to make clear to their understanding the laws of their being, that they may govern themselves, and avoid violating them, and thereby avoid suffering and disease, which is the penalty of nature's violated law.

E. G. W. [<HR, October 1, 1872 par. 9>](#)

October 1, 1872 Ingratitude:

Physicians should not become discouraged and disgusted with sick and suffering patients. They should not lose their pity, sympathy, and patience, and feel that their life is poorly employed in being interested in those who can never appreciate the labor they receive, and who will not use their strength, if they regain it, to bless society, but will pursue the same course of self-gratification, if they regain health, that they did in losing health. They should not become weary, or discouraged. They should remember that Christ came in direct contact with suffering humanity. Although, in many cases, the afflicted brought disease upon themselves by their sinful course in violating natural law, yet Jesus pitied their weakness, and when they came to him with disease the most loathsome, he did not stand aloof for fear of contamination; he touched them, and bade disease give back. [<HR, October 1, 1872 par. 1>](#)

"And as he entered into a certain village, there met him ten men that were lepers, which stood afar off. And they lifted up their voices, and said, Jesus, Master, have mercy on us. And when he saw them, he said unto them, Go, show yourselves unto the priests. And it came to pass, that as they went, they were cleansed. And one of them, when he saw that he was healed, turned back, and with a loud voice glorified God, and fell down on his face at his feet, giving him thanks; and he was a Samaritan. And Jesus answering said, Were there not ten cleansed? but where are the nine? There are not found, that returned to give glory to God, save this stranger. And he said unto him, Arise, and go thy way; thy faith hath made thee whole." [<HR, October 1, 1872 par. 2>](#)

Here is a lesson for us all. These lepers were so far corrupted by disease that they had been restricted from society lest they should contaminate others. Their limits had been prescribed by the authorities. Jesus came within their sight, and they, in their great suffering, cry unto him who alone had power to relieve them. Jesus bade them show themselves to the priests. They had faith to start on their way, believing in the power of Christ to heal them. As they go on their way, they realize that the horrible disease has left them. But only one feels gratitude, and his deep indebtedness to Christ for this great work wrought for him. He returned, praising God on the way, and in the greatest humiliation falls at the feet of Christ, acknowledging with thankfulness the work wrought for him. And this man was a stranger. The other nine were Jews. For the sake of this one man who would make a right use of the blessing of health, Jesus healed the whole ten. The nine passed on without appreciating the work done, and rendered no grateful thanks to Jesus for doing the work. [<HR, October 1, 1872 par. 3>](#)

Thus will physicians have their labor and efforts treated. But if, in their labor to help suffering humanity, one in ten makes a right use of the benefits received, and appreciates the efforts in his behalf, physicians should feel grateful. If one life in ten is saved and, may be, one soul saved in the kingdom of God in one hundred, they will be amply repaid for all their efforts. All their anxiety and care are not wholly lost. If the Majesty of Heaven worked for suffering humanity, and so few appreciated his divine aid, physicians should blush to complain if their feeble efforts are not appreciated by all, and seem to be thrown away on some.

E. G. W. [<HR, October 1, 1872 par. 4>](#)

November 1, 1872 Degeneracy--Education.

The book of Genesis gives quite a definite account of social and individual life, and yet we have no record of an infant being born blind, deaf, crippled, deformed, or imbecile. There is not an instance upon record in that book, covering the period of twenty-five hundred years, of a natural death in infancy, childhood, or early manhood. There is no account of men and women dying of disease. Obituary notices in the book of Genesis run thus: "And all the days of Adam were nine hundred and thirty years, and he died." "And all the days of Seth were nine hundred and twelve years, and he died" Concerning others, the record states: "He lived to a good old age, and he died." It was so rare for a son to die before the father that such an occurrence was considered worthy of record: "And Haran died before his father Terah." Haran was a father of children before his death. [<HR, November 1, 1872 par. 1>](#)

God endowed man with so great vital force that he has withstood the accumulation of disease, brought upon the race in consequence of perverted habits, and he has continued for six thousand years. This fact of itself is enough to evidence to us the strength and electrical energy God gave to man at his creation. It took more than two thousand years of crime and indulgence of base passions to bring bodily disease upon the race to any great extent. If Adam, at his creation, had not been endowed with twenty times as much vital force as men now have, the race, with present habits of living in violation of natural law, would have become extinct. At the period of the first advent of Christ, so rapidly had the race degenerated that an accumulation of disease pressed upon that generation, bringing in a tide of woe and weight of misery inexpressible. [<HR, November 1, 1872 par. 2>](#)

God did not create the race in its present feeble condition. This state of things is not the work of Providence, but the work of man, brought about by wrong habits and abuses, by violating the laws God has made to govern his existence. Through the temptation of appetite, Adam and Eve first fell from their high, holy, and happy estate. Through the same temptation have the race become enfeebled. They have permitted appetite and passion to take the throne, and to bring into subjection reason and intellect. [<HR, November 1, 1872 par. 3>](#)

So long has the violation of physical law, and human suffering as the consequence, prevailed that men and women look upon the present state of sickness, suffering, debility, and premature death, as the appointed lot of humanity. Man came from the hand of his Creator perfect and beautiful in form, and so filled with vital force that it was more than two thousand years before the general violation of physical law was sensibly felt upon the race. More recent generations have been feeling the pressure of infirmity and disease still more heavily with every generation. The vital forces have been greatly weakened by indulgence of appetite and lustful passion. [<HR, November 1, 1872 par. 4>](#)

The patriarchs from Adam to Noah, with but few exceptions, lived nearly a thousand years. Since the days of Noah, the length of life has been tapering. Those suffering with disease were brought to Christ for him to heal from every town, city, and village; for they were afflicted with all manner of diseases. And disease has been steadily on the increase through successive generations since that period. Because of the continued violation of the laws of life, mortality has increased to a fearful extent. The years of man have been shortened, so that the present generation pass off to the grave even before the generations that lived the first few thousand years after the creation came upon the stage of action. [<HR, November 1, 1872 par. 5>](#)

Disease has been transmitted from parents to children, from generation to generation. Infants in their cradle are miserably afflicted because of the sins of their parents, which have lessened their vital force. Their wrong habits of eating and dressing, and their general dissipation, are transmitted, as an inheritance to their children. Many are born insane, deformed, blind, deaf, and a very large class deficient in intellect. The strange absence of principle which characterizes this generation, in disregarding the laws of life and health, is astonishing. Ignorance prevails upon this subject, while light is shining all around them. With the majority, their principal anxiety is, What shall I eat? what shall I drink? and wherewithal shall I be clothed? Notwithstanding all that is said and written with regard to how we should treat our bodies, appetite is the great law which governs men and women generally. [<HR, November 1, 1872 par. 6>](#)

The moral powers are beclouded, because men and women will not live in obedience to the laws of health, and make this great subject a personal duty. Parents bequeath to their offspring their own perverted habits, and loathsome diseases corrupt the blood and enervate the brain. The majority of men and women remain in ignorance of the laws of their being, and indulge appetite and passion at the expense of intellect and morals, and seem willing to remain in ignorance of the result of their violation of nature's laws. They indulge the depraved appetite in the use of slow poisons which corrupt the blood and undermine the nervous forces, and in consequence bring upon themselves sickness and death. Their friends call the result of their own course the dispensation of Providence. In this, they insult Heaven. They rebelled against the laws of nature, and suffered the penalty. Suffering and mortality now prevail everywhere,

especially among the children. How great is the contrast between this generation and those who lived during the first two thousand years! [<HR, November 1, 1872 par. 7>](#)

I am led to inquire if this tide of woe cannot be prevented, and something be done to save the youth of this generation from the ruin which threatens them. One great cause of the existing deplorable state of things is, that parents do not feel under obligation to bring up their children to conform to physical law. Mothers love their children with an idolatrous love, and they indulge their appetite when they know that it will injure the health of the children, and thereby bring upon them disease and unhappiness. This cruel kindness is carried out to a great extent in the present generation. The desires of children are gratified at the expense of health and happy tempers, because it is easier for the mother, for the time being, to gratify than to withhold that which her children clamor for. [<HR, November 1, 1872 par. 8>](#)

Thus mothers are sowing the seed that will spring up and bear fruit. The children are not educated to deny the appetite, and restrict their desires. And they become selfish, exacting, disobedient, unthankful, and unholy. Mothers who are doing this work of sowing will reap with bitterness the seed they have sown. They have sinned against Heaven and against their children, and God will hold them accountable. [<HR, November 1, 1872 par. 9>](#)

Had the system of education generations back been conducted upon altogether a different plan, the youth of this generation would not now be so depraved and worthless. The managers and teachers of schools should have been those who understood physiology, and who had an interest, not only to educate youth in the sciences, but to teach them how to preserve health, in order to use their knowledge to the best account, after they had obtained it. There should have been in connection with the schools establishments for various branches of labor, that the students might have employment and necessary exercise out of school hours. [<HR, November 1, 1872 par. 10>](#)

The students' employment and amusements should have been regulated in reference to physical law, and adapted to preserve to them the healthy tone of all the powers of the body and mind. Then their education in practical business could have been obtained while their literary progress was being secured. Students at school should have had their moral sensibilities aroused to see and feel that society had claims upon them, and that they should so live in obedience to natural law that they could, by their existence and influence, by precept and example, be an advantage and blessing to society. It should be impressed upon youth that all have an influence that is constantly telling upon society, to improve and elevate, or to lower and debase. The first study of youth should be to know themselves and how to keep their bodies in health. [<HR, November 1, 1872 par. 11>](#)

Many parents have kept their children at school nearly the year round. These children have gone through the routine of study mechanically, and they have not retained that which they learned. Many of these constant students seem almost destitute of intellectual life. The monotony of continual study wearies the mind, and they have but little interest in their lessons, and to many the application to books becomes painful. They had not an inward love of thought, and ambition to acquire knowledge. They did not encourage in themselves reflection, and investigation of objects and things. [<HR, November 1, 1872 par. 12>](#)

Children are in great need of proper education, in order that their lives should be of use in the world. But any effort that exalts intellectual culture above moral training is misdirected. Instructing, cultivating, polishing, and refining youth and children should be the main burden with both parents and teachers. Close reasoners and logical thinkers are few; for the reason that false influences have checked the development of the intellect. The supposition of parents and teachers that continual study would strengthen the intellect has proved erroneous; for it has had in many cases the opposite effect.

E. G. W. [<HR, November 1, 1872 par. 13>](#)

December 1, 1872 Proper Education.

In the early education of children, many parents and teachers fail to understand that the greatest attention needs to be given to the physical constitution, that a healthy condition of body and brain can be secured. It has been the custom to encourage children to attend school when they are mere babies, needing a mother's care. Children of a delicate age are frequently crowded into ill ventilated school rooms, to sit upon poorly-constructed benches, and the young and tender frames have, through sitting in wrong positions, become deformed. [<HR, December 1, 1872 par. 1>](#)

The disposition and habits of youth will be very likely to be manifested in the matured man. You may bend a young tree to almost any form that you may choose, and let it remain and grow as you have bent it, and it will be a deformed tree, and will ever tell of the injury received at your hand. You may, after years of growth, try to straighten the tree, but

all your efforts will prove unavailing. It will ever be a deformed tree. This is the case with the minds of youth. They should be carefully and tenderly trained in childhood. They may be educated in the right direction or in the wrong, and they will in their future life pursue the course in which they were directed in youth. The habits formed in youth will grow with the growth and strengthen with the strength, and will generally be the same in after life, only continue to grow stronger. <HR, December 1, 1872 par. 2>

We are living in an age when almost everything is superficial. There is but little stability and firmness of character, because the training and education of children from their cradle is superficial. Their character is built upon sliding sand. Self-denial and self-control have not been molded into their characters. They have been petted and indulged until they are spoiled for practical life. The love of pleasure controls minds, and children are flattered and indulged to their ruin. Children should be trained and educated so that they may calculate to meet with difficulties, and expect temptations and dangers. They should be taught to have control over themselves, and to nobly overcome difficulties; and if they do not willfully rush into danger, and needlessly place themselves in the way of temptation; if they avoid evil influences and vicious society, and then are unavoidably compelled to be in dangerous company, they will have strength of character to stand for the right and preserve principle, and will come forth in the strength of God with their morals untainted. The moral powers of youth who have been properly educated, if they make God their trust, will be equal to stand the most powerful test. <HR, December 1, 1872 par. 3>

There is sufficient cause for mourning by fathers and mothers as they witness the steady and rapid increase of sins and crimes among children and youth of this age. The great proportion of sins and suffering of children and youth, proceed immediately from the appetites and propensities. <HR, December 1, 1872 par. 4>

Through the channel of appetite, the passions are inflamed, and the moral powers are paralyzed, so that parental instruction in the principles of morality and true goodness falls upon the ear without affecting the heart. The most fearful warnings and threatenings of the word of God are not powerful enough to arouse the benumbed intellect and awaken the violated conscience. <HR, December 1, 1872 par. 5>

The indulgence of appetite and passion fever and debilitate the mind, and disqualify for education. Our youth need a physiological education as well as other literary and scientific knowledge. It is important for them to understand the relation that their eating and drinking, and general habits, have to health and life. As they understand their own frames, they will know how to guard against debility and disease. With a sound constitution, there is hope of accomplishing almost anything. Benevolence, love, and piety, can be cultivated. A want of physical vigor will be manifested in the weakened moral powers. The apostle says, "Let not sin, therefore, reign in your mortal body, that ye should obey it in the lusts thereof." <HR, December 1, 1872 par. 6>

A solemn duty is resting upon parents in regard to their children. The exciting amusements of our time keep the minds of men and women, but more especially the youth, in a fever of excitement, which is telling upon their stock of vitality in a far greater degree than all their studies and physical labors, and have a tendency to dwarf the intellect and corrupt the morals. <HR, December 1, 1872 par. 7>

Many bemoan the disobedience of Adam, which resulted in bringing sin, suffering, and death, into the world. Surely, such should cease to transgress. But instead of doing better themselves than Adam did, they follow a course of transgression, thereby increasing the tide of woe. But let the children of Adam, who have the example of their father before them with all its terrible results, stop sinning, instead of complaining of their father, while they themselves are doing worse than he did. <HR, December 1, 1872 par. 8>

Men seem not to be satisfied with the result of Adam's trial in disobedience. While they bemoan Adam's weakness in yielding to temptation and breaking the Father's law, they defy the law of God in disregarding his prohibitions and follow in a course of disobedience to learn when too late that the wages of sin is death and that God means what he says. <HR, December 1, 1872 par. 9>

If we wish to manifest how much greater wisdom we should have shown were we in Adam's place, tempted as he was, we need not go back to occupy his position, to give evidence of our firmness and moral rectitude. We have ample opportunities to show our strength of moral power in resisting the temptations of our time. <HR, December 1, 1872 par. 10>

But few parents realize that their children are what their example and discipline have made them, and that they are responsible for the characters their children develop. If the hearts of Christian parents were in obedience to the will of Christ, they would obey the injunction of the heavenly Teacher: "But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." If those who profess to be followers of Christ would do this, they would give not only to their children, but to the unbelieving world, examples that would rightly represent the religion of the Bible. If Christian parents lived in obedience to the requirements of the divine Teacher, they would preserve simplicity in eating and in dressing more in accordance with natural law. They would not then devote so much time to artificial life in making cares and burdens for themselves that Christ has not laid upon them, but positively bade

them avoid. If the kingdom of God, and his righteousness, were the first and all important consideration with parents, but little precious time would be lost in needless ornamentation of the outward, while the minds of their children are almost entirely neglected. The precious time devoted by many parents to dressing their children for display in their scenes of amusement might better, far better, be spent in cultivating their own minds, in order that they may be competent to properly instruct their children. It is not essential to the happiness of these parents to use precious probationary time God has lent them, in dressing, in visiting, and gossiping. <HR, December 1, 1872 par. 11>

Many parents plead that they have so much to do that they have not time to improve their minds, or to educate their children for practical life, or to teach them how they may become lambs of Christ's fold. <HR, December 1, 1872 par. 12>

Parents will never realize the almost infinite value of the time they misspend until the final settlement, when the cases of all will be decided, and the acts of our entire life are opened to our view in the presence of God, and the Lamb, and all the holy angels. Very many parents will then see that their wrong course determined the destiny of their children. Not only have they failed to secure for themselves the words of commendation from the King of glory, "Well done, thou good and faithful servant, enter thou into the joy of thy Lord;" but they hear the terrible denunciation, Depart. This separates their children forever from the joys and glories of Heaven, and from the presence of Christ. And they themselves also come under his denunciation, Depart, "thou wicked and slothful servant." Jesus will never say, "Well done," to those who have not earned the well done by their faithful lives of self-denial and self sacrifice to do others good, and to promote his glory. Those who have lived principally to please themselves instead of doing others good are meeting with infinite loss. <HR, December 1, 1872 par. 13>

If parents could be aroused to sense the responsibility in the work of educating their children, more of their time would be devoted to prayer, and less to needless display. They should educate them to understand that health is indispensable to their usefulness and enjoyment in this life; and that health, strength, and their power to do good, depend upon their obedience to the laws of their being. Parents should reflect, and pray earnestly to God for wisdom and divine aid to properly train their children, that they may develop characters that God will approve. Their anxiety should not be how they can educate their children that they may be praised and honored of the world, but how they can educate them to form beautiful characters that God can approve. Much prayer and study are needed for heavenly wisdom to know how to deal with young minds; for very much is depending upon the direction parents give to the minds and wills of their children. <HR, December 1, 1872 par. 14>

In order to arouse the moral sensibilities of your children to the claims that God has upon them, you should imprint upon their minds and hearts how to obey the laws of God in their physical frames; for health has a great deal to do with their intellect and morals. If they have health and purity of heart, they are then better prepared to live and be a blessing to the world. To balance their minds in the right direction and at the right time is a most important work; for very much depends on the decisions made at the critical moment. How important, then, that the minds of parents should be as free as possible from perplexing, wearing care in needless things, that they may think and act with calm consideration, wisdom, and love, making the physical and moral health of their children the first and highest consideration. The inward adorning should be the great object for parents to attain for their dear children. Parents cannot afford to have visitors and strangers claim their attention, and rob them of life's great capital, which is time, making it impossible for them to give their children patient instruction, which they must have every day to give right direction to their developing minds. <HR, December 1, 1872 par. 15>

This lifetime is too short to be squandered in vain and trifling diversion, in unprofitable visiting, in needless dressing for display, or in exciting amusements. We cannot afford to squander time given us of God to bless others, and for us to improve in laying up a treasure for ourselves in Heaven. We have none too much time for the discharge of necessary duties. We should give time for the culture of our own hearts and minds, in order to qualify us for our life's work. To neglect these essential duties, in conforming to the habits and customs of fashionable, worldly society, is doing ourselves and our children a great wrong. <HR, December 1, 1872 par. 16>

Mothers who have youthful minds to train, and the character of children to form, should not seek vain excitement in order to be cheerful and happy. They have their important lifework. They and theirs cannot afford to spend time in an unprofitable manner. Time is one of the important talents which God has intrusted to us, and for which he will call us to account. A waste of time is a waste of intellect. The powers of the mind are susceptible of high cultivation. It is the duty of mothers to cultivate their minds, and keep their hearts pure, and improve every means in their reach for their intellectual and moral improvement, that they may be qualified to improve the minds of their children. <HR, December 1, 1872 par. 17>

Those who indulge a disposition to love to be in company will soon feel restless, unless visiting or entertaining visitors. The power of adaptation to circumstances, the necessary sacred home duties, will seem commonplace and uninteresting. They have no lover for self examination or self-discipline. The mind hungers for the varying, exciting scenes of worldly life. Children are neglected for the indulgence of inclination. And the recording angel writes,

"Unprofitable servants. "God designs, that our minds should not be purposeless, but that we should accomplish good in this life.

E. G. W. [<HR, December 1, 1872 par. 18>](#)

January 1, 1873 Education.

If parents would feel it a solemn duty that God enjoins upon them to educate their children for usefulness in this life, if they would adorn the inner temple of the souls of their sons and daughters for the immortal life, we would see a great change in society for the better. And then there would not be manifest so great indifference to practical godliness, and it would not be as difficult to arouse the moral sensibilities of children to understand the claims that God has upon them. But parents become more and more careless in the education of their children in the useful branches. Many parents allow their children to form wrong habits, and to follow their inclination, rather than to impress upon their minds the danger of their doing this, and the necessity of their being controlled by principle. [<HR, January 1, 1873 par. 1>](#)

Children frequently engage in a piece of work, and become perplexed or weary of it, and wish to change and take hold of something new, although they entered upon the work with enthusiasm. Thus they may take hold of several things, meet with a little discouragement, and give them up; and thus pass from one thing to another, perfecting nothing. Parents should not be so much engaged with other things that they have not time patiently to discipline those developing minds. They should not allow the love of change to control their children. A few words of encouragement, or a little help at the right time, may carry them over their trouble and discouragement, and the satisfaction they will have in seeing completed the task they undertook will stimulate them to greater exertion. [<HR, January 1, 1873 par. 2>](#)

Many children, for want of words of encouragement and a little assistance in their efforts in childhood and youth, become disheartened, and change from one thing to another. And they carry this sad defect with them in mature life. They cannot make a success of anything they engage in; for they have not been taught to persevere under discouraging circumstances. Thus the entire lifetime of many proves a failure because they did not have correct discipline. The education in childhood and youth not only effects their entire business career in mature life, but the religious experience bears a corresponding stamp. [<HR, January 1, 1873 par. 3>](#)

With the present plan of education, a door of temptation is opened to the youth. Although they generally have too many hours of study, they have many hours without anything to do. These leisure hours are frequently spent in a reckless manner. The knowledge of bad habits is communicated to one another, and vice is greatly increased. Very many young men, who have been religiously instructed at home, and go out to the schools comparatively innocent and virtuous, become corrupt by associating with vicious companions. They lose self-respect, and noble principles are sacrificed. Then they are prepared to pursue the downward path; for they have so abused their conscience that sin does not appear so exceeding sinful. These evils which exist at the schools conducted upon the plan they now are, might be remedied, in a great degree, if study and labor could be combined. In the higher schools, the same evil exists, only to a greater degree; for many of the youth have educated themselves in vice, and their consciences are seared. [<HR, January 1, 1873 par. 4>](#)

Many parents overrate the stability and good qualities of their children. They do not seem to consider the deceptive influences of vicious youth to which they are exposed. Parents have their fears as they send them at a distance from home to school, but flatter themselves that as they have had good examples and religious instruction they will be true to principle in their high-school life. Licentiousness exists in these institutions of learning, and many parents have but a faint idea to what extent. They have, in many cases, labored hard and suffered many privations for the cherished object of having their children obtain a finished education. And after all their efforts, many have the bitter experience of receiving their children from their course of studies, with dissolute habits and ruined constitutions. They are frequently disrespectful to their parents, unthankful and unholy. These abused parents, who are thus rewarded by ungrateful children, lament that they sent their children from them, to be exposed to temptations, and come back to them physical, mental, and moral wrecks. With disappointed hopes and almost broken hearts, they see their children of whom they had high hopes, follow in a course of vice, and drag out a miserable existence. [<HR, January 1, 1873 par. 5>](#)

But there are those of firm principles, who answer the expectation of parents and teachers. They go through the course of schooling with clear consciences. They come forth with good constitutions and pure morals, unstained by corrupting influences. But the number is few. Some students put their whole being into their studies, and concentrate their minds upon the object of obtaining an education. They work the brain, while the physical is inactive. The brain is

overworked, and the physical is weak, because they have not exercised the muscles. When they graduate, it is evident they have obtained their education at the expense of their life. They studied day and night, year after year, keeping their minds continually upon the stretch, while they did not sufficiently exercise their muscles. They sacrificed all for knowledge of the sciences, and passed to their graves. <HR, January 1, 1873 par. 6>

Young ladies frequently give themselves up to study, to the neglect of other branches of education even more essential for practical life than the study of books. After they have obtained their education, they are frequently invalids for life. They neglected their health by remaining too much in-doors, deprived of the pure air of heaven, and the God-given sunlight. These ladies might have come from their schools in health, if they had combined with their studies household labor and exercise in the open air.

E. G. W. <HR, January 1, 1873 par. 7>

January 1, 1873 Dress Reform.

I appeal to Christian mothers to exercise their reason and judgment in dressing their children in a manner to secure health rather than for display. The health of children and youth demand a complete revolution in female dress. The present style is contrary to the laws of health, therefore is not in accordance with the law of God. In consequence of following absurd fashions, health and life are sacrificed. If we pursue a course to lessen our vitality, and sickness and death are the result, it is a violation of the law of God. To shorten life by self-murder is a breach of the sixth precept of God's law. He has not granted us permission to commit suicide gradually any more than he has given us a permit to commit suicide suddenly. While one puts out existence at once, the other does the work according to approved fashion. The fashionable suicides, by wrong and sinful habits, commit suicide gradually, prolonging their own suffering, and casting a heavy burden upon sympathizing friends. Which is the greater sinner? <HR, January 1, 1873 par. 1>

God has established the laws of health; the Paris milliner, the laws of fashion. Women generally choose and glorify the Paris milliner, rather than obey and glorify God by presenting to him their bodies a living sacrifice (not bodies filled with disease), holy and acceptable unto God, which is their reasonable service. The inspired apostle points out the duty of Christians in reference to their clothing. If Christian mothers would follow the direction of the apostle in regard to adorning themselves and their children, what an amount of God-given, probationary time, and what an amount of means that are now squandered upon extravagant dress for display, might be saved to bless the needy! Many lives that are now sacrificed needlessly might be saved. "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." <HR, January 1, 1873 par. 2>

Mantuumakers and milliners tax their inventive powers to destroy modesty and simplicity in dress. They work with a diligence worthy of a better cause; not to improve and beautify the human form by preserving natural beauty, but to deform and detract from the loveliness of the symmetrical model God gave to Eve when he presented her to Adam in their Eden home. <HR, January 1, 1873 par. 3>

Mothers should improve the golden opportunities given them, in guiding their children in the way of knowledge, how they may preserve and improve their organism, that each particular faculty may be exercised and strengthened, and not abused and debilitated. Parents have no right to be ignorant of the great laws of life and health. They should teach their children from their cradle, by precept and example, the best means of preserving physical, mental, and moral health; for their happiness and usefulness in this life is dependent upon health. <HR, January 1, 1873 par. 4>

God himself has formed us with distinctive organs and faculties. These he designs should act together in harmony. If we injure one, all are affected. Parents come far short of their duty, if they do not arouse when light is shining all around them and become intelligent upon this important subject of how to treat themselves and their children in a manner to preserve life and health. <HR, January 1, 1873 par. 5>

The anxiety and burden of parents should not be to acquire riches for their children, so much as to teach them the right way to live and the best method of securing a capital of health and strength. This will be to them a most valuable treasure. It is the only foundation for virtuous and beautiful characters. Outward adorning can bear no comparison with this. <HR, January 1, 1873 par. 6>

The extravagant manner in which Christian mothers dress their children, without reference to the laws of health, is painful. Do these parents consider that they are accountable to God for encouraging pride and vanity in the hearts of

their children? This they are doing in defiance of the laws of health. And they are leading them by their own instruction and example to disregard the law of God. If the precious time which is devoted to needless ornamentation in ruffles, tucks, puffs, and bows, was devoted to teaching their children, and training them to have moral courage to dress with becoming modesty and simplicity in accordance with the laws of health, they would be doing a work which the angels of God would approbate, and blessings would be reflected back upon them again; for their children would have a chance to live, and they would rise up and call them blessed. <HR, January 1, 1873 par. 7>

Christian parents, it is our duty to work from a high religious standpoint, rather than that of fashion. Health, happiness, and the lives of our children, are the objects worthy of our most earnest and candid consideration. To make our children invalids for life, in order that we may follow fashion in opposition to the law of their being, we disregard the law of God, and will have an account to settle with the Law-giver, whose law we have violated. <HR, January 1, 1873 par. 8>

Christian mother, why not clothe your daughter as comfortably and as properly as you do your son? In the cold and storms of winter, his limbs and feet are clad with lined pants, drawers, woolen socks, and thick boots. This is as it should be; but your daughter is dressed in reference to fashion, not health or comfort. Her shoes are light, and her stockings thin. True, her skirts are short, but her limbs are nearly naked, covered by only a thin, flannel stocking, reaching to her muslin drawers. Her limbs and feet are chilled, while her brother's are warm. His limbs are protected by from three to five thicknesses; hers, by only one. Is she the feebler? Then she needs the greater care. Is she in-doors more, and, therefore, less protected against cold and storm? Then she needs double care. <HR, January 1, 1873 par. 9>

Her dress may be nearly long enough; but let it fit loosely and comfortably, as do your boy's garments. Then clothe her limbs and feet as comfortably, as wisely, and as well, as you do those of your boy; and let her go out and enjoy exercise in the open air, and live to enjoy health and happiness. <HR, January 1, 1873 par. 10>

Children who are accustomed to remain in close, heated rooms cannot have health. They are like hot-house plants. Parents should give especial attention to their children's dress. They should clothe their limbs comfortably, and then should have them spend some time in active, cheerful exercise in the open air each day, in winter as well as in summer. Little girls should not be deprived of the means of health because they are girls. There is just as much necessity for your girls to have constant and abundant supplies of fresh air, in order to have good blood and a sound constitution, as your boys. <HR, January 1, 1873 par. 11>

Provide your little girls with sleds and with varied amusements which will encourage them to go out of doors. If parents or children sit long in rooms heated by air-tight stoves, they will be dull, stupid, and irritable. Children cannot explain why they feel peevish and unhappy; but let them go out into the fresh air, and, what a change! The querulous voice is exchanged for the merry laugh and joyous shout. All languor is gone, for the invigorating air with brisk exercise has quickened the sluggish blood, and sent it bounding through the veins, vitalizing the entire system. Money that parents now expend to clothe their children fashionably, which only results in sickness, and doctor's bills, and premature death, might be used in purchasing books for physical, mental, and moral improvement. Parents and children should become intelligent upon the subject of health, which bears so close a relation to their happiness in this life and their future immortal life. Your means could not be used to better advantage than in providing a workshop furnished with tools for your boys, and equal facilities for your girls. They can be learned to love labor. <HR, January 1, 1873 par. 12>

Mothers cannot employ their time better than in occasionally roaming over hill and dale with their children, to view the natural opening buds and blooming flowers, the lofty trees, and the variety of rich and beautiful productions of nature. This will give mother and children opportunities for exercise, and to become acquainted with God as seen in nature. God demands of parents that they do the important work he has intrusted to them in the education and formation of the characters of their dear children. <HR, January 1, 1873 par. 13>

Mothers who dress their children in accordance with fashion, endanger their health and life. Fashion leaves the limbs of children unclad, save with one covering, or, at most, two. If they are exposed to the chill autumn, spring and winter weather, their limbs are bathed in a current of cold air. Over the heart, where is the greatest amount of vitality, there are from four to eight coverings. These unclad limbs and feet become habitually cold. While traveling, it is customary to see little girls dressed fashionably, but not healthfully. The upper portions of the body are abundantly clothed with warm cloaks, and over these are furs, while the limbs are scarcely covered. <HR, January 1, 1873 par. 14>

In cold winter days even, the thin, muslin drawers do not always meet the stockings. There is a space of from one to three inches of naked flesh. My heart has been pained as I have seen the pale-faced, shivering little ones and heard their croupy cough. This manner of partly clothing children is tolerated simply because it is fashion. When their children become really sick, parents weep over their suffering, dying ones, and are ready to incur any expense to alleviate their pain. They would give all they possess if they could ransom them from the grave. <HR, January 1, 1873 par. 15>

If parents had taken one-fifth part of the trouble to teach these children the relation food and dressing have to health and life, they would have seen force in our Saviour's lesson, "Is not the life more than meat, and the body than

raiment?" The principal anxiety generally with mothers is for food and raiment. The fine externals are their burden, not health and life, until their poor children are unfitted for the development of healthful minds and bodies, and become sick unto death. They are killed in consequence of the ignorance of their parents. And yet mothers are slow to learn that the sufferings and death of their children is the result of their own course. They do not become intelligent upon the subject of how to live to prevent disease and premature death. <HR, January 1, 1873 par. 16>

What a thought! mothers are the murderers of their own children, and are mourning over their death, and are trying hard to be reconciled to Providence, which they think has bereaved them. They should not charge the result of their own sinful course upon our gracious and merciful Heavenly Father. He doth not willingly afflict or grieve the children of men. <HR, January 1, 1873 par. 17>

Societies are formed in our cities for the prevention of cruelty to dumb animals. It would be well to go still farther, and, inasmuch as accountable intelligences, capable of obtaining life eternal, are of more value than the dumb beasts, there is greater need of societies to prevent the cruelty of mothers in dressing their darling little girls in a manner to sacrifice them at the shrine of cruel fashion. <HR, January 1, 1873 par. 18>

The *Schoolcraft Dispatch* contains the following properly headed article, "How to Kill Little Girls:" <HR, January 1, 1873 par. 19>

"Warmly and fashionably dressed mothers may be seen on the street at almost any hour, leading their shivering little daughters around, with hardly enough clothing on their lower extremities to protect them from sight, to say nothing of the piercing blasts. An exchange says: 'Yesterday, we saw a little girl led by its mother through the street. Her little collar, and muff, and hat, were of the warmest fur; and well she needed them, for it was bitter cold, but her legs, bare and blue between her stockings and skirts, told a shivering tale.' Who does not daily see the same thing--little frail girls, with head and shoulders bundled in unneeded furs, while from the feet to a point above the knee the little darlings are almost naked? Of course, mothers who thus dress their children are very far from intending to kill them or render them permanent invalids, but such is the probable result of their fashionable exposure. It is true that most children have their limbs well protected, because most mothers have an intelligent regard for the health of their offspring; but there are many who are clad as we have mentioned, and to the mothers of these we address our appeal. <HR, January 1, 1873 par. 20>

"As little girls are now dressed, their skirts are no protection against the wind or cold below the knee, and what do they have as a substitute? Linen drawers, reaching just below the knee, and there meeting the top of stockings which usually have about half the warmth possessed by men's socks. Let us compare this armor with the clothing of boys and men, who have at least five times the power of endurance possessed by the little girl. The father of this same six-year-old girl would consider himself coldly clad and a certain candidate for rheumatism if his lower extremities were not protected against the winter blasts by, first, thick wool socks, reaching more than half way to the knee; second, wool drawers, reaching from the waist to the feet; third, bootlegs of double leather, reaching nearly to the knee; and, fourth, thick wool pantaloons, covering all else and reaching to the foot. And yet this same father permits his delicate blue-veined child to go out in winter with legs incased in a single thickness of linen! How would he like to walk the winter streets clad in linen pantaloons, and nothing else?"

E. G. W. <HR, January 1, 1873 par. 21>

January 1, 1873 Earnest Words to Mothers.

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The following excellent article from the *Herald of Health*, should be carefully read and thoughtfully pondered.

E. G. W. <HR, January 1, 1873 par. 1>

I write unto you, mothers, that you may purify the world. <HR, January 1, 1873 par. 2>

Let us lay aside for a time the subjects of "equal rights," woman's capacity for political privileges, and the great necessity for new avenues in which she may labor and obtain an honest livelihood--subjects which are inspiring and agitating so many noble hearts and ready pens, and look still deeper, into something pertaining to the inner sanctities of home-life, the fountain from which should always flow pure, sweet waters, preparing and strengthening all who taste them to meet and overcome life's temptations. <HR, January 1, 1873 par. 3>

I have addressed myself to mothers. My words should interest all who have charge of children, but mothers more particularly, on account of the great and lasting influences which they exert upon the hearts and characters of those who look up to them as an embodiment of all that is best and dearest, and because the duties of which I am to speak are intrinsically a mother's, and should never be given up to, or left for, another to perform. <HR, January 1, 1873 par. 4>

There is a painful, and remarkable ignorance among your girls, and many *not* young, with regard to their physical constitution and development. They are taught mathematics, languages, the sciences and "accomplishments," and perhaps skim over the surface of physiology, but how many others teach their children this most important of all sciences? How many explain the structure, nature, and function of each organ, and the relation it bears to life; the right manner of use, and the terrible consequences of abuse, and show them how to live so that they may make the body a fitting "temple of the living God!" <HR, January 1, 1873 par. 5>

I may overestimate this ignorance, but I know very many girls whose only knowledge of laws--a right understanding of which is of the utmost importance, and bears the closest relation to their future health, happiness, and usefulness--has been attained from school-mates, alike destitute of a mother's instruction, or from forbidden books. <HR, January 1, 1873 par. 6>

And are they thankful for this knowledge? Do they feel that they have learned something useful and beneficial? Ah, no! The fruits of deceit and concealment are a burden, not a blessing. It is something to be thought of with blushes, to be kept from a mother's ear, to be talked of in secret places, and as if it were impure. <HR, January 1, 1873 par. 7>

Why is this? Is it because the laws which govern our bodies, our whole lives, *are impure*, unworthy to be studied? Do we thus regard our heavenly father? Should we thus degrade his works? <HR, January 1, 1873 par. 8>

These laws are the same as those which govern the lives of plants and animals. Children are taught of those--taught to look with admiration and delight at the development of the beautiful blossom from the tiny germ, and its final transformation into the perfect flower and fruit, but of themselves, God's "noblest work," they are left in ignorance. Better, far, that as little children, they should be taught of their own structure and development, as of the plants and trees, and taught to trace in it God's loving mind and hand, than at the age when they most need care and sympathy, when mysterious feelings are pressing upon them, and the great questions of life rise before them, that they should be forced to learn from playmates, or ignorant, perhaps vulgar, servants, those things which it should be a mother's *privilege* to teach, and of the sacredness of which they can not have too high a conception! <HR, January 1, 1873 par. 9>

"But," say some mothers, "I tell my children all that is necessary, there is time enough." And, "I can not speak of these things, it is too embarrassing;" "I do it, but it is mortifying." (these are from life.) <HR, January 1, 1873 par. 10>

Do you tell them all that is necessary? Do *you* know all that you ought of these wonderful matters, these daily miracles? Have you labored earnestly to inform yourself concerning these laws? Do you tell your daughters, yes, and your boys, that "a corrupt tree can not bring forth good fruit;" that our moral and physical qualities are transmitted from generation to generation, and that we are all more or less responsible for the lives which may spring from ours; that all our actions, from childhood up, are laying the foundations not only of our own character, but of "generations yet unborn?" <HR, January 1, 1873 par. 11>

I know good, conscientious mothers, whose children have suffered years of sickness and pain from a most unnecessary and really culpable lack of knowledge of simple cause and effect. *Is there time "enough?"* I know young wives and mothers who have entered upon married life as ignorant and thoughtless of its responsibilities and duties as children. One said to me, "My mother didn't tell me anything, I don't think it is right;" and another, almost a child, suffering from hereditary scrofula, "I am afraid my baby will have it. I wish he had never been born. But I didn't know about these things!" <HR, January 1, 1873 par. 12>

April 1, 1873 Proper Education.

Health is a great treasure. It is the richest possession we can have. Wealth, honor, or learning, is dearly purchased, if it be at the loss of the vigor of health. None of these attainments can secure happiness if health is wanting. It is a terrible sin to abuse the health God has given us. Every abuse of health enfeebles for life, and makes us losers, even if we gain any amount of education. <HR, April 1, 1873 par. 1>

Parents who are wealthy, in many cases do not feel the importance of giving their children an education in the practical duties of life, as well as in the sciences. They do not see the necessity, for the good of their children's minds and morals, and for their future usefulness, of giving them a thorough understanding in useful labor. This is due their children, that, if misfortune should come, they could maintain noble independence, having a knowledge how to use their hands. If they have a capital of strength, they can not be poor, even if they have not a dollar. Many, who in youth are in affluent circumstances, may be robbed of all their riches, with parents and brothers and sisters dependent upon them for sustenance. Then how important that the youth be educated to labor, that they may be prepared for any

emergency. Riches are indeed a curse when the possessors let them stand in the way of their sons' and daughters' obtaining a knowledge of useful labor, that they may be qualified for practical life. <HR, April 1, 1873 par. 2>

Those who are not compelled to labor, frequently do not have active exercise sufficient for physical health. Young men, for want of having their minds and hands employed in active labor, will acquire habits of indolence, and will frequently be obtaining, what is to be most dreaded, a street education, lounging about stores, smoking, drinking, and playing cards. <HR, April 1, 1873 par. 3>

The young ladies will read and excuse themselves from active labor, because they are in delicate health. Their feebleness is generally the result of their lack of exercising the muscles. They may think they are too feeble to do housework, but will work at crochet and tatting, and preserve the delicate paleness of their hands and faces, while their care-burdened mothers toil hard in washing and ironing their garments. These ladies transgress the fifth commandment. They do not honor their parents. But the mother is most to blame. She has indulged and excused her daughters from bearing their share of household duties, until work becomes distasteful to them, and they love, and enjoy, delicate idleness. They will eat, and sleep, and read novels, and talk of the fashions. Their lives are useless. <HR, April 1, 1873 par. 4>

Poverty, in many cases, is a blessing; for it prevents youth and children from being ruined by inaction. The physical should be cultivated and properly developed, as well as the mental. The first and constant care of parents should be that their children may have firm constitutions, that they may be sound men and women. It is impossible to attain this object without physical exercise. Children, for their own physical health and moral good, should be taught to work, even if there is no necessity as far as want is concerned. If they would have virtuous and pure characters, they must have the discipline of well-regulated labor, which will bring into exercise all the muscles. The satisfaction children will have in being useful, of denying themselves to help others, will be the most healthful pleasure they ever enjoyed. Why should the wealthy rob themselves and their dear children of this great blessing? <HR, April 1, 1873 par. 5>

Parents, inaction is the greatest curse that ever came upon you. Your daughters should not be allowed to lie late in bed in the morning, sleeping away the precious hours lent them of God to be used for the best purpose, and for which they will have to give an account to God. The mother is doing her daughters great injury in bearing the burdens the daughters should share with her for their own present good and future benefit. The course many parents have pursued in allowing their children to be indolent, and to gratify a desire for reading romance, is unfitting them for real life. Novel and story-book reading are the greatest evils that youth can indulge in. Novel and love-story readers always fail to make good, practical mothers. They live in an unreal world. They are air-castle builders, living in an imaginary world. They become sentimental, and have sick fancies. Their artificial life spoils them for anything useful. They are dwarfed in intellect, although they may flatter themselves that they are superior in mind and manners. Exercise in household labor will be of the greatest advantage to young girls. <HR, April 1, 1873 par. 6>

Physical labor will not prevent the cultivation of the intellect. Far from this. The advantages gained by physical labor will balance them, that the mind shall not be overworked. The toil will then come upon the muscles, and relieve the wearied brain. There are many listless, useless girls who consider it unlady-like to engage in active labor. But their characters are too transparent to deceive sensible persons in regard to their real worthlessness. They will simper and giggle, and are all affectation. They appear as though they could not speak their words fairly and squarely, but torture all they say with lisping and simpering. Are these ladies? They were not born fools, but were educated such. It does not require a frail, helpless, overdressed, simpering thing to make a lady. A sound body is required for a sound intellect. Physical soundness and a practical knowledge in all the necessary household duties, are never a hindrance to a well-developed intellect, but highly important for a lady. <HR, April 1, 1873 par. 7>

All the powers of the mind should be called into use, and developed, in order for men and women to have well-balanced minds. The world is full of one-sided men and women, because one set of the faculties are cultivated, while others are dwarfed from inaction. The education of most youth is a failure. They over-study, while they neglect that which pertains to practical business life. Men and women become parents without considering their responsibilities, and their offspring sink lower in the scale of human deficiency than they themselves. Thus we are fast degenerating. The constant application to study, as the schools are now conducted, is unfitting youth for practical life. The human mind will have action. If it is not active in the right direction, it will be active in the wrong. And in order to preserve the balance of the mind, labor and study should be united in the schools. <HR, April 1, 1873 par. 8>

There should have been in past generations provisions made for education upon a larger scale. In connection with the schools should have been agricultural and manufacturing establishments. There should have been teachers also of household labor. There should have been a portion of the time each day devoted to labor, that the physical and mental might be equally exercised. If schools had been established upon the plan we have mentioned, there would not now be so many unbalanced minds.

E. G. W. <HR, April 1, 1873 par. 9>

May 1, 1873 Proper Education

God prepared for Adam and Eve a beautiful garden. He provided for them everything their wants required. He planted for them trees of every variety, bearing fruit. With a liberal hand he surrounded them with his bounties--the trees, for usefulness and beauty, and the lovely flowers, which sprung up spontaneously, and flourished in rich profusion around them, were to know nothing of decay. Adam and Eve were rich indeed. They possessed beautiful Eden. Adam was monarch in this beautiful domain. None can question the fact that Adam was rich. But God knew that Adam could not be happy unless he had employment. Therefore he gave him something to do. He was to dress the garden. <HR, May 1, 1873 par. 1>

The Creator of man never designed that he should be idle. The Lord formed man out of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul. It was the law of nature, therefore the law of God, that brain, nerve, and muscle, should be in active motion. Young gentlemen and ladies that refuse to labor because they are not compelled to, and because it is not fashionable, are not guided and controlled by enlightened reason. Those who shun manual labor, cannot have physical stamina. In order for the young to enjoy perfect health and perfect happiness, every organ and function must be in perfect operation as God designed they should be. If all the organs act their natural part, life, health, and happiness, will be the result. Too little exercise, and staying in-doors too much, will bring on feebleness and disease of some one or more of the organs. It is sinful to impair or weaken one of the powers God has given us. The great Creator designed that we should have perfect bodies, that we might preserve them in health, and render to him the offering of a living sacrifice, holy and acceptable to God. <HR, May 1, 1873 par. 2>

Exercise in useful labor will be carrying out the original plan of God, when he bade Adam and Eve to dress the garden. Life is precious, and should be preserved intelligently by regarding the laws of our being. <HR, May 1, 1873 par. 3>

Fashionable idlers, who have plenty of leisure, fail to attain happiness. They have been educated to regard honest labor as only fit for the poor, while it would degrade the wealthy. They rob the brain and nervous system, by fashionable indolence, of a supply of animal energy that keeps the machinery of the body in healthful activity. <HR, May 1, 1873 par. 4>

In order for the brain to have clearness and strength of thought, retentive memory, and mental power, the muscles of the body should have exercise a portion of each day in order to preserve and improve health. <HR, May 1, 1873 par. 5>

Adam was in glorious Eden. He was perfectly developed, and then set to work by his Maker that in exercise all his muscles should preserve their elasticity. Many young men and ladies are too proud, or too lazy, to engage in useful labor in the house or in the garden. <HR, May 1, 1873 par. 6>

The world is full of women with but little vitality, and less common sense. Society is in great need of healthful, sensible young women, who are not afraid to work and soil their hands. God gave them hands to employ in useful labor. God did not give us the wonderful human machinery of the body to become paralyzed by inaction. The living machinery God designed should be in daily activity, and in this activity or motion of the machinery, is its preserving power. Manual labor quickens the circulation of the blood. The more active the circulation the more free will be the blood from obstructions and impurities. The blood nourishes the body. The health of the body depends upon the healthful circulation of the blood. If work is performed without the heart being in it, it is simply drudgery, and the benefit which should result from the exercise is not gained. <HR, May 1, 1873 par. 7>

Toiling mothers, who have given their children the advantages of education, and have brought them up without disciplining them to self-denial and physical labor, and have given them liberty to follow their own pleasure, will not receive much happiness and comfort from these children. In my travels I have seen that those women who entered upon the married life wholly unprepared for domestic duties, were not happy. They did not receive the training and the education in their youth that fitted them for the responsible position they had by most solemn covenant agreed to fill. The parents had made a great mistake. When children, they were excused from exertion in order "to enrich the mind." They could play an instrument of music, but were not educated to take responsibility. They enjoyed burying their minds in novels, but had no love to keep their houses in order. They were as incompetent for the responsible position of mothers as a girl of fifteen years. Economy of means they knew nothing of, and yet these are the mothers that are bringing up children to take their place upon the stage of action, to act their part in the drama of life. The characters of youth should not be spoiled by over-fond mothers. Parents should consider that as they neglect to thoroughly educate their daughters in domestic labor and economy, they are giving characters to them which will make their future married

lives miserable. There will be disappointed husbands, and neglected children, because of inefficient wives and mothers.

E. G. W. <HR, May 1, 1873 par. 8>

June 1, 1873 Proper Education

Men and women of this age who have a large amount of earthly treasure may be estimated as wealthy. But their riches, in comparison with the paradise of wealth given the lordly Adam, are very insignificant. Yet the so-called wealthy sometimes regard it degrading for them and their children to engage in useful physical labor. Their views are not in harmony with God's original plans. They educate their children by precept and example that physical labor is beneath their exalted station, and, in order to be gentlemen and ladies, their hands must be unemployed, so far as useful labor is concerned. They are early sent to a boarding school or a seminary to obtain book knowledge, or they pass away their time in ornamenting their persons, or in gratifying their inclination for amusements. For this education, high and noble duties are neglected. <HR, June 1, 1873 par. 1>

We have no right, my Christian sisters, to waste our time, and give example to others who are less able than we to waste their time and energies, upon needless ornaments, upon dress or furniture, or to indulge in superfluities in food. We have religious duties to perform, and if we neglect these duties, and give our time to needless things, we will dwarf the intellect, and separate the affections from God. The Author of our existence has claims upon our time and our money. He has poor and suffering ones all around us that money may relieve, and cheering, encouraging words bless. Christ identifies himself with the wants of suffering humanity. As you neglected to visit the widow and orphans tried in the furnace of affliction, suffering want and privation, you did not realize that Christ would mark the circumstances against you in the book of records, as though you had neglected him. <HR, June 1, 1873 par. 2>

The impression that in order to be gentlemen and ladies the hands must be unskilled in useful employment, and delicate idleness be cultivated, is not in accordance with the Lord's plans in the creation of man. These false notions open a wide door for temptation. <HR, June 1, 1873 par. 3>

Many professed Christian parents show by their course of action that the main object of their lives is to secure their own enjoyment. They follow inclination and look for happiness in amusements. Happiness is not secured by depending on various gratifications within our reach. All who imitate the life of Christ, and conform their character to his, and engage in active, useful labor in self-denying benevolence, will have happiness. "For even Christ pleased not himself." He said, "I seek not mine own will, but the will of the Father which hath sent me." <HR, June 1, 1873 par. 4>

Inaction and delicate idleness is weakening the life-forces of young women. There are those who spend hours of precious time in bed, which is not blessing them with increase of strength, or relieving others from burdens, but is bringing upon them debility and confirming them in wrong habits. These hours idled away needlessly in bed can never be regained. The sin of time thus lost is marked in the book of records. <HR, June 1, 1873 par. 5>

There is enough to do in this busy world of ours. There are enough in God's great family who need sympathy and aid. If our own work does not demand our time, there are sick to be visited, the poor to be helped and encouraged. But while hours are being idled away, there is a pressure frequently of labor close at home. Rooms may need to be put in order, garments may need repairing, and there may be a variety of little duties that some one must attend to. There may be a necessity for careful oversight of provisions, that nothing may be wasted. <HR, June 1, 1873 par. 6>

I have observed a great deficiency in so-called educated ladies. They may have graduated with honors, but are shamefully deficient in the practical duties of life. They are destitute of the qualifications necessary for the proper regulation and happiness of the family. They may talk of woman's elevated sphere and of her rights, while they themselves sink far below the true sphere of woman. God designed that women should become intelligent in the most essential duties of life. But very many in the scale of knowledge and efficiency are even below their hired servants. It is the right of every daughter of Eve in our land to be thoroughly educated in household duties, having a knowledge of all the branches of practical life in domestic labor. She may preside in her family as queen in her domain, her household being her kingdom. She should be fully competent to direct her servants. It is woman's right to be qualified to direct the expanding minds of her children. It is her right to have an understanding of her own and her children's organisms, that she may know how to treat her children, and save them from the poisons of doctors' drugs. She may adore her gracious Creator as she contemplates how beautifully and simply nature carries on her work when she is not interfered with. She may be an intelligent nurse and physician of her own dear children, instead of leaving their precious lives in the hands of stranger physicians, to be drugged to death. It is woman's right to know how to regulate her own habits, and those of

her children, in diet and dress, in exercise and in domestic duties, and employment in the open air in relation to life and health. <HR, June 1, 1873 par. 7>

Of all the living organisms that God has created, none rank in the scale of value with him anywhere near to man. And if human beings would become intelligent in regard to their own bodies, and understand their relation to life and health, and regulate their habits of eating, of dressing, of working and resting, their lives would be prolonged in health and happiness. Many mothers do not take half the interest in the constitutional wants of their children that the intelligent farmer shows to the brutes around him. It is woman's right to look after the interest of her husband, to have a care for his wardrobe, and to seek to make him happy. It is her right to improve her mind and manners, to be social, cheerful, and happy, shedding sunshine in her family, and making it a little heaven. And she may have an interest for more than "me and mine." She should consider that society has claims upon her. <HR, June 1, 1873 par. 8>

The false education of young ladies leads them to regard uselessness, frivolity, and helplessness, as desirable attainments. Many parents give their daughters the advantages of literary attainments, support them in amusement, and relieve them from the burdens of domestic care. They give them an abundance of time and nothing to occupy it. Flattery and the artificial, without an object or aim--nothing substantial to satisfy the mind and strengthen principle -- leave empty nothingness. <HR, June 1, 1873 par. 9>

I copy the following appropriate paragraph from "The American Woman's Home," by C. E. Beecher and Harriet Beecher Stowe:-- <HR, June 1, 1873 par. 10>

"Our land is now full of motorpathic institutions, to which women are sent at a great expense to have hired operators stretch and exercise their inactive muscles. They lie for hours to have their feet twiggged, their arms flexed, and all the different muscles of the body worked for them, because they are so flaccid and torpid that the powers of life do not go on. Would it not be quite as cheerful, and a less expensive process, if young girls from early life developed the muscles in sweeping, dusting, starching, ironing, and all the multiplied domestic processes which our grandmothers knew of? A woman who did all these, and diversified the intervals with spinning on the great and little wheel, did not need the gymnastics of Dio Lewis, or the Swedish Movement cure, which really are a necessity now. Does it not seem poor economy to pay servants for letting our muscles grow feeble, and then to pay operators to exercise them for us? I will venture to say that our grandmothers went over, in a week, every movement that any gymnast has invented, and went over them with some productive purpose, too." <HR, June 1, 1873 par. 11>

There are many popularly-educated women who have no love for domestic labor because they have cherished thoughts that their education placed them above household employment. Young women should be educated for their important life-work with the advantages of the highest moral and physical strength, and should receive the purest cultivation. <HR, June 1, 1873 par. 12>

God placed Adam and Eve in the garden to labor. They were both to unite their efforts in dressing and keeping the garden. If young women waste their time in uselessness, they are meeting with great loss. Their time should be employed in becoming rich in good works, and in this manner they are indeed cultivating the intellect for a purpose. The most essential education for youth is a knowledge of the branches of labor important for practical life. <HR, June 1, 1873 par. 13>

"The American woman's home" continues: "There has been a great deal of crude, disagreeable talk in these conventions, and too great tendency of the age to make the education of woman anti-domestic. It seems as if the world never could advance, except like ships under a headwind, tacking and going too far, now in this direction, and now in the opposite. Our common-school systems now reject sewing from the education of girls, which very properly used to occupy many hours daily in school a generation ago. The daughters of laborers and artisans are put through algebra, geometry, trigonometry, and the higher mathematics, to the entire neglect of that learning which belongs distinctively to women. A girl often cannot keep pace with her class if she gives any time to domestic matters; and accordingly she is excused from them all during the whole term of her education. As the result, the young women in some of our country towns are, in mental culture, much in advance of the males of the same household; but with this comes a physical delicacy, the result of an exclusive use of the brain and a neglect of the muscular system, with great inefficiency in practical, domestic duties. The race of strong, hardy, cheerful girls, that used to grow up in country places, and made the bright, neat, New England kitchens of olden times--the girls that could wash, iron, bake, harness a horse and drive him, no less than braid straw, embroider, draw, paint, and read innumerable books--this race of women, pride of olden time, is daily lessening; and in their stead come the fragile, easily-fatigued, languid girls of a modern age, drilled in book learning, ignorant of common things. The great danger of all this, and of the evils that come from it, is, that society, by-and-by, will turn as blindly against female intellectual culture as it now advocates it, and having worked disproportionately one way, will work disproportionately in the opposite direction."

E. G. W. <HR, June 1, 1873 par. 14>

July 1, 1873 Proper Education

The prophet Ezekiel describes a class whose example Christians should not imitate. "Behold, this was the iniquity of thy sister Sodom, pride, fullness of bread, and abundance of idleness was in her and in her daughters, neither did she strengthen the hand of the poor and needy." <HR, July 1, 1873 par. 1>

We are not ignorant of the fall of Sodom because of the corruption of its inhabitants. The prophet has here specified the particular evils which led to dissolute morals. We see the very sins now existing in the world which were in Sodom, and which brought upon her the wrath of God, even to her utter destruction. <HR, July 1, 1873 par. 2>

It is important in the education and moral training of children and youth, to the formation of characters on which depend their own happiness and the happiness of those with whom they associate, that they are taught to cultivate habits of self-denial and a love to do good to others, as Christ in his life has given us an example. <HR, July 1, 1873 par. 3>

In all the teachings of Christ, he sought to impress upon the minds of his hearers that their happiness did not consist in self-gratification and amusements, but in the cultivation and exercise of useful lives in self-denying benevolence, as he was giving them an example in his own life. Idleness is sin in the wealthy as well as in those who are poor. Riches are a snare when their possession relieves from responsibilities which God designed we all should bear whether we are rich or poor. If God has intrusted to us riches, it is for the purpose of using his bounties to do good, to bless the needy, and thus glorify him. Said Christ, "How hardly shall they that have riches enter into the kingdom of God!" He expressly warned his hearers, "Take heed and beware of covetousness, for a man's life [health and happiness] consisteth not in the abundance of the things which he possesseth." <HR, July 1, 1873 par. 4>

The Lord illustrates how he estimates the worldly wealthy who lift up their souls unto vanity because of their earthly possessions, by the rich man who tore down his barns and built greater, that he might have wherewith to bestow his goods. Forgetful of God, he acknowledged not from whence came all his possessions. No grateful thanks ascended to his gracious Benefactor. He congratulated himself, "Soul, thou hast much goods laid up for many years; take thine ease, eat, drink and be merry." The Master, who had intrusted to him earthly riches with which to bless his fellow-men and glorify his Maker, was justly angry at his ingratitude, and said, "Thou fool, this night thy soul shall be required of thee; then whose shall these things be, which thou hast provided? So is he that layeth up treasure for himself, and is not rich toward God." An extensive fortune, or any degree of wealth, will not secure the favor of God. All these bounties and blessings come from him to prove and develop the character of man. <HR, July 1, 1873 par. 5>

Men may have boundless wealth, yet if they are not rich toward God, if they have no interest to secure to themselves the heavenly treasure and divine wisdom, they are accounted fools by their Creator. Labor is a blessing. It is impossible for us to enjoy health without labor. All the faculties should be called into use in order to be properly developed, and that men and women may have well-balanced minds. If the young had been given a thorough education in the different branches of labor, and had been taught labor as well as the sciences, their education would have been of greater value to them. <HR, July 1, 1873 par. 6>

The rich have greater temptations to neglect the cultivation of the very things which are essential to their health and happiness in this life than their less wealthy neighbors. The wealthy are frequently led to encourage indolence and self-indulgence, and they fail to educate their children to develop valuable characters; such as God estimates, and which will give them moral worth fit for the society of the heavenly angels. <HR, July 1, 1873 par. 7>

I clip from an exchange the following on <HR, July 1, 1873 par. 8>

"Every-day Religion.

"We must come back to our point, which is not to urge you all to give yourselves to mission work, but to serve god more in connection with your daily calling. I have heard that a women who has a mission makes a poor wife or a bad mother; this is very possible, and at the same time very lamentable; but the mission I urge, is not at all of this sort. Dirty rooms, slatternly gowns, children with unwashed faces are swift witnesses against the sincerity of those who keep other vineyards and neglect their own. I have no faith in that woman who talks of grace and glory abroad, and uses no soap and water at home. Let the buttons be on the shirts, let the children's socks be mended, let the house be as neat as a new pin, and the home be as happy as home can be. Serve God by doing common actions in a heavenly spirit, and then, if your daily calling only leaves you cracks and crevices of time, fill them up with holy service. --*Spurgeon.*" <HR, July 1, 1873 par. 9>

I am delighted to find the following in that invaluable work entitled "The Young Lady's Counselor," by rev. Daniel

Wise, A. M.; It can be obtained at any Methodist book rooms:-- <HR, July 1, 1873 par. 10>

"Permit me, by way of illustrating another feature of this question, to lead you into the sitting-room of a respectable and pious lady. She is neatly but plainly attired, and is busy, with the aid of a servant, dusting and cleaning the room. The door-bell rings, and the girl hastens to see who is the visitor. She finds the lady's pastor at the door, and, without ceremony, ushers him into the sitting-room. The lady's face is suffused with blushes, as she confusedly lays aside her dusting-brush and offers her hand to the minister, saying, 'Sir, I am ashamed you should find me thus.' <HR, July 1, 1873 par. 11>

"'Let Christ, when he cometh, find me so doing,' replies her pastor. <HR, July 1, 1873 par. 12>

"'What! Sir; do you wish to be found in this employment?' earnestly inquired the astonished lady. <HR, July 1, 1873 par. 13>

"'Yes, madam, I wish to be found faithfully performing the duties of my mission, as I have found you fulfilling yours.' <HR, July 1, 1873 par. 14>

"And was not the minister right? He recognized a great, but a despised, truth. He saw as high a moral importance in the humble task of the lady as in the missions of Gabriel to the ancient prophets; for both did the will of God in their respective spheres, and diversity of sphere does not necessarily involve real inferiority in the employment. The lady in her home could exhibit an affection as true, and an obedience as sincere, as the angel in his sphere. It would be difficult to show wherein her employment was morally and necessarily inferior to his, inasmuch as the character of an act derives all its moral greatness, not from the sphere of the actor, but from its conformity to the will of God. <HR, July 1, 1873 par. 15>

"Do you perceive the bearing of my illustration upon the question of woman's sphere? It shows you that your sex is not necessarily inferior to the other, because it is called, by God and nature, to act in a different sphere. Your exclusion from the stage of public life does not imply your inferiority--only the *diversity* of your powers, functions and duties. Indeed, it would defy the loftiest powers to show wherein the work, the mission of the sphere of woman, is a whit beneath that of her more bustling and prominent companion, man. <HR, July 1, 1873 par. 16>

"What is the sphere of woman? Home, the social circle. What is her mission? To mold character, to fashion herself and others after the model character of Christ. What are her chief instruments for the accomplishment of her great work? The affections. Love is the wand by which she is to work moral transformations within her fairy circle. Gentleness, sweetness, loveliness and purity are the elements of her power. Her place is not on life's great battle fields. Man belongs there. It is for him to go forth armed for its conflicts and struggles, to do fierce battle with the hosts of evil that throng our earth and trample upon its blessings. But woman must abide in the peaceful sanctuaries of home, and walk in the noiseless vales of private life. There she must dwell, beside the secret springs of public virtue. There she must smile upon the father, the brother, the husband, when, returning like warriors from the fight, exhausted and covered with the dust of strife, they need to be refreshed by sweet waters drawn 'from affection's spring,' and cheered to renewed struggles by the music of her voice. There she must rear the Christian patriot and statesman, the self-denying philanthropist and the obedient citizen. There, in a word, she must form the character of the world, and determine the destiny of her race. How awful is her mission! What dread responsibility attaches to her work! Surely, she is not degraded by filling such a sphere. Nor would she be elevated, if, forsaking it, she should go forth into the highways of society and jostle with her brothers for the offices and honors of public life. Fame she might occasionally gain, but it would be at the price of her womanly influence. <HR, July 1, 1873 par. 17>

"Fancy yourself far out at sea, in a noble ship, contending with a furious storm.

'Beneath is one wild whirl of foaming surges;
above, the array of lightnings, like the swords
of cherubim, wide brandished, to repel

aggression from heaven's gates.' Behold, amidst this scene of grandeur, the stormy petrel gliding up the face of a huge wave, darting above the foam of a breaker, or sweeping along the watery valleys as composedly and as naturally as it ever swept over the same sea in an hour of calm. Behold, too, another bird, whirling and darting above the spray with a cry of seeming despair; now flying before a monster sea, and anon struggling to keep its wet and weary wings from folding into helpless inaction. <HR, July 1, 1873 par. 18>

"Tell me, lady, why this little trembler is in so pitiful a plight, while the stormy petrel gambols freely among the waves. You cannot answer. Then listen. The petrel is in its appropriate sphere. The little trembler is a land-bird, tempted, at first, by sunny weather, to wander among the islands, and driven, at last, by a strong wind to sea. He is out of his sphere; and hence his quiet has fled, his song is silenced and his life endangered. God made him for the land. The grove is his home, and his sphere is among the flowers. <HR, July 1, 1873 par. 19>

"It is thus with the entire creation. Everything has its appointed sphere, within which alone it can flourish. Men and

women have theirs. They are not exceptions to this truth, but examples of it. To be happy and prosperous, they must abide in them. Man is fitted for the storms of public life, and, like the petrel, can be happy amid their rudest surges. Woman is formed for the calm of home. She may venture, like the land bird, to invade the sphere of man, but she will encounter storms which she is utterly unfitted to meet; happiness will forsake her breast, her own sex will despise her, men will be unable to love her, and when she dies she will fill an unhonored grave. <HR, July 1, 1873 par. 20>

"That great patriot, John Adams, paid a high compliment to the power of your sex, when, in an hour of deep political gloom, he wrote the following lines to his wife. Alluding to the attack of the British on the city of Philadelphia, he says: 'I believe the two Howes have not very great women for their wives; if they had, we should suffer more from their exertions than we do. A smart wife would have put Howe in possession of Philadelphia a long time ago.' <HR, July 1, 1873 par. 21>

"This remark of the statesman, playfully as it is expressed, was, nevertheless, the offspring of an opinion which he seriously maintained concerning the influence of women. He contended that much of the merit of the great men whose names are on the roll of fame, belonged to their sisters, wives and mothers. Hence he attributed the faults of Howe to the lack of high merit in his wife. <HR, July 1, 1873 par. 22>

"John Quincy Adams, the 'old man eloquent,' once paid the following precious tribute to his mother: 'It is due to gratitude and nature that I should acknowledge and avow that such as I have been, whatever it was, such as I am, whatever it is, and such as I hope to be in all futurity, must be ascribed, under providence, to the precepts and example of my mother.' <HR, July 1, 1873 par. 23>

"Very similar is the confession of the celebrated German philosopher, Kant, who says, 'I shall never forget that it was my mother who caused the good which is in my soul to fructify.' <HR, July 1, 1873 par. 24>

"Nor are the pleasures of success less delightful in a woman's breast because she attains it through another. If a rich tide of joy flows through the breast of an applauded hero, a triumphant statesman, or a useful philanthropist, there is another equally delightful in the bosom of the woman who is conscious that, but for her, the great man would never have mounted the pedestal of his greatness. <HR, July 1, 1873 par. 25>

"Away, then, from your heart, young lady, with all the vagaries of these pseudo reformers! Treat their crude opinions with the contempt they deserve. Glory in the true greatness and real sublimity of the sphere you are called to fill. Labor to qualify yourself to fulfill your mission with distinguished success. Obtain, by persevering self-culture, those high qualities which lift one mind above another. For you must not fail to remember that you cannot communicate high qualities and noble sentiments to other minds unless they first exist in your own. Cultivate, therefore, the loftiest virtues, the highest elements of great character. <HR, July 1, 1873 par. 26>

"Such being your sphere, with its weighty responsibility, you require the aids of religion to fill it with propriety and effect. High qualities are not the offspring of an ungracious nature. There is too much of the moral weakness of depravity in the human soul to permit its harmonious and useful development without the restraints and aids of grace. Where the spirit of revealed religion does not reign, there will be moral deformity. Selfishness with its forbidding aspect, pride, envy, hate, discontent, fretfulness, ill-temper, and troops of kindred vices, will wound and sear your character, diminish your influence, and disturb your peace. But, by surrendering yourself to the claims and influences of the Saviour, your life will be as a fruitful branch in a beautiful vine. The fruits of the spirit will adorn it. Clusters of graces, such as love, joy, peace, gentleness, goodness and meekness, will give it attractiveness. Its beauty will impress the minds about you, and act as a mighty restraint from sin upon them as they wander over the earth. Your image will stand before a brother, a husband or a father, as a good genius in his hour of temptation, and forbid the triumph of the tempter. <HR, July 1, 1873 par. 27>

"To impress such an image of yourself upon some loved mind within your circle is worth a lifetime of effort. And you have no effectual means of accomplishing so noble a task but by communing deeply with the spirit of Jesus. Resolve, therefore, to live at his footstool, and he will inspire you with every high and holy quality necessary to enable you to fulfill your earthly mission."

E. G. W. <HR, July 1, 1873 par. 28>

August 1, 1873 Life in the Rocky Mountains.

Our journey from Denver, Colorado, to the mountains was pleasant. While in Iowa, we had suffered languor from the extreme heat. In Denver, we also found it uncomfortably warm. But as we passed through the narrow valleys, up the

course of the winding streams, we were refreshed by a cool breeze, and felt invigorated. <HR, August 1, 1873 par. 1>

As we wound our way zigzag among wooded hills, and rocks, and mountains, we could frequently see no opening before us; but, as we moved on, a depression appeared, a mere pass, on either side walled in by huge rocks, piled one above another, rising almost perpendicularly, towering toward heaven, while mountain tops rose above mountains. There, barrenness is partially relieved by stunted shrubs, and vines which cling to every niche and crevice. <HR, August 1, 1873 par. 2>

We had peculiar sensations of awe mingled with delight at the grand and varied scenery. As we advance, the lower mountains are covered with evergreens and poplars, and are ornamented with rich flowers of varied beauty. From there, we could look down deep ravines, through which a swift rivulet was dashing madly over the rocks, in keeping with the wild, romantic scenery. The solemn notes of the mourning dove sounded with startling distinctness, breaking the silence which reigned around us. I was frequently reminded of the wilderness of temptation where our Redeemer overcame the powerful foe in man's behalf. <HR, August 1, 1873 par. 3>

The grandeur of the scenery viewed from different points as we moved forward, was itself worth all that journey. The solitude of the road was occasionally relieved by a house nestled close to the foot of some mountain, while around it, patches of the little valley were cultivated, giving the whole an air of civilization. Cattle were feeding high upon the steep mountains, and it was a question with us how they could retain their footing. <HR, August 1, 1873 par. 4>

We are now settled in our quiet and pleasant mountain home. Mr. Walling has furnished us with a comfortable house, situated at the foot of a little valley, surrounded by hills and mountains. Just before the door is a swift-running stream of the purest and coldest soft water, coming from the mountains. We have a full view of the Snowy Range, upon the top and sides of which the snow ever remains. <HR, August 1, 1873 par. 5>

The first day of July, the snow lay upon our piazza one inch in depth. The range was entirely covered with snow. The sun soon shone forth, dispelling the clouds, and next morning patches of green began to appear between the fields of snow. <HR, August 1, 1873 par. 6>

We have more bright, sunshiny days here than in any other place I have visited. And yet the weather is cool and agreeable. We have not had one entire day of cloudy weather since coming to Colorado. Clouds hide the sun for a few hours, and then he rides forth, shining again in all his glory. <HR, August 1, 1873 par. 7>

The mountains and valleys are thickly adorned with the fairest flowers of every tint and hue, giving the appearance of a flourishing flower garden. Upon the mountains and in the valleys, sweet-scented herbs and shrubs are interspersed among the flowers. The atmosphere is pure. I enjoy taking deep, full inspirations of the pure air. This is the most delightful country in which to enjoy sleep, for there is not that oppressive heat to provoke wakefulness. <HR, August 1, 1873 par. 8>

The face of nature possesses a charm for me. The naked, towering rocks, the mountains covered with noble evergreen trees, and beautiful with rich variegated flowers, make a lovely picture. The summer breezes move the lofty pines, swaying their branches, and bowing their tops as if in adoration of their Creator. These scenes display in a most impressive manner the love, power and glory of God in his created works. <HR, August 1, 1873 par. 9>

We are in this, our mountain home, reminded of the promise made to the children of Israel, that they should inherit a land of hills. I love the hills and mountains and forests of flourishing evergreens. I love the brooks, the swift-running streams of softest water which come bubbling over the rocks, through ravines, by the side of the mountains, as if singing the joyful praise of God. <HR, August 1, 1873 par. 10>

It is impossible for us to get lonely or homesick among the grand old hills and mountains. Our thoughts are company for us. We love to contemplate the works of God as seen in nature. Our Heavenly Father has spread out before us nature's beautiful scenery to charm the senses, leading us to associate the perfection seen in his created works with his love, goodness and glory. <HR, August 1, 1873 par. 11>

We have, here in the mountains, a view of the most rich and glorious sunset it was ever our privilege to look upon. The beautiful picture of the sunset, painted upon the shifting, changing canvas of the heavens by the great master Artist, awakens in our hearts love and deepest reverence for God. The surpassing loveliness of the blended colors of gold, silver, purple, and crimson, painted upon the heavens, seem to speak to us of the amazing glories within. As we stand almost entranced before this picture of nature's unsurpassed loveliness, contemplating the glories of Heaven of which we have a faint reflection, we repeat softly to ourselves, "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." <HR, August 1, 1873 par. 12>

Movements.

We take movements a portion of each day, that we may regain and enjoy health. In order to strengthen the arms and chest, we have taken excellent movements in scrubbing woodwork, sweeping floors, washing dishes, and washing

clothing upon the old-fashioned rubbing board, which we would recommend as a far better instrument to strengthen the arms and chest than the backbreaking washing machines. <HR, August 1, 1873 par. 13>

We take movements to strengthen the ankles and muscles of the limbs in climbing the mountains, prospecting, and gathering flowers. And frequently we descend with our arms loaded with broken wood, which is scattered plentifully upon the mountains. We are becoming strong by healthful exercise. We enjoy physical exercise after close application to writing several hours each day. We sometimes become weary, but we rest and sleep well through the night, and in the morning feel fresh and ready for our day's duty. I have learned by experience that if we would have health, we must take a proper amount of active exercise. If we get into a perspiration, this will not injure us, if we are careful not to expose ourselves to a current of air. <HR, August 1, 1873 par. 14>

Proper exercise, daily, strengthens the muscles, aids digestion, and induces sleep. This, with taking full inspirations of good air, combined with plain, nourishing diet, free from grease and spices, avoiding pastry and unhealthy condiments, will do much to restore health to the invalid. Those who would enjoy the blessings of health and strength must have a proper amount of exercise daily. We should never be ashamed of labor. God has shown us that employment is ennobling, in that he gave the sinless representatives of the race something to do. They were to labor, to dress and keep the garden. <HR, August 1, 1873 par. 15>

It is nature's law that different faculties of the mind, as well as the muscles, lose in a great degree their power if not exercised. We want exercise in the open air as well as in-doors. Nothing short of the pure, free air of heaven will answer the demands of the system.

E. G. W. <HR, August 1, 1873 par. 16>

September 1, 1873 Proper Education.

I have been led to inquire, Must all that is valuable in our youth be sacrificed, in order that they may obtain an education at the schools? The constant strain upon the brain, while the muscles are inactive, enfeebles the nerves, and students have an almost uncontrollable desire for change and exciting amusements. After confinement to study several hours each day, they are, when released, nearly wild. Some have never been controlled at home. They have been left to follow inclination, and the restraint of the hours of study is, they think, a severe tax upon them; and not having anything to do after study hours, they are tempted to engage in mischief, for change. Their influence over other students is demoralizing. Those students who have had the benefits of religious teaching at home, and who are ignorant of the vices of society, frequently become the best acquainted with those whose minds have been cast in an inferior mold, and whose advantages for mental culture and religious training have been very limited. And they are in danger, by mingling in the society of this class, and in breathing an atmosphere that is not elevating, but tending to lower and degrade the morals, of sinking to the same low level as their companions. It is the delight of a large class of students, in their unemployed hours, to have a "scrape." And very many of the young who leave their homes innocent and pure, by associations at school, become corrupted. <HR, September 1, 1873 par. 1>

If there had been agricultural and manufacturing establishments in connection with our schools, and competent teachers had been employed to educate the youth in the different branches of study and labor, devoting a portion of each day to mental improvement, and a portion of the day to physical labor, there would now be a more elevated class of youth to come upon the stage of action, to have influence in molding society. The youth who would graduate at such institutions would many of them come forth with stability of character. They would have perseverance, fortitude, and courage to surmount obstacles, and principles that would enable them not to be swerved by wrong influence, however popular. <HR, September 1, 1873 par. 2>

For young men, there should be establishments where they could learn different trades, which would bring into exercise their muscles as well as their mental powers. If the youth can have but a one-sided education, which is of the greatest consequence? the study of the sciences, with all the disadvantages to health and life? or the knowledge of labor for practical life? We unhesitatingly say, The latter. If one must be neglected, let it be the study of books. <HR, September 1, 1873 par. 3>

Physical health is essential for the development of moral and true Christian character. Intellectual and spiritual development is dependent upon a healthful constitution. In our schools, physical labor, study, and recreation should be alternated, and excesses avoided. If temperance in eating, and all the habits of youth, are carefully guarded with this object in view, to preserve sound physical constitutions for future usefulness, with proper physical labor, the young could bear considerable mental taxation without injury. But with intellectual culture there should be equal improvement

of the physical, that all the faculties of both mind and body may be equally balanced. <HR, September 1, 1873 par. 4>

Those who combine useful physical labor with study have no use for the gymnasium. The benefits of physical labor in the open air have the advantage tenfold to that obtained within doors. The mechanic and the farmer may both labor hard, yet the farmer is the healthier of the two. Nothing short of nature's own sweet air will supply the demands of the system. We should consider that the organs of the body are not a lifeless mass, but the living, active instruments of the soul. <HR, September 1, 1873 par. 5>

The old-fashioned farmer, a tiller of the soil, has no need of the gymnasium, for he has all kinds of movements without it. His gymnasium is not confined within walls. His movement room is in the open air. The canopy of heaven is its roof, the solid earth its floor. Here he plows, plants, and hoes. He sows and reaps. In haying, he has a change of movements, he mows and rakes, pitches and tumbles, lifts and loads, throws off and treads down, stows away, and goes through a great variety of movements, which would look nonsensical if his business did not demand all these maneuvers. <HR, September 1, 1873 par. 6>

These various motions bring into action the bones, joints, muscles, sinews, and nerves of the body. His exercise makes full, deep, strong inhalations and exhalations necessary, which expand his lungs, purify the blood, sending the warm current of life bounding through arteries and veins. A farmer who is temperate in eating, drinking, and working, usually enjoys health. His tasks are pleasant to him. He has a good appetite. He sleeps well, and may be happy. <HR, September 1, 1873 par. 7>

Contrast the active farmer with the student who neglects physical exercise. He bends over his table or desk, his chest is contracted, his lungs crowded. He does not take full, deep inspirations of air. He sits working his brain in a close room, his body as inactive as if he had no particular use for it. His blood moves sluggishly through his system. His feet are cold; his head is hot. How can such have health? It is not the taxation of study that is destroying the health of students; it is the disregard of nature's laws. Physical exercise is essential; this, the farmer gets, but the student does not. Let the taxation come upon the muscles in well-regulated physical labor, which will make the student breathe deep and full, taking into his lungs plenty of the pure, invigorating air of heaven, and he is a new being. <HR, September 1, 1873 par. 8>

There should be experienced teachers to give lessons to young ladies in the mysteries of the kitchen. If mothers were what mothers used to be, the necessity would not be so great. Sensible mothers are wanted. A mother possessing good judgment, with force of character, with patience and decision, having skill fitted to train and mold the minds and characters of her children, is a great family blessing. If the destiny of the race is dependent upon the right kind of mothers, there are so few of the right stamp that the prospect is indeed discouraging. A knowledge of domestic duties is beyond all price to women. I have seen many families whose happiness was wrecked by the inefficiency of the wife and mother to superintend a household. In every situation in life, whether rich or poor, high or low, the knowledge of domestic labor is of the greatest advantage. In my travels, I see entire families suffering with sickness in consequence of poor cooking. Sweet, nice, healthful bread is seldom seen upon their tables. Yellow, saleratus biscuits and heavy, clammy bread are breaking down the digestive organs of tens of thousands. <HR, September 1, 1873 par. 9>

Again I repeat, good, old-fashioned mothers are wanted. It is not as essential that our children should learn how to embroider and do fancy work as to learn how to sew, knit, mend, and cook the food for the family in a wholesome manner. <HR, September 1, 1873 par. 10>

When a girl is nine or ten years old, she should be educated to take her regular share in household duties, as she is able, and to feel responsible for the manner in which she does it. <HR, September 1, 1873 par. 11>

A father, when asked what he intended to do with his girls, replied; "I intend to apprentice them to their excellent mother, that they may learn the art of improving time, and be fitted to become wives, and mothers, and heads of families, and useful members of society." <HR, September 1, 1873 par. 12>

Washing clothes upon the old-fashioned rubbing board, sweeping, dusting, and a variety of duties in the kitchen and in the garden will be an excellent gymnasium for young ladies. This kind of useful labor will take the place of the croquet ground, of dancing, and other amusements which benefit no one. <HR, September 1, 1873 par. 13>

From *Arthur's Home Magazine*, I clip the following:-- <HR, September 1, 1873 par. 14>

"Two Kinds of Girls

"There are two kinds of girls; one is the kind that appears the best abroad, the girls that are good for parties, rides, visits, balls, &c., and whose chief delight is in such things; the other is the kind that appears best at home, and the girls that are useful and cheerful in the dining-room, and all the precincts of the home. They differ widely in character. One is often a torment at home; the other, a blessing. One is a moth, consuming everything about her; the other is a sunbeam, inspiring life and gladness all along her pathway. Now, it does not necessarily follow that there shall be two classes of girls. The right education will modify both a little, and unite their characters in one." <HR, September 1, 1873 par. 15>

It is not necessary that a thorough knowledge in household labor should dwarf the intellect. If the intellectual and physical powers are equally exercised, the mind will have greater strength. All the faculties, being equally exercised, become equally strong. The healthful activity of all the organs reacts upon the mind, and imparts to it its proper spring and strength. <HR, September 1, 1873 par. 16>

In our schools should be departments for the purpose of educating young ladies to cut and make garments, to cook, and become informed in all the branches of physical labor, as well as in the sciences, that they may understand the practical duties of life.

E. G. W. <HR, September 1, 1873 par. 17>

January 1, 1874 Fashion! Feebleness! Death!

While journeying in a Western State, some things came under my observation which led to serious reflections in regard to the causes of so much sickness and suffering everywhere existing at the present time. The questions are often raised, "Why do the youth become invalids so young?" and, "Why do many die prematurely?" These questions I find answered as I journey in winter, and have an opportunity to observe more fully the habits and customs of the people who are in direct violation of the laws of life and health. <HR, January 1, 1874 par. 1>

While we were waiting at a railroad station, we had an opportunity to read the character and habits of those who were, like ourselves, waiting for the cars. We observe a young lady who looked faded and feeble. Bright red spots were upon her cheeks which at first sight appeared like the hectic flush indicating the advanced stage of consumption. She had a very aggravating cough. I entered into conversation with her in regard to the condition of her health. She told me she was not very sick, but was suffering from general debility. By closer observation, I saw that the bright spots upon her cheeks were not what I had supposed them to be. They were irritations of the skin, caused by the use of cosmetics. The entire skin of the face had lost its healthy, velvety smoothness, and showed an unnatural, disagreeable roughness. In the appearance of her face, thus marred by poisonous substances, and in the bright glow upon either cheek, giving such an unnatural appearance, we could trace causes for her ill health. Here was one of fashion's slaves who had sacrificed health and natural beauty in using poisonous preparations which had been taken up by the pores of the skin and diffused through the system. <HR, January 1, 1874 par. 2>

Our attention was next called to a little girl about ten years of age. It was one of the bitterest days of winter, and yet this little girl's limbs were naked for full half a yard, with the exception of flannel stockings. The upper portions of the body were abundantly clothed. She had a warm dress, a nice waterproof cloak and cape lined with flannel, a fur tippet over the cloak, and a muff for her hands. Her dress gave evidence of a tender, thoughtful mother's care, except the neglected limbs, that portion of the body of all the rest which needed the extra coverings because they were so far from the heart. This delicate, bright-eyed child was suffering with severe cold and cough. It was difficult for her to breathe because of catarrhal affection. <HR, January 1, 1874 par. 3>

Robust boys with coats and overcoats, and warmly lined pants protecting their limbs, were shivering with the cold and hovering about the only stove accessible; but the limbs of the delicate little girl were dressed after the most approved fashion, and hence exposed to the chill air of a January day. Her almost naked limbs could not but be chilled while bathed in a current of freezing cold air. <HR, January 1, 1874 par. 4>

The dress of this delicately organized child must be prescribed by fashion. She could not have the privilege of dressing comfortably like the robust boys. <HR, January 1, 1874 par. 5>

Health and life must be sacrificed to the goddess, fashion. The heart was laboring to do its work in propelling the blood to the extremities, while the fashionable mother, in exposing the lower extremities, was working against nature, in chilling back the life current, and thus breaking up the circulation and robbing the limbs of their proportion of blood. Over the vital organs, where there is naturally more warmth than in other portions of the body, there were no less than eight coverings. If some of these had covered her limbs to induce blood to the extremities, she would have been more sensibly clad. <HR, January 1, 1874 par. 6>

The many coverings worn over the heart, where is the greatest amount of natural heat, while the limbs are nearly naked, calls the blood from the extremities. The limbs being robbed of their due proportion of blood become habitually cold, while there is too much blood in other portions of the body. The vital organs are burdened with blood, while the unprotected limbs have not a sufficiency. <HR, January 1, 1874 par. 7>

I could not but look forward in imagination a few months, or years at most, when the little busy hands and feet would be still, and the little form clad in its burial shroud, while a mourning household, bereaved and afflicted, were almost murmuring at the providence of God which had robbed them of their darling treasure. <HR, January 1, 1874 par. 8>

The people, in their pride and ignorance, give God the credit of mysterious dealings in robbing parents of their precious jewels. If the facts were known, it would be seen that in dressing their children to keep pace with fashion, the life forces were weakened, and disease and death were the result. Most diseases have their origin in an unequal distribution of the blood. Parents who dress their children in a manner to expose their limbs to cold and chilliness, imperil their lives. <HR, January 1, 1874 par. 9>

The feet and limbs that are not sufficiently protected from cold by a proper amount of clothing, cannot have a proportionate amount of blood. The slender limbs of many children show that the blood has not nourished and vitalized them as the Creator designed it should; therefore the limbs are not naturally developed, being nearly fleshless. <HR, January 1, 1874 par. 10>

Chill back the current of blood from the extremities, and other portions of the body will be congested, while the extremities will be cold, feeble, and small. When too much blood is thrown upon the vital organs, the heart is overworked at every beat, in freeing itself from the blood carried to it. The heart labors to throw the life current to the extremities. And if the blood is hindered, because of insufficient clothing, from flowing freely to the limbs, double labor is thrown upon the heart. This organ becomes feeble, and there follow palpitation, pain in the heart, and general breaking down, and death. <HR, January 1, 1874 par. 11>

January 1, 1874 Children's Winter Dress.

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There is a fashionable way and a healthful way to dress a child. Mothers generally pay more attention to the former than to the latter. It is doubtless very pretty and becoming to dress a little girl in short skirts, covering her daintily-shaped ankle and handsome limb with a thin, silken or cotton stocking, encasing her foot in a thin-soled and exquisitely shaped shoe, while her shoulders are loaded with cloak, furs, and scarf. She looks well--presents an elegant appearance, in fact, and the mother is pleased thereat. <HR, January 1, 1874 par. 1>

It is really distressing to witness this manner of dressing children during the winter months. No grown person could be comfortable for a moment in such a rig, and it is only from constant exercise in running that children so clad can secure any degree of comfort while upon the street. Dressing their extremities so thinly is not only uncomfortable, but unhealthful as well. When they run, becoming heated in play, and then sit or stand in the open air, the blood is driven rapidly from the extremities to the trunk, exposing the little ones to congestion of the lungs and mucous surfaces, when they are said to have a "bad cold." <HR, January 1, 1874 par. 2>

See that your children wear snugly-fitting, woolen, or cotton-flannel drawers next their skin; over this the stocking may be drawn, and, in the colder days, woolen leggings should be worn over all. Let their shoes be thick and covered by warm overshoes; their limbs may not look so neatly, but they will certainly be comfortable, and the corresponding improvement in the health of your children will more than repay you for your temporary mortification at their unfashionable appearance. <HR, January 1, 1874 par. 3>

February 1, 1874 That Spare Bed.

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While traveling in the Eastern States we have experienced the results of sleeping in the spare bed, so that I have a terror of sleeping in rooms that have not been ventilated for weeks, and in beds that have not been used, but have been left until they have accumulated dampness and a moldy odor. We should visit many more families in our travels, if we were not fearful of being obliged to sleep in that spare bed. <HR, February 1, 1874 par. 1>

I cannot see why men and women who are intelligent upon other subjects do not understand the necessity of thoroughly ventilating their houses. It is at the risk of health and life itself to venture a visit among friends whose society we enjoy. We are often obliged to make careful inquiry in reference to the condition of their beds, and are frequently assured that all is right. But soon after retiring we are convinced that we are in a damp bed, taking cold. <HR, February 1, 1874 par. 2>

At times, when we desire above all others to be in the best health, with clearness of thought and healthful vigor, prepared for public labors, we are suffering with aching head for want of rest, and from the effects of cold by sleeping in that spare bed. Although unfitted to address the people, we cannot be excused. We must nerve ourselves for the task,

and, by will power, rise above languor and depression, and do the best we can. The extra exertion we are obliged to make on a single occasion tells more upon our strength than to labor weeks free from the difficulties brought upon us by sleeping in that spare bed. <HR, February 1, 1874 par. 3>

Rooms that are not freely ventilated daily, and bedding that has not been thoroughly dried and aired, are not fit for use. We feel confident that disease and great suffering are brought on by sleeping in rooms with closed and curtained windows, not admitting the pure air and the rays of the sun. <HR, February 1, 1874 par. 4>

Some seem to think that rooms that have not been used, and daily ventilated, need only to have the windows raised a short time before the sleeping hour. The room may not have had a thorough airing for months, and has not had the advantages of a fire for weeks, if at all. It is dangerous to health and life to sleep in these rooms until the outside air shall have circulated freely through them for several hours, and the bedding shall have been dried by the fire. Unless this precaution is taken, the rooms and bedding will be damp. Every room in the house should be thoroughly ventilated every day, and in damp weather should be warmed by fires. <HR, February 1, 1874 par. 5>

I observe in California that many, during the rainy season, are suffering with colds, catarrh, sore throat, lung difficulties, neuralgia, and rheumatism. I can understand the reason of these maladies. The main parts of most of the houses are destitute of fire-places and stoves. In the rainy season dampness must affect rooms that have no fires. These sleeping apartments cannot be dried in continuous wet weather. The bedding must become damp, and will be musty unless dried before a fire. This is seldom done. In addition to this neglect of fires in sleeping apartments, air and light are generally excluded by closed windows and heavy curtains. But few seem to understand that the air in these closed rooms becomes impure and unfit for the lungs. Those who occupy such apartments cannot have health. The emanations from damp, moldy rooms and clothing are poisonous to the system. <HR, February 1, 1874 par. 6>

Many seem to think that if they exclude the air from their rooms because it is damp and foggy, they have an atmosphere in their houses perfectly safe to breathe. But we have to breathe in damp and foggy days as well as in pleasant, sunny weather. We must accept the air which God gives us, which is subject to atmospheric changes, sometimes dry and invigorating, while again it is damp, chill, and penetrating. We must meet these changes as they come, and make provision the best we can to guard ourselves from the effects of damp and chilly atmosphere, and not subject ourselves to a greater evil by breathing air over and over again that has lost its vital properties. <HR, February 1, 1874 par. 7>

I find it almost impossible to convince those who are accustomed to live in rooms from which the fresh air has been excluded, of the unhealthfulness of such rooms. Like faithful sentinels they guard windows and doors as if fearful the impure air would escape and fresh air take its place. When we enter such houses the confined air of unventilated rooms meets us with sickening odors of mildew and mold, and the impurities exhaled from its inmates. I could not live in such an atmosphere. It is painful for me to remain there even but a short time. <HR, February 1, 1874 par. 8>

During the rainy season in California, or anywhere else, when the sun does shine, we should make the most of it. Every room in our dwellings should be daily thrown open to the healthful rays of the sun, and the purifying air should be invited in. This will be a preventive of disease. We would say to our friends, If you think that clouds and rain bring dampness and endanger health, God sends to you his blessed, healthful sunshine, and pure, dry air. Will you welcome these great blessings by opening to these guests every room in your dwellings? If all would appreciate the sunshine, and expose every article of clothing to its drying, purifying rays, mildew and mold would be prevented. <HR, February 1, 1874 par. 9>

The idea that night air is unhealthful and must be excluded from our sleeping apartments, is a mistake. In the night God designed that we should breathe night air, for we have no other. Our Creator would not make night air dangerous to health and yet compel us to breathe it. Night air is as healthy for us to breathe in the night as day air is in the day. <HR, February 1, 1874 par. 10>

I plead for fresh air in the night--fresh air during the day--in storm as well as in sunshine. It is certainly more pleasurable to have days of sunshine than those that are damp and foggy. But we must breathe in damp, unpleasant weather as well as in sunshine. We should labor to have the air in our houses pure as possible. Even during the rainy season of California, I shall plead for fresh air, and to be excused from sleeping in the spare bed. <HR, February 1, 1874 par. 11>

Those who occupy the same beds every night near a fire cannot understand the dangers of that spare bed. If they think that there is needless fear of it, we propose that they take the spare bed, and let their visitors sleep in their beds, and thus test the matter. After they have tried this a few times, they may become enlightened in regard to the danger of that spare bed. <HR, February 1, 1874 par. 12>

My mind goes back to Oak Hill Cemetery in Battle Creek, Michigan. I see there two graves. My noble first-born son fills the long grave. Next comes a short grave where lies my darling babe, my last-born. The first died of inflammation of the lungs after a sickness of eight days, in consequence of thoughtlessly resting his head upon a pile of damp charts and falling asleep. The second died from sleeping in a room that had not been used for two weeks. A fire was kept

burning for two hours in this room which was thought sufficient to warm it. The bed had accumulated dampness. Myself and child took cold; he was a great sufferer for four weeks, and died in consequence of that damp bed. <HR, February 1, 1874 par. 13>

February 1, 1874 Courtesy at Home.

Something is wrong in those families, says the *Bazar*, where the little courtesies of speech are ignored in the everyday home life. True politeness cannot be learned, like a lesson, by one effort, any time in one's life; it must be inbred. "Well meaning, but rough," is said of many a man; and too often the beginning of the difficulty lies with the parents in a family. Is it hard for the husband to give a smiling "Thank you" to his wife as she brings his slippers on his evening return home? Is it more difficult for the mother to say, "John, will you shut the door please"? than to use the laconic phrase, "Shut the door!" When Tom knocks over his sister's baby-house, why should not "Excuse me, I didn't meant to," be the instinctive apology? <HR, February 1, 1874 par. 1>

Many who would not be guilty of discourtesy to a stranger, or to a friend in the world without, lay aside much, if not all, their suavity of manner on entering the home circle. The husband and wife dispense with those little graceful attentions which, though small, are never unimportant. The children are ordered hither and thither with crusty words; no "Thank you" rewards the little tireless feet that run on countless errands. The dinner is eaten in silence, broken only by fault-finding and reproof from the parents, and ill-humor and teasing among the children. In the evening, the father devotes himself to his newspaper, and the mother to her sewing, interrupting themselves only to give such peremptory orders as "Less noise, children;" "Stop quarreling;" and, finally, "Go to bed." <HR, February 1, 1874 par. 2>

In many families, there is no positive rudeness among the members, only a lack of those simple, affectionate attentions which awaken a spontaneous return; a want of that consideration and gentleness of demeanor which are well-springs of comfort in every household. The well-bred host does not fail to bid his guest "Good night," and "Good morning;" why should not this simple expression of good feeling be always exchanged between parents and children? The kindly morning greeting will often nip in the bud some rising fretfulness; and the pleasant "Good-by," from old and young, when leaving the house for office, shop, or school, is a fragrant memory through the day of separation. When the family gather alone around breakfast or dinner table, the same courtesy should prevail as if guests were present. Reproof, complaint, unpleasant discussion, and scandal, no less than moody silence, should be banished. Let the conversation be genial, and suited to the little folks as far as possible. Interesting incidents of the day's experience may be mentioned at the evening meal, thus arousing the social element. If resources fail, sometimes little bits read aloud from the morning or evening paper will kindle the conversation. <HR, February 1, 1874 par. 3>

No pleasanter sight is there than a family of young folks who are quick to perform little acts of attention toward their elders. The placing of the big arm chair in a warm place for mamma, running for a footstool for aunty, hunting up papa's spectacles, and scores of little deeds show unsurpassed and loving hearts. But if mamma never returns a smiling "Thank you, dear," if papa's "Just what I was wanting, Susie," does not indicate that the little attention is appreciated, the children soon drop the habit. Little people are imitative creatures, and quickly catch the spirit surrounding them. So, if, when the mother's spool of cotton rolls from her lap, the father stoops to pick it up, bright eyes will see the act, and quick minds make a note of it. By example, a thousand times more quickly than by precept, can children be taught to speak kindly to each other, to acknowledge favors, to be gentle and unselfish, to be thoughtful and considerate of the comfort of the family. The boys, with inward pride in their father's courteous demeanor, will be chivalrous and helpful to their young sisters; the girls, imitating the mother, will be gentle and patient, even when big brothers are noisy and heedless. <HR, February 1, 1874 par. 4>

Scolding is never allowable; reproof and criticism from parents must have their time and place, but should never intrude so far upon the social life of the family as to render the home uncomfortable. A serious word in private will generally cure a fault more easily than many public criticisms. In some families, a spirit of contradiction and discussion mars the harmony; every statement is, as it were, dissected, and the absolute correctness of every word calculated. It interferes seriously with social freedom when unimportant inaccuracies are watched for, and exposed for the mere sake of exposure. Brothers and sisters also sometimes acquire an almost unconscious habit of teasing each other, half in earnest, half in fun. This is particularly uncomfortable for everybody else, whatever doubtful pleasure the parties themselves may experience. <HR, February 1, 1874 par. 5>

In the home where true courtesy prevails, it seems to meet you on the very threshold. You feel the kindly welcome on

entering. No rude eyes scan your dress. No angry voices are heard up stairs. No sullen children are sent from the room. No peremptory orders are given to cover the delinquencies of house-keepers or servants. A delightful atmosphere pervades the house--unmistakable, yet indescribable. [<HR, February 1, 1874 par. 6>](#)

March 1, 1874 Fashionable Dress.

It is evident that fashionable ladies are losing the consciousness that true beauty of dress consists in its simplicity, rather than in ruffles, flounces, puffs, tucks, and elaborate embroidery. The arranging of jewelry, sashes, laces, and unnecessary ornaments upon their persons, alone must occupy a large share of their time. It is apparent that women professing godliness have their minds and thoughts absorbed with, "What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed?" It really seems to be the mission and object of a large class of women to exhibit their wardrobe. Their burdens, trials, and perplexities, are mostly in regard to dress. [<HR, March 1, 1874 par. 1>](#)

The churches in our country when the congregations are assembled appear more like rooms for the exhibition of the fashions of the day than for the worship of God. How does the Savior of the world look upon this exhibition? The minds of a large number of those assembled are preoccupied, and there is no room for Bible truth. The six days have been devoted mostly to the preparation of dress, to make a sensation at church. And all this display in the house dedicated to the Lord! [<HR, March 1, 1874 par. 2>](#)

Mothers sacrifice to fashion their God-given time, which should be devoted to the formation of the characters of their children. Health is sacrificed in bending over sewing, within doors shut away from the sunshine and open air. Opportunities are sacrificed that should be improved in educating the mind, and storing it with knowledge, that they may be qualified to instruct and train their children for usefulness in this world, and be fitted for the better world. [<HR, March 1, 1874 par. 3>](#)

Women are bending their shoulders to accept a cross heavy to bear. Should Christ demand of them to bear so heavy a cross, and make so great a sacrifice to be his disciples, they would feel that indeed the cross was heavy, and the burden unbearable. Christ requires none of his followers to bear so heavy a cross as they subject themselves to in being the slaves of fashion. [<HR, March 1, 1874 par. 4>](#)

If Christian women would lead out in the good work of reform, and set the example of dressing with neatness and simplicity, there would be a universal reform in dress. If they would work from a high and elevated standpoint, they would bring their eating and dressing into conformity with the laws of their being, and in obedience to their moral obligation to God. And there would be less money, less brain-nerve power, and less physical strength, squandered for artificial decorations to the sacrifice of natural beauty. We should then have more practical wives and mothers, and there would be a very happy change in many families that are now wretched because of their incorrect ideas of life. [<HR, March 1, 1874 par. 5>](#)

The apostle raises his voice against overdressing. He exhorts "that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with braided hair, or gold, or pearls, or costly array; but (which becometh women professing godliness) with good works." There is enough for all of us to do in this working world, in benefiting others by acts of benevolence, visiting the widow and the fatherless in their affliction, and showing that we do love our neighbor as ourselves. Good works should not be wanting in the Christian. The great amount of time and labor expended in preparing needless things for ornamentation is just so much time we have stolen from God and our neighbor, to glorify ourselves. [<HR, March 1, 1874 par. 6>](#)

Christian parents should, by their example in dress, show to all that they feel under solemn obligation to God to train their children for usefulness and duty, rather than for display. They should educate them to love natural simplicity, rather than to cultivate in them pride and vanity. The hours that are spent in preparing ruffles, tucks, scallops, edging, and embroidery, are worse than lost. All this needless labor requires nervous energy, confinement in-doors, and wearisome care. And what do these devotees of fashion gain? Only the satisfaction of being admired, like a butterfly. [<HR, March 1, 1874 par. 7>](#)

Instead of laying up in store for themselves a stock of good works, in merciful attention to the poor and needy, seeking to bless those who are discouraged, and by their consistent life winning souls to Jesus, they have devoted time to pleasing themselves, and have brought condemnation upon their own souls. Our good works cannot atone for one sin. But Jesus knew this, and he came from Heaven to the earth to bring to us this divine help, that through his excellence of character, and through our faith in him, our human efforts would be acceptable with God, and we should finally be rewarded as our works have been. [<HR, March 1, 1874 par. 8>](#)

Fashion binds upon the heads of women needless appendages. It requires them to sacrifice the natural form and beauty of the head for artificial deformity. These have a direct tendency to induce blood to the brain, because overheated by artificial braids of hair, cotton, or jute. In order to conform to fashion's standard, the limbs are left nearly naked, with merely one thickness of woollen or cotton. When the air circulates about these unprotected limbs, the blood is driven from the extremities to the internal and more vital organs of the body. The result is congestion, to a greater or less extent, of these organs. It is painful to reflecting minds to thus see innocent children, as well as those of mature age, dressed like victims for sacrifice, in order to make a display. <HR, March 1, 1874 par. 9>

Women do not properly clothe their limbs, because it is not fashionable. For want of coverings, the blood is chilled back from the extremities, and the extra covering over the base of the brain attracts the blood to the head, and congestion of the brain is the result. The panniers, and extra coverings in overskirts worn over the sensitive organs of the back, induce heat, and cause inflammation. The walk of females thus dressed is awkward and painful. The limbs, which should have even more coverings than any other portions of the body, because farthest from the center of circulation, are chilled, because not suitably protected. These organs are robbed of their due proportion of blood, therefore cannot be properly nourished, and the result is, the almost universally slender, undeveloped limbs. <HR, March 1, 1874 par. 10>

Ladies expect, in walking in snow and mud, and in going up and down stairs, in getting in and out of carriages, to expose their limbs by raising their dresses. Some being ashamed of their slender limbs supply the deficiency by artificial calves. The votaries of fashion sell their birthright at the mart of fashion for a very poor equivalent. <HR, March 1, 1874 par. 11>

Certainly, these should be the last to profess to have their modesty shocked by seeing ladies with the reform dress, short enough to clear the snow and wet, mud and filth, ascend stairs, and get in and out of carriages, without requiring the use of the hands to elevate the dress. Their lower limbs are clothed as well as the arms. <HR, March 1, 1874 par. 12>

The slaves to fashion may say the feet and limbs are exposed. I beg pardon: the limbs are not exposed. It is true the reform dress reveals the fact that women have feet and limbs, and when they are modestly and sensibly clothed, making exposure impossible, she is not ashamed of the fact. But the fact that women have feet and limbs is not, as we have said, concealed by the length of the dress. We have decided that health and modesty require that women clothe their limbs as thoroughly as they do other parts of the body. <HR, March 1, 1874 par. 13>

Christian women have a higher and holier mission to perform. They should have their moral sensibilities fully aroused to see and feel the crime of following absurd fashions to the sacrifice of natural simplicity and beauty, and consequently to the sacrifice of health. The only excuse that Christian women can urge for wearing the uncomfortable and monstrous deformity upon their backs is, that it is fashion. <HR, March 1, 1874 par. 14>

It is impossible for those who wear them to walk naturally, or even sit in a natural position. The back cannot be supported against the back of the chair; for the large protuberance inclines them forward, which unnatural position cramps the lungs and chest. This heavy, deforming cross women submit to carry because fashion has prescribed it. If the votaries of fashion will sacrifice health and natural beauty to lift this cross that fashion has prepared for them, should not Christian health reformers have the moral courage to adopt the reform dress, which has so many advantages over the fashionable dress? This dress is both healthful and convenient, and lays the least tax on the physical strength. The only cross they lift in this case is, they wear a dress which fashion has not instituted. <HR, March 1, 1874 par. 15>

The Creator knew how to form the human body. He did not need to consult mantuamakers in regard to their ideas of beauty. God, who created everything that is rich, lovely, and glorious, in nature, understood how to make the human form beautiful and healthful. The modern improvements upon God's plan are insulting to the Creator. They deform that which God made perfect. Woman, as God made her, was a perfect and lovely image of the divine ideal of womanhood. Compare the modern taste with infinite wisdom, and what a contrast! How few preserve the original ideal! <HR, March 1, 1874 par. 16>

If woman would answer the object of God in her creation she would claim the aid of divine grace, and by faithful improvement of every heavenly gift aim to high and harmonious development of physical, mental, and moral strength. <HR, March 1, 1874 par. 17>

It is a sacred duty which woman owes to her Creator to become intelligent in regard to her own physical being, that she may understandingly guard the health God has given her. A diseased body affects the mind. How can the majority of professed Christians, who are following the modern fashions, obey the injunction of the inspired apostle, "I beseech you 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"? <HR, March 1, 1874 par. 18>

We recommend to our Christian sisters a style of dress every way modest, convenient, and healthful, which, if conscientiously adopted, will prove a safeguard against health-and-life-destroying fashion. The fashionable dress, with its inconveniences, is in conflict with physical, intellectual, and moral health. We recommend, in contrast with the

fashionable dress, the modest, convenient, healthful reform dress. Will my Christian sisters stand for the right, with moral courage, in the ranks of health reform? And will they see the work which is to be done, and, fully comprehending the difficulties in the way of its accomplishment, give their influence on the right side? [<HR, March 1, 1874 par. 19>](#)

August 1, 1875 Power of Appetite.

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By Mrs. E. G. White.
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One of the strongest temptations to man is upon the point of appetite. Between the mind and the body there is a mysterious and wonderful relation. They react upon each other. To keep the body in a healthy condition, to develop its strength, that every part of the living machinery may act harmoniously, should be the first study of our life. To neglect the body is to neglect the mind. God cannot be glorified by his children's having sickly bodies or dwarfed minds. To indulge the taste at the expense of health is a wicked abuse of the senses. Those who engage in any species of intemperance in eating or drinking, waste the physical energies and weaken moral power. They will feel the retribution which follows the transgression of physical law. [<HR, August 1, 1875 par. 1>](#)

The Redeemer of the world knew that the indulgence of appetite would bring physical debility and deaden the perceptive organs so that sacred and eternal things would not be discerned. Christ knew that the world was given up to gluttony, and that this indulgence would pervert the moral powers. If the indulgence of appetite was so strong upon the race as to require a fast of nearly six weeks by the divine Son of God, in behalf of man, to break its power, what a work is before the Christian in order that he may overcome, even as Christ overcame. The strength of the temptation to indulge perverted appetite can be measured only by the inexpressible anguish of Christ in that long fast in the wilderness. [<HR, August 1, 1875 par. 2>](#)

Christ knew that in order to successfully carry forward the plan of salvation he must commence the work of redeeming man just where the ruin began. Adam fell on the point of appetite. In order to impress upon man his obligations to obey the law of God, Christ began his work of redemption by reforming the physical habits of man. The declension in virtue and the degeneracy of the race were chiefly attributable to the indulgence of perverted appetite. [<HR, August 1, 1875 par. 3>](#)

There is a solemn responsibility upon all, especially upon ministers who teach the truth, to overcome on the point of appetite. The usefulness of ministers of Christ would be much greater if they had control of their appetites and passions; and their mental and moral powers would be stronger if they should combine physical labor with mental exertion. They could, with strictly temperate habits, with mental and physical labor combined, accomplish a far greater amount of labor and preserve clearness of mind. If they should pursue such a course their thoughts and words would flow more freely, their religious exercises would be more energized, and the impressions made upon their hearers would be more marked. [<HR, August 1, 1875 par. 4>](#)

Intemperance in eating, even of food of the right quality, will have a prostrating influence upon the system, and will blunt the keener and holier emotions. Strict temperance in eating and drinking is highly essential for the healthy preservation and vigorous exercise of all the functions of the body. Strictly temperate habits, combined with the exertion of the muscles as well as the exercise of the mind, will preserve both mental and physical vigor, and give power of endurance to those engaged in the ministry, to editors, and to all others whose habits are sedentary. [<HR, August 1, 1875 par. 5>](#)

As a people, with all our profession of health reform, we eat too much. Indulgence of appetite is the greatest cause of physical and mental debility, and lies at the foundation of feebleness which is apparent everywhere. [<HR, August 1, 1875 par. 6>](#)

Intemperance commences at our tables in the use of unhealthful food. After a time, through continual indulgence, the digestive organs become weakened, and the food taken does not satisfy the appetite. Unhealthy conditions are established, and there is a craving for more stimulating food. Tea, coffee, and flesh-meats, produce an immediate effect. Under the influence of these poisons the nervous system is excited. In some cases, for the time being, the intellect seems to be invigorated and the imagination more vivid. Because this is the result of these stimulants, many conclude that they really need them, and continue the use of those things which produce for the time being such agreeable results. But there is always an after result. There is reaction. The nervous system has been unduly excited to borrow power from the future resources of strength for present use. [<HR, August 1, 1875 par. 7>](#)

All this temporary excitement of the system is followed by depression. In proportion as these stimulants temporarily excite the system, will there be a letting down of the power of the organs that have been thus excited, after the stimulus

has lost its force. The appetite is educated to crave something stronger, which will have a tendency to keep up and increase the agreeable excitement, until indulgence becomes habit, and there is a continual craving for stronger stimulus, as tobacco, wines, and liquors. As the appetite is indulged, the demand will be more frequent, and the power of control more difficult. The more the appetite is indulged, the more the system becomes debilitated and unable to do without this unnatural stimulus, and the passion for these things increases until the will is overborne, and there seems to be no power to deny the unnatural craving for these indulgences. <HR, August 1, 1875 par. 8>

The only safe course is to touch not, taste not, and handle not, tea, coffee, wines, tobacco, opium, and alcoholic drinks. There is double necessity for the men of this generation to call to their aid the power of the will, strengthened by the grace of God, in order to withstand the temptations of Satan, and resist the least indulgence of perverted appetite. The present generation have less power of self-control than those who have lived several generations back. Those who have indulged the appetite for these stimulants have transmitted their depraved appetites and passions to their children, and greater moral power is required to resist the indulgence of intemperance in all its forms. The only perfectly safe course to pursue is to stand firmly on the side of temperance and not venture in the path of danger. <HR, August 1, 1875 par. 9>

The great end for which Christ endured that long fast in the wilderness was to teach us the necessity of self-denial and temperance. This work should commence at our tables, and should be strictly carried out in all the concerns of life. The Redeemer of the world came from Heaven to help man in his weakness, that he might become strong in the power which he came to bring him, to overcome appetite and passion, and might be victor on every point. <HR, August 1, 1875 par. 10>

Many parents educate the tastes of their children, and form their appetites. They indulge them in eating flesh-meats, and in drinking tea and coffee. The highly seasoned flesh-meats and tea and coffee which some mothers encourage their children to use are preparing the way for them to crave stronger stimulants, as tobacco; and the use of tobacco encourages the appetite for liquor. The use of tobacco and liquor invariably lessens nerve power. <HR, August 1, 1875 par. 11>

If Christians would have their moral sensibilities aroused upon the subject of temperance in *all things*, they could, by their example, commencing at their tables, help those who are weak in self-control, and almost powerless to resist the cravings of appetite. If we could realize that our eternal destiny depends upon strictly temperate habits, and that the habits we form in this life will affect our eternal interests, we should work to the point of strict temperance in eating and in drinking. By our example and personal effort we may be the means of saving many souls from the degradation of intemperance, crime, and death. Our sisters can do much in the great work of the salvation of others by spreading their tables with only healthful, nourishing food. They may employ their precious time in educating the tastes and appetites of their children, and in forming habits of temperance in all things, and encouraging self-denial and benevolence for the good of others. <HR, August 1, 1875 par. 12>

Notwithstanding the example Christ has given us in the wilderness of temptation by denial of appetite and overcoming its power, there are many Christian mothers who are, by their example, and in the education of their children, preparing them to become gluttons and wine-bibbers. Children are frequently indulged in eating what they choose, and when they please, without reference to health. There are many children who are educated gormands from their babyhood. Through indulgence of appetite they are made dyspeptics at an early age. Intemperance in eating and self-indulgence grow with their growth and strengthen with their strength. Mental and physical vigor are sacrificed through the indulgence of parents. A habit becomes established for certain articles of food from which they can receive no benefit, but only injury; and as the system is taxed, the constitution becomes debilitated. <HR, August 1, 1875 par. 13>

Ministers, teachers, and students should become intelligent in regard to the necessity of physical exercise in the open air. They neglect this most essential duty for the preservation of health. They closely apply their minds to books, and eat the allowance of a laboring man. Under such habits, some grow corpulent because the system is clogged, while others become lean, feeble, and weak, because their vital powers are exhausted in throwing off excess of food; the liver becomes burdened and unable to throw off the impurities in the blood, and sickness is the result. If physical exercise were combined with mental exertion, the blood would be quickened in its circulation, the action of the heart would be more perfect, impure matter would be thrown off, and new life and vigor would be experienced in every part of the body. <HR, August 1, 1875 par. 14>

When the minds of ministers, school teachers, and students, are continually excited by study, and the body is allowed to be inactive, the nerves of emotion are taxed, while the nerves of motion are inactive. The wear is all upon the mental organs, and they become overworked and enfeebled, the muscles lose their vigor for want of being employed, and there is not an inclination to exercise the muscles by engaging in physical labor because exertion seems to be irksome. <HR, August 1, 1875 par. 15>

As our first parents lost Eden through the indulgence of appetite, our only hope of regaining Eden is through the firm denial of appetite and passion. Abstemiousness in diet, and control of all the passions, will preserve the intellect so that

men may have mental and moral vigor to bring all their propensities under the control of the higher power, and to retain clearness of intellect to discern between right and wrong, between sacred and common things. <HR, August 1, 1875 par. 16>

The controlling power of appetite will prove the ruin of thousands, when, if they had conquered on this point, they would have moral power to gain victory over every other temptation of Satan. But slaves to appetite will fail in perfecting Christian character. The continual transgression of man for six thousand years has brought sickness, pain, and death, as its fruits. <HR, August 1, 1875 par. 17>

September 1, 1876 Labor as a Blessing.

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By Mrs. Ellen G. White.
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Many look upon work as a curse, originating with the enemy of souls. This is a mistaken idea. God gave labor to man as a blessing, to occupy his mind, to strengthen his body, and to develop his faculties. Adam toiled in the garden of Eden, and felt it to be one of the pleasures of his holy existence to do so. Later, when he was driven from his beautiful home, as the result of his disobedience, and was forced to struggle with a stubborn soil to gain his daily bread, that very labor, although far different from his pleasant occupation in the garden, was a relief to his sorrowing soul, a protection against temptation. <HR, September 1, 1876 par. 1>

Judicious labor is a healthful tonic for the human race. It makes the feeble strong, the timid brave, the poor rich, and the wretched happy. Our varied trusts are proportioned to our various abilities. Every man will be rewarded of God according to his individual capacity. He expects corresponding returns for the talents he has given to his servants. It is not the greatness of the talents possessed that determines the reward, but the manner in which they are used, the degree of faithfulness with which the duties of life have been performed, be they great or small. Where much is given much will be required. <HR, September 1, 1876 par. 2>

Whoever does his work conscientiously and well, whether in the shop, the field, or the pulpit, will be rewarded according to the spirit in which he has worked. <HR, September 1, 1876 par. 3>

Idleness is the greatest curse that can fall upon man; for vice and crime follow in its train. Satan lies in ambush, ready to surprise and destroy those who are unguarded, whose leisure gives him opportunity to insinuate himself into their favor under some attractive disguise. He is never more successful than when he comes to men in their idle hours. <HR, September 1, 1876 par. 4>

The greatest curse following in the train of wealth is the fashionable idea that work is degrading. "Behold, this was the iniquity of thy sister Sodom, pride, fullness of bread, and abundance of idleness was in her, and in her daughters, neither did she strengthen the hand of the poor and needy." Eze. 16:49. Here is presented before us the terrible results of idleness, which enfeebles the mind, debases the soul, and perverts the understanding, turning into a curse that which was given as a blessing. <HR, September 1, 1876 par. 5>

God designed that all should be workers, and upon those whose opportunities and abilities are greatest rests the heaviest responsibilities. The patient beasts of burden deserve more commendation than the indolent do-nothing who does not improve his physical and mental powers, refusing to do the tasks which God has set for his accomplishment. <HR, September 1, 1876 par. 6>

The indolence of the many occasions the overwork of the few earnest and devoted laborers. These are failing for want of recreation, sinking beneath the double burdens they are bearing. Their graves are way-marks along the upward paths of reform. This is because they are allowed to do the work of others in addition to their own. A large class refuse to think and act for themselves; they have no disposition to step out of the old ruts of prejudice and error; they block up the way of advancement with their indolence and perversity, and force the standard-bearers of the right to more heroic efforts in their march forward. <HR, September 1, 1876 par. 7>

The glory and joy of life is found only by the working man and woman. Labor brings its own reward, and the rest is sweet that is purchased by the fatigue of a well-spent day. But there is a self-imposed toil, utterly unsatisfying and injurious. It is that which gratifies unsanctified ambition, which seeks display or notoriety. The love of appearance or possession leads people to carry to excess what is lawful, to devote the entire strength of body and mind to that which should occupy but a small portion of their time. They bend every energy to the acquisition of wealth or honor; they make all other objects secondary to this; they toil unflinchingly for years to accomplish their purpose; yet when the goal is reached, the coveted reward secured, it turns to ashes in their grasp; it is a shadow, a delusion. They have given their lives for that which profiteth not. <HR, September 1, 1876 par. 8>

Yet all the lawful pursuits of life may be safely followed if the spirit is kept free from selfish hopes and the

contamination of deceit and envy. The business life of the Christian should be marked with the same purity that held sway in the workshop of the holy Nazarene. It is the working men and women who see something great and good in life, those who are willing to bear its responsibilities with faith and hope. <HR, September 1, 1876 par. 9>

Patient laborers, remember they were sturdy working-men whom Christ chose from among the fishermen of Galilee and the tent-makers of Corinth, to labor with him in the work of salvation. From these humble men went forth a power that will be felt through all eternity. <HR, September 1, 1876 par. 10>

The angels are workers; they are ministers of God to the children of men. Those slothful spirits who look forward to a Heaven of inaction will be disappointed, for the economy of the Creator prepares no such place for the gratification of sinful indolence. But to the weary and heavy-laden rest is promised. It is the faithful servants who are welcomed from their labors unto the joy of their Lord. They will joyfully lay off the armor, and forget the noise of the battle in the peace that shall be the inheritance of the saints. <HR, September 1, 1876 par. 11>

The path of the Christian laborer may be hard and narrow, but it is honored by the foot-prints of the Redeemer, and he is safe who follows in that sacred way. <HR, September 1, 1876 par. 12>

October 1, 1876 Missionary Work at Home.

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By Mrs. E. G. White.
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Many are ever restless and disappointed, seeking for some greater work than that which now occupies them. Some mothers long to engage in missionary labor, while they neglect the simplest duties lying directly in their path. The children are neglected, the home is not made cheerful and happy for the family, scolding and complaining are of frequent occurrence, and the young people grow up feeling that home is the most uninviting of all places. As a consequence, they impatiently look forward to the time when they shall leave it, and it is with little reluctance that they launch out into the great world, unrestrained by home influence, and the tender counsel of the hearth-stone. <HR, October 1, 1876 par. 1>

The parents, whose aim should have been to bind these young hearts to themselves, and guide them aright, squander their God-given opportunities, are blind to the most important duties of their lives, and vainly aspire to work in the broad missionary field. <HR, October 1, 1876 par. 2>

As I have marked these unhappy, restless spirits, and deplored their power to shadow the lives of others, the thought would arise: What a fearful deception is upon them! How terrible a mistake they are making! <HR, October 1, 1876 par. 3>

Some of this class pronounce the faithful Christian mother worldly, as they mark how attentive she is to the wants of her husband and children, how zealous in performing the sweet home duties. They sigh because of her lack of spirituality, thinking the labor wasted that goes to make home a place of comfort and happy rest. Their minds fail to understand how the performance of these humble tasks can satisfy the heart. <HR, October 1, 1876 par. 4>

Jesus made the lowly paths of human life sacred by his example. For thirty years he was an inhabitant of Nazareth. His life was one of diligent industry. He, the Majesty of Heaven, walked the streets, clad in the simple garb of a common laborer. He toiled up and down the mountain steeps, going to and from his humble work. Angels were not sent to bear him on their pinions up the tiresome ascent, or to lend their strength in performing his lowly task. Yet when he went forth to contribute to the support of the family by his daily toil, he possessed the same power as when he wrought the miracle of feeding the five thousand hungry souls on the shore of Galilee. <HR, October 1, 1876 par. 5>

But he did not employ his divine power to lessen his burdens or lighten his toil. He had taken upon himself the form of humanity with all its attendant ills, and he flinched not from its severest trials. He lived in a peasant's home, he was clothed in coarse garments, he mingled with the lowly, he toiled daily with patient hands. His example shows us that it is man's duty to be industrious, that labor is honorable. <HR, October 1, 1876 par. 6>

His life, written upon the pages of history, should encourage the poor and the lowly to perform contentedly the humble duties of their lot. Honorable work has received the sanction of Heaven, and men and women may hold the closest connection with God, yet occupy the humblest position in life. Jesus was as faithfully fulfilling his mission when hiding his divinity with the humble occupation of a carpenter, as when employed in healing the sick, or walking upon the white capped billows to the aid of his terrified disciples. Christ dignified the humble employments of life, by occupying a menial condition, that he might be able to reach the mass of mankind and exalt the race to become fit inmates for the Paradise of God. <HR, October 1, 1876 par. 7>

For a long time, Jesus dwelt at Nazareth, unhonored and unknown, that he might teach men how to live near God while discharging the humble duties of life. It was a mystery to angels that Christ, the Majesty of Heaven, should condescend, not only to take upon himself humanity, but to assume its heaviest burdens and most humiliating offices. This he did in order to become like one of us, that he might be acquainted with the toil, the sorrows, and fatigue of the children of men, that he might be better able to sympathize with their distresses and understand their trials. <HR, October 1, 1876 par. 8>

Those who divorce religion from their business are reproved by the example of Jesus. Hidden away among the hills of Nazareth, yet having such claims upon Heaven that he could command the entire angel host, he was a simple carpenter, working for wages, and living a godly life in the face of all discouragements. <HR, October 1, 1876 par. 9>

It requires much more grace and stern discipline of character to work for God in the capacity of mechanic, merchant, lawyer, or farmer, carrying the precepts of Christianity into the ordinary business of life, than to labor as an acknowledged missionary in the open field, where one's position is understood, and half its difficulties obviated by that very fact. It requires strong spiritual nerve and muscle to carry religion into the work-shop and business office, sanctifying the details of every-day life, and ordering every worldly transaction according to the standard of a Bible Christian. <HR, October 1, 1876 par. 10>

Jesus, in his thirty years of seclusion at Nazareth, toiled and rested, ate and slept, from week to week and from year to year, the same as his humble contemporaries. He called no attention to himself as a marked personage, yet he was the world's Redeemer, the adored of angels, doing, all the time, his Father's work, living out a lesson that should remain for humanity to copy to the end of time. <HR, October 1, 1876 par. 11>

This essential lesson of contented industry in the necessary duties of life, however humble, is yet to be learned by the greater portion of Christ's followers. If there is no human eye to criticise our work, nor voice to praise or blame, it should be done just as well as if the Infinite One himself were personally to inspect it. We should be as faithful in the minor details of our business, as we would in the larger affairs of life. <HR, October 1, 1876 par. 12>

God is testing and proving us by our daily lives, watching the development of our characters, weighing our moral worth. Those who slight the spirit of the Word of God in their business life, as carpenters, lawyers, and merchants, are unfaithful in matters of eternal interest, since it is the *life* that indicates the spiritual advancement, and registers upon the Book of God the unchangeable figures of the future. The angels are mournfully inscribing a fearful record of slighted duties and neglected opportunities against many who make exalted professions. Those who are unfaithful in little things, cannot be entrusted with the true riches of the kingdom. <HR, October 1, 1876 par. 13>

November 1, 1876 Damp Beds.

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By Mrs. E. G. White.
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We would suggest to the readers of the Reformer that their sleeping rooms need extra attention this damp November weather, and especially is this the case with the "spare bedroom," the curtains and blinds of which are too often closely drawn. Protect the lives of the friends who visit you, by giving proper attention to their sleeping apartments. It is some little sacrifice for them to be deprived of their customary room and bed; but, in addition to this, do not let them be haunted with a fear of the damp bed in "that spare room." You cannot be too careful in properly ventilating the room and in seeing that the bed and bedding are perfectly dry. <HR, November 1, 1876 par. 1>

Many are slow to become intelligent concerning the important matter of properly caring for the bedroom. It is not safe to sleep in a room that is seldom occupied and is not frequently heated, unless the bedding is first exposed to the sun for several hours, or, in case this should be impossible, subjected to artificial heat. Every article composing the bed should be perfectly dried. If these precautions are neglected, health and life itself are endangered. <HR, November 1, 1876 par. 2>

In our itinerant experience, we have suffered much from being assigned to rooms and beds not in common use, and not properly aired. It was unpleasant to dictate to our hostess concerning the room and bed we were to occupy, and from a fear of being judged notional, or too ready in making work for others, we often ran serious risks. Earlier in life we did not so fully realize the danger lurking in the damp "spare" beds of our friends, and the life of one of our little ones was sacrificed by sleeping in one that had not been previously used for several weeks. <HR, November 1, 1876 par. 3>

In the State of Maine we were once entertained by kind friends who seemed anxious to do all in their power to make us comfortable; but they did not see the importance of carefully attending to the bed in the "spare chamber." We had

labored hard during the day in speaking to the people, and needed a good night's rest. But the room we occupied was cold, the bed was damp, and we became so thoroughly chilled that sleep was impossible. We substituted our large blanket shawl for the damp sheets, and finally put on the most of our garments, but we were too cold to sleep, and lay shivering through the entire night. <HR, November 1, 1876 par. 4>

In the morning courteous inquiry was made as to how we had rested during the night. In reply, we stated that the bed was damp. Our friends expressed profound astonishment at this, and assured us that we must be mistaken; but, upon investigation, we learned that the room and bed had not been used for weeks. The blinds had been closed, excluding the sun and air, and, there being no conveniences for lighting a fire in the room, it had gathered dampness for weeks; and yet it was difficult to convince the good people who entertained us that the room and bed were not just as they should be, and they could hardly account for our painful experience during the night. <HR, November 1, 1876 par. 5>

At another house we were entertained by friends whom we highly esteemed; but, in their anxiety to treat us with marked respect, we were, as usual, assigned to the "spare room," and the damp "spare" bed. The windows were draped with heavy curtains, and the blinds were tightly closed. The room was elegantly furnished, but as soon as we entered it we were greeted with a moldy smell and a cold, poisonous atmosphere that seemed to chill the blood in our veins. <HR, November 1, 1876 par. 6>

Upon examining the bed, we found it so damp that we dared not occupy it in that condition. Although it was late, we stated the case to our hospitable friends, and they immediately proceeded to correct the evil as far as possible. A rousing fire was built in the room adjoining ours, and the clothing was removed from the bed and hung before the fire to dry, and in that position drops of water actually formed upon the sheets. But when at a late hour we retired to rest, it was to occupy a dry bed in *that* "spare room." <HR, November 1, 1876 par. 7>

We might relate many such incidents in our experience, but these are sufficient for the purpose. <HR, November 1, 1876 par. 8>

A family whom we highly respect moved from Maine to California, hoping that the mild climate of that State would improve the health of the wife and mother. She was greatly benefited by the change, and seemed in a fair way of recovering her full strength; but, a neighboring family being afflicted with sickness, she went, at the solicitation of her neighbor, to watch with and assist her. Toward morning she went to bed in the "spare room," which, unfortunately, was very damp. As a consequence, she contracted a severe cold which settled upon her lungs. She sank into a rapid decline and soon died, a victim to the damp "spare" bed. <HR, November 1, 1876 par. 9>

Illy ventilated rooms, from which the sunlight is excluded, and which are undried by fires, are fearfully destructive of life. So much is sacrificed every year through the influence of these damp rooms and beds that we cannot keep silent. We hope to arouse the people so that they will see the necessity of having conveniences for fires in their sleeping rooms, so that during the damp seasons of the year the room may be kept free from dampness and mold and the bedding dry. A little expense in this direction would save large sums in doctor's bills, and a great amount of suffering would be avoided. <HR, November 1, 1876 par. 10>

We appeal to every reader of the Health Reformer to open every room in the house to the purifying, rays of the sun and the sweet pure air. Open your shutters and remove your heavy curtains; they are unnecessary. Invite the sun and air as daily guests into your rooms, and you will be repaid in improved health and more cheerful spirits, and your guests will receive your courtesies unattended by the ghostly dread of that damp "spare" bed. <HR, November 1, 1876 par. 11>

November 1, 1876 Home Adornment.

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By Mrs. Ellen G. White.
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Many are unhappy in their home life, because they are trying so hard to keep up appearances. They expend largely of means and labor unremittingly to gain the praise of their associates--those who really care nothing for them or their prosperity. One article after another is considered indispensable to the household appointments, until many expensive additions are made that, while giving a momentary satisfaction to the eye, do not increase the comfort of the family one whit. At the same time, all these things have taxed the strength and patience, and consumed valuable time which might be expended in the service of the Lord. <HR, November 1, 1876 par. 1>

The precious grace of God is made secondary to matters of no real importance, and while collecting material for enjoyment, they lose the capacity for happiness. They find that their possessions fail to give the satisfaction they had hoped to derive from them. This endless round of labor, and unceasing anxiety to embellish the home for visitors and

strangers to admire, never pays for the time and means thus expended. It is hanging about the neck a yoke of bondage grievous to be borne. <HR, November 1, 1876 par. 2>

In many households, there are four walls and costly furniture, velvet carpets and plateglass mirrors; and this place is wrongly named Home. That sacred word does not belong to the glittering mansion, where the joys of domestic life are unknown. There are spacious parlors, closed from the sweet sunshine and the life-giving air, for fear those choicest gifts of Heaven might tarnish the furniture and fade the carpets. Sunless and damp, these rooms are unlighted and unheated save when visitors are to be entertained. *Then* the doors are thrown open, and the treasures, too precious for the use and comfort of the family, are devoted to unsympathizing acquaintances. <HR, November 1, 1876 par. 3>

These rooms are altogether too fine for every-day use, and above all, the children must be strictly excluded from their precincts, for fear of soiling the furniture or curtains. In fact, the children are the last thought of in such a home. They are utterly neglected by the mother, whose whole time is devoted to keeping up appearances. Their minds are untrained, they acquire bad habits, and become restless and dissatisfied. Finding no pleasure in their own homes, but only uncomfortable restrictions, they choose to break away from the household as soon as possible. It does not require expensive furniture and costly tapestry to make children contented and happy in their homes; but it is necessary that the parents give them tender love and careful attention. It is for the parents to take the lead in habits of simplicity, drawing their children from the artificial to the natural life, and binding them to their hearts by the silken cords of affection. Gentle manners, cheerful conversation and loving words, will make home more attractive than any ornaments that can be bought or sold. <HR, November 1, 1876 par. 4>

There are but few true fathers and mothers in this age of the world, and this is on account of the artificial lives we lead more than from any other cause. We should not be so anxious for external appearances, but labor more for practical comfort throughout every room in the house. Less parade in the parlor, and more time devoted to the training of the children, and to the preparation of simple, wholesome food, and to the general economy and comfort of the household, would make happy hearts and pleasant faces in the home. We should live less for the outside world, and more for the members of our own family circle. There should be less display of superficial politeness and affectation toward strangers and visitors, and more of the courtesy that springs from genuine love and sympathy toward the dear ones of our own firesides. <HR, November 1, 1876 par. 5>

The very best part of the house, and the most comfortable furniture, should be for the use of the family, for the comfort of those who really live in the house. Such a home would be most attractive to that class of friends who really care for us, whom we could benefit, and by whom we could be benefited. But those guests who are attracted to us by the prospect of sumptuous dinners, and an extravagant luxury of style, are not the ones whose companionship will improve our minds or hearts. We have no moral right to lavish time and bounty upon such visitors, while our precious God-given children are suffering gross neglect. <HR, November 1, 1876 par. 6>

But it is so flattering to the pride of some persons to exhibit a certain style of living for the benefit of occasional guests that they are willing to sacrifice the daily peace and comfort of life for this empty gratification. The gorgeously embellished mansions, costly furniture and carpets, the toil in serving up dishes for epicurean appetites, the extravagant entertainments which swallow up thousands of dollars, and pompous equipages more for show than comfort, bring no peaceful contentment, because they have no connection with the real joys of life. <HR, November 1, 1876 par. 7>

As these extravagances fail to satisfy their possessors, they blindly seek to remedy the failure by adding new luxuries, with greater dissatisfaction, and an increase of care and anxiety as a result. Decorations of dress and of houses do not make happy people; but the lowliest dwelling may be beautified, and the poorest family be made rich, by the possession of meekness, kindness, and love. Pleasant voices, gentle manners, and sincere affection that finds expression in all the actions, make even a hovel the happiest of homes, upon which the Creator looks with approbation, unto which angels are attracted, the inmates of which, though they have not "that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel," have that which is far better, "the ornament of a meek and quiet spirit, which is in the sight of God of great price." <HR, November 1, 1876 par. 8>

December 1, 1876 Home Thoughts.

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By Mrs. E. G. White.
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Life is a disappointment and a weariness to many persons because of the unnecessary labor with which they burden

themselves in meeting the claims of custom. Their minds are continually harassed with anxiety as to supplying wants which are the offspring of pride and fashion. Jesus, in his sermon on the mount, strikes a direct blow at this engrossing care for the things of this world. He says, "Take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed?" "Consider the lilies of the field, how they grow, they toil not, neither do they spin, and yet I say unto you that Solomon in all his glory was not arrayed like one of these." All the efforts of humanity cannot approach the beauty of Nature. The simple flowers of the field put to shame the robes of royalty. And Fashion, with her endless changes and eccentricities, presents the very opposite of that simple loveliness with which the lilies of the field are clothed, and which Jesus declared exceeds the glory with which Solomon was arrayed. <HR, December 1, 1876 par. 1>

The expense, the care and labor, lavished on that which, if not positively injurious, is unnecessary, would go far toward advancing the cause of God if applied to a worthier object. People crave what are called the luxuries of life, and sacrifice health, strength, and means to obtain them. A lamentable spirit of rivalry is manifested among persons of the same class as to who shall make the greatest display in matters of dress and of household expenditure. The sweet word, Home, is perverted to mean something with four walls, filled with elegant furniture and adornments, while its inmates are on a continual strain to meet the requirements of custom in the different departments of life. <HR, December 1, 1876 par. 2>

It is necessary to give due regard to the clothing, to the table, and to the pursuits by which we gain a livelihood; but there is danger of carrying this zeal to an extreme. In the days of Noah they were eating and drinking, marrying and giving in marriage, buying, selling, and building, till the flood came and destroyed the people who had been so overzealous in the things of this world that they forgot God, and became abominable in his eyes. It was lawful for men to eat and drink, plant and build, marry and give in marriage, in the days of Noah; but the sin was in carrying these lawful things to extremes, to utterly fill their minds with them to the exclusion of all noble thoughts. Depravity, violence, and all manner of sin was the result. The great danger of these days is in devoting too much time to merely temporal matters, and making it the great aim of life to provide for the temporal wants, many of which are perverted and unnatural. In order to gratify a weak and sinful pride, people sacrifice comfort, peace, and the love of God. <HR, December 1, 1876 par. 3>

Happiness is not found in empty show. The more simple the order of a well-regulated household, the happier will that home be. The courtesies of every-day life, and the affection that should exist between members of the same family, do not depend upon outward circumstances. Much of the restless longing and seeking for "that which profiteth not" is due to wrong training in youth. Each child in the family should have a part of the home burden to bear, and should be taught to perform his task faithfully and cheerfully. If the work is portioned out in this way, and the children grow up accustomed to bearing suitable responsibilities, no member of the household will be overburdened, and everything will move off pleasantly and smoothly in the home. A proper economy will be maintained, for each one will be acquainted with, and interested in, the details of the home. <HR, December 1, 1876 par. 4>

In some families there is too much done. Neatness and order are essential to comfort, but these virtues should not be carried to such an extreme as to make life a period of unceasing drudgery, and to render the inmates of the home miserable. In the houses of some whom we highly esteem, there is a stiff precision about the arrangement of the furniture and belongings that is quite as disagreeable as a lack of order would be. The painful propriety which invests the whole house makes it impossible to find there that rest which one expects in the true home. It is not pleasant, when making a brief visit to dear friends, to see the broom and the duster in constant requisition, and the time which you had anticipated enjoying with your friends in social converse, spent by them in a general tidying-up, and peering into corners in search of a concealed speck of dust or a cob-web. Although this may be done out of respect to your presence in the house, yet you feel a painful conviction that your company is of less consequence to your friends than their ideas of excessive neatness. <HR, December 1, 1876 par. 5>

In direct contrast to such homes was one that we visited during the last summer. Here the few hours of our stay were not spent in useless labor, nor in doing that which could be done as well at some other time; but were occupied in a pleasant and profitable manner, restful alike to mind and body. The house was a model of comfort, although not extravagantly furnished. The rooms were all well lighted and ventilated, and every one, including the bed-rooms, was furnished with an open grate that the occupants might enjoy the healthful warmth and glow of an open fire, which is of more real value than the most costly adornments. The parlors were not furnished with that precision which is so tiresome to the eye, but there was a pleasing variety in the articles of furniture: The chairs were mostly rockers or easy-chairs; not all of the same fashion, but adapted to the comfort of the different members of the family. There were low, cushioned rocking-chairs, and high, straight-backed ones; wide, capacious lounging-chairs, and snug little ones; there were also comfortable sofas; and all seemed to say, Try me, Rest in me. There were tables strewn with books and papers. All was neat and attractive, but without that precise arrangement that seems to warn all beholders not to touch

anything for fear of getting it out of place. <HR, December 1, 1876 par. 6>

The proprietors of this pleasant home were in such circumstances that they might have furnished and embellished their residence expensively, but they had wisely chosen comfort rather than display. There was nothing in the house considered too good for general use, and the curtains and blinds were not kept closed to keep the carpets from fading and the furniture from tarnishing. The God-given sunlight and air had free ingress, with the fragrance of the flowers in the garden. The family were, of course, in keeping with the home; they were cheerful and entertaining, doing everything needful for our comfort, without oppressing us with so much attention as to make us fear that we were causing extra trouble. We felt that here was a place of rest. This was a Home in the fullest sense of the word. <HR, December 1, 1876 par. 7>

The rigid precision which we have mentioned as being a disagreeable feature of so many homes is not in accordance with the great plan of Nature. God has not caused the flowers of the fields to grow in regular beds, with set borders, but he has scattered them like gems over the greensward, and they beautify the earth with their variety of form and color. The trees of the forest are not in regular order. It is restful to eye and mind to range over the scenes of nature, over forest, hill and valley, plain and river, enjoying the endless diversity of form and color, and the beauty with which trees, shrubs, and flowers, are grouped in nature's garden, making it a picture of loveliness. Childhood, youth, and age can alike find rest and gratification there. <HR, December 1, 1876 par. 8>

This law of variety can be in a measure carried out in the home. There should be a proper harmony of colors, and a general fitness of things in the furnishing of a house; but it is not necessary to good taste that every article of furniture in a room should be of the same pattern in design, material, or upholstery; but, on the contrary, it is more pleasing to the eye that there should be a harmonious variety. <HR, December 1, 1876 par. 9>

But whether the home be humble or elegant, its appointments costly or the reverse, there will be no happiness within its walls unless the spirit of its inmates is in harmony with the Divine will. Contentment should reign within the household. <HR, December 1, 1876 par. 10>

January 1, 1877 Proper Dress.

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By Mrs. E. G. White.
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At this season of the year, particular attention should be given to the best manner of dressing ourselves and our children to secure physical health. This is necessary in obedience to the exhortation of the apostle to present to God our bodies holy and acceptable in his sight. "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." <HR, January 1, 1877 par. 1>

It is not possible to render to God acceptable service while we are suffering under disease. Children need the daily lesson that life and health are not to be trifled with. These are blessings not to be abused. The mind should not be dwarfed to meet the common standard. We should strive to fulfill our mission according to the will of God, in blessing others and glorifying his name. Our Redeemer has bought us with a dear price. "What! 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." <HR, January 1, 1877 par. 2>

In order to fulfill the claims that God has upon us, we should study his will more earnestly, and the approval of the world less. Many professed Christians are so absorbed in their efforts to gratify their children by dressing them in a manner to keep pace with fashion, that they have but little time or thought to devote to the inward adorning, or to the matter of dressing in a manner to meet the approval of God. <HR, January 1, 1877 par. 3>

Christian parents have grave responsibilities resting upon them in training their children. They should impress them with a high sense of their obligations to God, and the bearing that their dressing and eating will have upon their lives. A careful consideration would reveal to parents the fact that much of the fatigue and labor, under which they are wearing and growing old, are not burdens that God has bound upon them, but which they have brought upon themselves by doing the very things the word of God has told them not to do. "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." <HR, January 1, 1877 par. 4>

But few parents are educating their children by precept and example to form lovely characters and secure the inner beauty, the meekness and lowliness of Christ. <HR, January 1, 1877 par. 5>

Many lives have been sacrificed in conforming to the demands of fashion. And few sense the fearful responsibility this incurs. When hoops were in fashion, we were pained to listen to the arguments of many professed Christian women for the necessity of wearing them for the health. They could walk better and work better. Little girls were seen imitating their mothers in fastening upon their little forms something to distend their dresses like hoops. The mothers argued their healthfulness, why should not they wear them? Children conformed to this fashion. The hoops distended the skirts that they could not fall naturally about the form and give warmth to the body. The extremities were chilled. Thousands of innocent victims were sacrificed to the hoop fashion. <HR, January 1, 1877 par. 6>

True dress reform regulates every article of dress worn upon the person. In order to equalize the circulation of the blood, the clothing should be equally distributed upon the person, that equal warmth may be preserved in all parts of the body. The limbs, being remote from the vital organs, should have special attention. The extremities should be guarded from cold and chilliness by a bountiful amount of clothing. It is impossible for women or children to have health when their limbs and feet are habitually cold. If there is too little blood in the limbs, there will be a superabundance of blood in other portions of the body. There are usually worn over the chest, where there is naturally the greatest amount of heat, from four to six coverings. Over the lower part of the waist there are, in addition to these coverings, bands, plaits, overskirts lapped and puffed. All these extra coverings induce heat. The lower limbs are only furnished with two thicknesses of light material, while the feet are covered with thin flannel stockings, and cloth shoes. With the present style of woman's dress it is impossible to preserve an equal circulation of the blood. The limbs being insufficiently clad, the blood is not induced to the extremities. Our Creator has formed the limbs with large veins and vessels to contain a large proportion of blood, that the limbs may be sufficiently nourished and proportionately warm with other portions of the body. But fashion robs the limbs of coverings, and the life current is chilled from its natural channel and thrown back upon its internal organs. The many coverings over the chest and lungs induce the blood to these parts, and the animal heat thus retained weakens and debilitates these delicate organs, causing congestion and inflammation. The head, lungs, heart, liver, and kidneys have too much blood, while the limbs have not enough for warmth and proper development. The result is, the blood-vessels in the limbs contract because they are not filled and cannot contain the due proportion of blood which nature designed they should, and they are always chilly. Because this chilliness is habitual, it is not noticed by children who are thus unhealthfully dressed. These children, who are disciplined to conform to fashion, are not well proportioned. Their slender, fleshless limbs testify to the abuse they have suffered. Fashion has robbed their limbs of their natural plumpness. <HR, January 1, 1877 par. 7>

The limbs of our children should be thoroughly and sensibly clad with as many coverings as other portions of the body. First should be the long under-drawers reaching to the ankle. Next the warm flannel stocking reaching to the knee, fastened by elastics to the waist. Over these should be the warmly lined pants made tapering, or gathered in a band at the bottom, and fastened about the ankle. Warm boots with thick soles should cover the feet. The limbs and feet of little girls should be as warmly and thoroughly clad as those of the boys, that they may exercise in the open air without running the risk of taking cold. <HR, January 1, 1877 par. 8>

I would appeal to parents to devote less time to ornamenting their children's clothing, which only fosters in them a spirit of vanity, and to so instruct them that they may secure good constitutions. And then they can dismiss doctors with their drugs, and see their children enjoy good health, sound morals, and standing independent for a sensible, healthful dress in defiance of the fashions of our times. <HR, January 1, 1877 par. 9>

February 1, 1877 The Follies of Fashionable Dress.

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By Mrs. E. G. White.
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Indifference and ignorance in regard to the laws which govern our being are sins so common that we have learned to look upon them with undue tolerance. But when we reflect that we are under obligation to God to care for the soul's habitation, that in order to properly fulfill the duties he has assigned us we should preserve ourselves in the best possible condition of health, then we begin to realize that attention to our physical health is a sacred duty which we owe to our Creator. If we pursue a course that weakens our strength, either physically or mentally, we cannot render perfect service to God; we fall short of the duties required of us by him, and thus rob him of his due. <HR, February 1, 1877 par. 1>

The violation of nature's laws results in disease; and the greater share of the ills of life might be avoided by conforming the habits to those divinely appointed rules. Women especially are the victims of various maladies which might be lessened, if not entirely prevented, by right habits of life. Half their sufferings may be attributed to their manner of dress, and the insane desire to conform to the fashions of the world, introduced as a system of speculation and profit, or for other and baser reasons. Every Christian woman should dress neatly, simply, and healthfully, whether the world approve or disapprove. This cannot be done in adopting the present style of dress. The full back skirts are burdensome, create undue heat in that portion of the body which they cover, and, together with the ridiculous fashion of pinning or tying back the outer drapery, impede the movements of the limbs, make it an impossibility to walk easily or naturally, or to engage with any degree of comfort in any active exercise or useful labor. <HR, February 1, 1877 par. 2>

The beauty of simplicity is lost and the graceful fall of the drapery broken up by manifold puffs, ruffles, plaits, and sashes. <HR, February 1, 1877 par. 3>

Time and money are thus expended, not to add to the convenience and healthfulness of the dress, but to render it ungraceful, untidy, cumbersome, and injurious; and all this is for the express purpose of conforming to a senseless fashion. The useless trimming and arranging of these dresses take a vast amount of time. This may not seem of so much consequence to the wealthier class, who hire all their sewing done, but to those of limited means it is a serious consideration. Yet, nevertheless, most of them endeavor as far as possible to meet the demands of fashion, and impose upon themselves a rigorous task in forming with their own hands the useless trimming and appendages thought necessary to complete a "stylish" costume. The purse is pinched, things needed for the comfort of the home are dispensed with, time which should be given to the family is wasted, poverty creeps in with extravagance and neglect; and wretchedness follows this blind, unreasoning effort to keep pace with the fashionable world. Happiness, health, and often life itself, are sacrificed on the altar of fashion. <HR, February 1, 1877 par. 4>

Even those who profess to be reformers in the matter of dress have imbibed narrow views of the subject and fail to consider it in the broadest and fullest sense. Many conceive of dress reform as consisting alone in a shortening of the dress to escape the floor by several inches, and, having effected this, they flatter themselves that they have done all that is necessary. Although the shortening of the skirts is well enough so far as it goes, yet their dress may still be unhealthful in many respects. The lungs may be compressed by tight-fitting bands, waists or corsets, which hinder the free flow of blood through the system. It is essential to health that the chest should have room to fully expand, so that the lungs may be enabled to take full inspirations of air. Many who have died of consumption might have lived their allotted term of life had they dressed in accordance with the laws of their being. The strength of the system is, in a great degree, dependent upon the amount of pure fresh air breathed. If the lungs are restricted, the quantity of oxygen received into them is also limited, the blood becomes vitiated, and disease follows. Confinement in-doors and consequent deprivation of the invigorating sunlight and the exhilaration of exercise in the pure open air, complete the ruin begun by wrong habits of dress; feebleness and premature death are the result. <HR, February 1, 1877 par. 5>

The dangers resulting from a compression of the waist are not realized by the majority of women, though many able pens have treated upon the subject. Many claim that tight lacing is now nearly or quite abandoned, and such may think these remarks are uncalled-for; but it is true today that the corsets and dresses of most women are worn too tight for the proper action of the vital organs. The lungs, heart, and liver are burdened in their work. Every article of clothing upon the person should be worn so loose that, in raising the arms, the clothing will be correspondingly lifted by the action. <HR, February 1, 1877 par. 6>

This brings us to another error in the dress of women at the present day: The under clothing is usually sustained by the hips alone. This heavy weight, pressing upon the bowels, drags them downward, and causes weakness of the stomach and a sense of lassitude which leads the sufferer to incline forward; this tends to farther cramp the lungs and prevent their proper action. The blood becomes impure, the pores of the skin fail in their office, sallowness and disease set in, beauty and health are gone. Ladies may resort to cosmetics to restore the tint of the complexion, but they cannot thus bring back the glow of healthful feelings to the heart. That which darkens and dinges the skin also clouds the spirits and destroys the cheerfulness and peace of the mind. Every woman who values health should avoid hanging any weight upon the hips. The shoulders should be made to sustain the weight of every article of clothing worn upon the person. This will relieve the bowels from undue pressure, and prevent that weakness of the stomach and bowels which is prevailing to an alarming extent. <HR, February 1, 1877 par. 7>

Every wrong habit which injures the health of the body, reacts in effect upon the mind. Many care-worn, nervous, anxious women are so because they cheat themselves of the pure air that makes pure blood, and the freedom of motion which sends that blood coursing through the veins and gives life, health, and energy. Women, of all persons, need strength of mind and body to grapple with the ills and anxieties of life; but most of them are so weak and nerveless that they are conquered and crushed by them instead. <HR, February 1, 1877 par. 8>

Thousands of women are today suffering from a painful relaxation of the system for want of vigorous physical

exercise. They are rusting out their lives in inaction. Their present style of dress proves a hindrance to the free use of their limbs, and they gradually, almost unconsciously, give up healthful exercise, and surrender to a life of inactivity: Many of the women of the present time are only able to arrange their dresses, put them on and carry them about with their burden of over-skirts, puffing, plaiting, ruffling, trimming, bows, and buttons. After the dressing, ornamenting, and frizzling are accomplished, they feel wholly unable to go out in the open air and engage in exercise that would expand their lungs and give elasticity to their limbs; besides, such exercise would be likely to spoil their fine dresses. Therefore they indulge in sedentary habits at the expense of health, happiness, and even life. They are abject slaves to the tyrant, fashion. They deform the human form divine by the many inventions decreed by this monster. <HR, February 1, 1877 par. 9>

Jesus requires of none of his followers the sort of slavery that fashion demands. He would free them from this self-imposed thralldom. He pities them as he sees them sacrificing health and the best interests of life upon this unholy altar. He invites them: "Come unto me, all ye that labor and are heavy-laden, and I will give you rest." He presents his yoke in contrast with the galling one they have placed upon their own necks, and 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." Here is the secret of content and peace and happiness: obedience of the laws of nature and of God. The true Christian, possessing the meekness and lowliness of Christ, is content with plain, convenient, healthful garments, and seeks to live a life of usefulness and conform his habits to the example of Jesus. Such a one will find the truest happiness, the reward of well-doing. Such a one will be lifted above the slavery of an artificial life into the freedom and grace of Christ-like simplicity. <HR, February 1, 1877 par. 10>

But what account can those who follow the fashions and follies of the present day render to God for the use they have made of the time and abilities given them for wise improvement? Their minds, instead of being developed and strengthened by proper cultivation, have been dwarfed and crippled by being devoted almost entirely to the arrangement of the dress in accordance with the demands of fashion. This is the crying evil of our sex, and lies at the bottom of many of the failures and miseries of life. Many women who profess to be followers of Jesus Christ are servants to the fashions of the world, and delight to adopt new inventions in styles, constantly appearing out in new costumes and new deformities of dress. <HR, February 1, 1877 par. 11>

It would be well if a pledge of temperance in dress could be presented for our women to sign and to observe. The intoxicating influence of extravagance and display in dress has so degrading an effect upon the minds of many women that such a measure would seem justifiable and reasonable. Thousands are unfitted for the every-day duties of domestic life because of this mania for dress. Their children, who are a precious trust to them from God, are neglected, and grow up without proper care and attention, obtaining too often an education in vice. Prayer in the closet is abandoned, the Word of God is left unread, and there is no time nor aptitude for religious meditation. Said Christ, "Whosoever will come after me, let him deny himself, and take up his cross, and follow me." Those who are attracted to Christ and who live for the future immortal life, will not be slaves of fashion. <HR, February 1, 1877 par. 12>

March 1, 1877 The Duties of a Mother.

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By Mrs E. G. White.
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The Christian mother, to a very great extent, has it within her power to secure to her children good constitutions, sound morals, and correct views of the duties and responsibilities of life. Thousands of mothers are today ignorant of the laws of health and morality, and utterly reckless in the management of their children. Thousands are ruined for life and rendered worthless to society through neglect of proper training in early youth. A failure of health prevents the cultivation and development of the mental faculties, the talents lie dormant in consequence, and the world loses the benefit of them. A knowledge of, and obedience to, the laws of nature would have preserved the healthful action of body and mind and given to humanity the blessing of many a life now wasted in uselessness. Through the inefficiency of parents, much good is lost to the world, and God is robbed of the glory he should receive through the proper direction of youthful talent and energy. <HR, March 1, 1877 par. 1>

Mothers are not thoroughly qualified to discipline and educate the minds of the young, unless they have that knowledge of God by which they can conscientiously train their children for the highest usefulness in this life and for the future, immortal life. In the education of her children, the mother needs the wisdom which God alone can give her.

She also needs health and its accompaniment of calm nerves, clear judgment, and sound reasoning powers. She will then have decision as well as gentleness, firmness as well as love, and will be able to hold the reins of guidance with a firm yet patient hand. She should cultivate that quiet dignity and independence of character which is necessary to her sacred life-work, and the proper conducting of her household. The customs and habits of the world in regard to the training of children should not turn a Christian mother from her course. In no case should she sacrifice her ideas of right because she sees many mothers yielding their scruples in order to gratify the inclinations of their children for questionable amusements, idleness, or a style of dress calculated to foster vanity and injure the health. <HR, March 1, 1877 par. 2>

Indulgence of wrong desires and gratification of the animal passions are the order of the day in this age of the world. Youth is surrounded with the fascinations of pleasure and the seductive temptations of sin. For these reasons a great and important responsibility rests upon the Christian mother. It is hers, in a measure, to rectify the growing evils of the world by rearing her children in such a manner that they will take a firm stand for the right and cast their influence on the side of virtue. But the mother who submits her God-given womanhood to the slavery of fashion wastes, in useless labor and frivolity, time and energy which should be devoted to her sacred calling. She cannot feel a sense of her solemn responsibility to God and humanity. Satan has invented manifold temptations to divert the minds of mothers from their most important work. The matter of dress holds the larger share of women in the veriest bondage. The study of fashion-plates is pursued with untiring zeal, and is followed up by an endless round of cutting, fitting, stitching, ruffling, pointing, and plaiting, to arrange for vain display. All this costs time, money, and concentration of mind, for which no equivalent is returned. The mental powers are dwarfed for want of proper cultivation, and wretchedly abused by being almost wholly bent upon the object of preparing raiment for the body, while their children are on the way to ruin. <HR, March 1, 1877 par. 3>

Many mothers are much more concerned as to the dress and adornment of their children than they are for their behavior and the proper direction of their minds. They will spend precious time in ruffling and trimming the garments of their little ones, while those who are to wear them are running in the streets, subject to the influence of vile associates and breathing in the atmosphere of vice. The hours that should be devoted to prayerful communion with them and a careful superintendence of their employments and amusements are worse than wasted in ornamenting the little suits which will serve to add the evil of vanity to the faults already acquired. A mother who prizes the approval of God and who is controlled by heavenly influences will not dare to waste her precious time, strength, and money, in arranging her own and her children's dress to meet the claims of custom. Fashion-loving mothers are daily giving their children lessons in devotion to dress, which they will never unlearn in afterlife. They are sowing seeds in those tender minds which will ere long bear fruit. "Sad will the harvest be!" "Whatsoever a man soweth, that shall he also reap." <HR, March 1, 1877 par. 4>

It is the mother's duty constantly to educate her mind and heart for the grave duties devolving upon her, that she may successfully meet her increasing family cares. She should study the peculiarities in the temperaments of her children, and vary her discipline to suit their different dispositions; thus she will be able to mold their minds in the right shape. The usual management of children at the present time tends to weaken their moral power. They are allowed to be idle, and their active young minds, seeking employment, stumble into evil ways. They are not taught self-denial and prompt obedience, therefore they grow up selfish and incapable of taking up the earnest work of life. The example of most parents is demoralizing to the children, who naturally look to them for a pattern. If the parents are swept into the strong current of the world and follow its practices regardless of right or wrong, time or expense, certainly no better can be expected of their children. The lessons of precept and example given by parents to their children should tend to fit their characters for the higher, immortal life. They are thus qualified also for the greatest usefulness in this world. God has placed us here not to live for our own amusement, but to do good, to bless humanity, to prepare for Heaven. Every violation of moral obligation, with its burden of result, must be met and accounted for hereafter. <HR, March 1, 1877 par. 5>

Especially are the mother's moments priceless; her work will be tested in the solemn day of accounts. Then it will be found that many of the failures and crimes of men and women have resulted from the ignorance and gross neglect of those whose duty it was to guide their childish feet in the right way. Then it will be found that many who have blessed the world with the light of genius and truth and holiness, owe the staunch principles and integrity that were the mainspring of their usefulness and success to the careful religious training of a praying Christian mother. <HR, March 1, 1877 par. 6>

April 1, 1877 The Primal Cause of Intemperance.

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By Mrs. E. G. White.
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Only one lease of life is granted us here; and the inquiry with every one should be: How can I invest my life that it may yield the greatest profit? Life is valuable only as we improve it for the benefit of our fellow-creatures and the glory of God. Careful cultivation of the abilities with which the Creator has endowed us will qualify us for elevated usefulness here and a higher life in the world to come. <HR, April 1, 1877 par. 1>

That time is spent to the very best account which is directed to the establishment and preservation of sound physical and mental health. The precious boon of health is too often illy appreciated by its possessor until the treasure is carelessly lost by transgression of nature's laws, and suffering and disease take its place. Riches cannot purchase health. Inspiration cites us to the case of a woman who had been afflicted for many years, and had spent all her living upon physicians, yet was made worse rather than better by their treatment. And had not the compassionate Saviour taken pity upon her and released her from her infirmity, she would soon have died. This case finds its parallel today in many who expend large sums in medical attendance, in the vain hope of inducing a return of their lost health. <HR, April 1, 1877 par. 2>

It is easy matter to lose the health; but it is difficult to regain it. One of the most fruitful sources of shattered constitutions among men is a devotion to the getting of money, an inordinate desire for wealth. They narrow their lives to the single pursuit of money, sacrifice rest, sleep, and the comforts of life to this one object. Their naturally good constitutions are broken down, disease sets in as a consequence of the abuse of their physical powers, and death closes the scene of a perverted life. Not a dollar of his wealth can that man take with him who has obtained it at such a terrible price. Money, palaces, and rich apparel avail him nothing now; his life-work is worse than useless. <HR, April 1, 1877 par. 3>

We cannot afford to dwarf or cripple a single function of the mind or body by overwork or abuse of any part of the living machinery. So sure as we do this we must suffer the consequences. Our first duty to God and our fellow-beings is in self-development. Every faculty with which the Creator has endowed us should be cultivated to the highest degree of perfection, that we may be able to do the greatest amount of good of which we are capable. In order to purify and refine our characters, we need the grace given us of Christ that will enable us to see and correct our deficiencies, and improve that which is excellent in our characters. This work, wrought for ourselves in the strength and name of Jesus, will be of more benefit to our fellow-creatures than any sermon we might preach them. The example of a well-balanced, well-ordered life is of inestimable value. <HR, April 1, 1877 par. 4>

Intemperance is at the foundation of the larger share of the ills of life. It annually destroys tens of thousands. We do not speak of intemperance as limited only to the use of intoxicating liquors, but give it a broader meaning, including the hurtful indulgence of any appetite or passion. Thousands today are suffering the torture of physical pain, and wishing again and again that they never had been born. God did not design this condition of things; but it was brought about through the gross violation of nature's laws. If the appetites and passions were under the control of sanctified reason, society would present a widely different aspect. Many things that are usually made articles of diet are unfit for food, and the taste for them is not natural, but has been cultivated. Stimulating food creates a desire for still stronger stimulants. Indigestible food throws the entire system out of order, and unnatural cravings and inordinate appetites are the results. "Touch not, taste not, handle not," is a motto that should be carried farther than the mere use of spirituous liquors. True temperance teaches us to abstain entirely from that which is injurious, and to use judiciously only healthful and nutritious articles of food. <HR, April 1, 1877 par. 5>

The first steps in intemperance are usually taken in early youth. Stimulating food is given to the child, which excites unnatural cravings of the stomach. These false appetites are pandered to as they develop. The taste continually becomes more perverted; stronger stimulants are craved and are indulged in till soon the slave of appetite throws aside all restraint. The evil commenced early in life, and could have been prevented by the parents. We witness wonderful struggles in our country to put down intemperance. But it is found a hard matter to overpower and chain the strong, full-grown lion. If half the efforts that are put forth to stay this giant evil were directed toward enlightening parents as to their responsibility in forming the habits and characters of their children a thousand-fold more good might result, than from the present course of only combating the full-grown evil. The unnatural appetite for spirituous liquors is created at home, in many cases at the very tables of those who are most zealous to lead out in the temperance campaigns. We bid all workers in the good cause God speed; but we invite them to look deeper into the causes of the evil they war against, and go more thoroughly and consistently into reform. <HR, April 1, 1877 par. 6>

Parents should so conduct themselves that their lives will be a daily lesson of self-control and forbearance to their household. The father and mother should unite in disciplining their children; each should bear a share of the responsibility, acknowledging themselves under solemn obligations to God to train up their offspring in such a way as to secure to them, as far as possible, good physical health, and well-developed characters. Upon the mother, however,

will come the heavier burden, especially in the first few years of her children's lives. It is her duty to control and direct the developing minds of her tender charge as well as to watch over their health. The father should aid her with his sympathy and counsel, and share her burdens whenever it is possible to do so. <HR, April 1, 1877 par. 7>

Parents should not lightly regard the work of training their children, nor neglect it upon any account. They should employ much time in careful study of the laws which regulate our being. They should make it their first object to become intelligent in regard to the proper manner of dealing with their children, that they may secure to them sound minds in sound bodies. Especially should they spread their tables upon all occasions with unstimulating yet nourishing food. There are but few who carry out the correct principles of health reform in the furnishing of their tables. They are controlled by custom, to a very great extent, instead of sound reason and the claims of God. Many who profess to be followers of Christ are sadly neglectful of home duties; they do not perceive the sacred importance of the trust which God has placed in their hands to so mold the characters of their children that they will have the moral stamina to resist the many temptations that ensnare the feet of youth. <HR, April 1, 1877 par. 8>

We urge that the principles of temperance be carried into all the details of home-life that the example of the parents should be a lesson of temperance; that self-denial and self-control should be taught to the children and enforced upon them, so far as consistent from babyhood. And first it is important that the little ones be taught that they eat to live, not live to eat; that appetite must be held in abeyance to the will; and that the will must be governed by calm, intelligent reason. Much parental anxiety and grief might be saved if children were taught from their cradles that their wills were not to be made law, and their whims continually indulged. It is not so difficult as is generally supposed to teach the little child to stifle its outbursts of temper and subdue its fits of passion. <HR, April 1, 1877 par. 9>

Few parents begin early enough to teach their children obedience. The child is usually allowed to get two or three years the start of its parents, who forbear to discipline it, thinking it is too young to learn to obey. But all this time self is growing strong in the little being, and every day makes it a harder task for the parent to gain control of the child. At a very early age children can comprehend what is plainly and simply told them; and by kind and judicious management can be taught to obey. I have frequently seen children who were denied something that they wanted throw themselves upon the floor in a pet, kicking and screaming, while the injudicious mother alternately coaxed and scolded in the hope of restoring her child to good nature. This treatment only fosters the child's passion. The next time it goes over the same ground with increased willfulness, confident of gaining the day as before. Thus the rod is spared and the child is spoiled. <HR, April 1, 1877 par. 10>

The mother should not allow her child to gain an advantage over her in a single instance. And, in order to maintain this authority, it is not necessary to resort to harsh measures; as firm, steady hand and a kindness which convinces the child of your love will accomplish the purpose. But let selfishness, anger, and self-will have its course for the first three years of a child's life, and it will be hard to bring it to submit to wholesome discipline. Its disposition has become soured; it delights in having its own way; parental control is distasteful. These evil tendencies grow with its growth, until in manhood supreme selfishness and a lack of self-control place him at the mercy of the evils that run riot in our land. <HR, April 1, 1877 par. 11>

May 1, 1877 The Primal Cause of Intemperance

Second Paper.

By Mrs. E. G. White.

One who fills the sacred office of father or mother assumes the responsibility of teacher. Upon no account should the marriage relation be entered upon until the parties have a knowledge of the duties of a practical domestic life. The wife should have culture of mind and manners that she may be qualified to rightly train the children that may be given her. It should be the mother's aim to educate her precious charge to take a position in society to elevate the sinking standard of humanity; and for this reason there should be no more children in the family than can be properly cared for and educated. For the sake of their children, if for no other reason, mothers should cultivate their intellects, for they bear a greater responsibility in their work than does the king upon his throne. Few mothers feel the weight of the trust that is given them, or realize the efficiency they can attain for their peculiar work through patient, thorough effort in self-culture. <HR, May 1, 1877 par. 1>

And first, the mother needs to strictly discipline and cultivate all the faculties and affections of the mind and heart,

that she may not have a distorted or one-sided character, and leave the marks of her deficiency or eccentricity upon her offspring. Many mothers need be roused to see the positive necessity of a change in their purposes and characters in order to perform acceptably the duties they have voluntarily assumed by entering upon the married life. The channel of woman's usefulness can be widened and her influence extended to an almost unlimited degree if she will give proper attention to these matters, which affect the destiny of the human race. <HR, May 1, 1877 par. 2>

The mother needs the most perfect self-control; and in order to secure this she should take all precautions against any physical or mental disorder. Her life should be ordered according to the laws of God and of health. As the diet materially affects the mind and disposition, she should be very careful in that particular, eating that which is nourishing but not stimulating, that her nerves may be calm and her temper equable. She will then find it easier to exercise patience in dealing with the varying tendencies of her children, and to hold the reins of government firmly yet affectionately. Children should virtually be trained in a home school from the cradle to maturity. And, as in the case of any well-regulated school, the teachers themselves gain important knowledge, the mother, especially, who is the principal teacher in the home, should there learn the most valuable lessons of her life. <HR, May 1, 1877 par. 3>

Well may the mother inquire with deep anxiety, as she looks upon the children given to her care, What is the great aim and object of their education? Is it to fit them for life and its duties, to qualify them to take an honorable position in the world, to do good, to benefit their fellow-beings, to gain eventually the reward of the righteous? If so, then the first lesson to be taught them is self-control; for no undisciplined, headstrong person can hope for success in this world or reward in the next. Children should be taught that they must not have their own way, but that the will of their parents must guide them. One of the most important lessons in this connection is the control of appetite. They should learn to eat at regular periods, and to allow nothing to pass their lips between these stated meals, which should be served twice or at most three times a day. <HR, May 1, 1877 par. 4>

For more than twelve years we have taken only two meals each day, of plain, unstimulating food. During that time, we have had almost constantly the care of children, varying in age from three to thirteen years. We worked gradually and carefully to change their habit of eating three times a day to two; we also worked cautiously to change their diet from stimulating food, as meat, rich gravies, pies, cakes, butter, spices, etc., to simple, wholesome fruits, vegetables, and grains. The consequence has been that our children have not been troubled with the various maladies to which children are more or less subject. They occasionally take cold by reason of carelessness, but this seldom makes them sick. <HR, May 1, 1877 par. 5>

We have, as an occasional experiment, changed the number of their daily meals from two to three; but the result was not good. In the morning their breath was offensive; and after testing the matter for a few weeks, we were thoroughly convinced that the children were better upon two meals a day than upon three; and we therefore returned to our former system, with marked improvement in the health of the children as a result. If tempted with the sight of food prepared for others, they incline to think they are hungry, but usually they do not miss or think about the third meal. Children reared in this way are much more easily controlled than those who are indulged in eating everything their appetite craves, and at all times. They are usually cheerful, contented, and healthy. Even the most stubborn, passionate, and wayward, have become submissive, patient, and possessed of self-control by persistently following up this order of diet, united with a firm but kind management in regard to other matters. <HR, May 1, 1877 par. 6>

Parents will have much to answer for in the day of accounts because of their wicked indulgence of their children. Many gratify every unreasonable wish, because it is easier to be rid of their importunity in this way than in any other. A child should be so trained that a refusal would be received in the right spirit, and accepted as final. Children are generally untaught in regard to the importance of when, how, and what they should eat. They are permitted to indulge their tastes freely, to eat at all hours, to help themselves to fruit when it tempts their eyes, and this, with the pie, cake, bread and butter, and sweetmeats eaten almost constantly, makes them gormands and dyspeptics. The digestive organs, like a mill which is continually kept running, become enfeebled, vital force is called from the brain to aid the stomach in its overwork, and thus the mental powers are weakened. The unnatural stimulation and wear of the vital forces make them nervous, impatient of restraint, self-willed, and irritable. They can scarcely be trusted out of their parents' sight. In many cases the moral powers seem deadened, and it is difficult to arouse them to a sense of the shame and grievous nature of sin; they slip easily into habits of prevarication, deceit, and often open lying. <HR, May 1, 1877 par. 7>

Parents deplore these things in their children, but do not realize that it is their own bad management which has brought about the evil. They have not seen the necessity of restraining the appetites and passions of their children, and they have grown and strengthened with their years. Mothers prepare with their own hands and place before their children food which has a tendency to injure them physically and mentally. Unwholesome diet makes a poor quality of blood. The appetite continually indulged is constantly craving something more stimulating; with the weakening of the moral powers bad associates are made, and the young man who has thus gone from bad to worse finds in the saloon

that which meets the unnatural wants of his appetite. It then becomes a lion that can be tamed by no common means. Shame vanishes and manhood is sacrificed to an insatiate desire. <HR, May 1, 1877 par. 8>

There is a general mourning that intemperance prevails to such a fearful extent; but we fasten the primal cause upon fathers and mothers who have provided upon their tables the means by which the appetites of their children are educated for exciting stimulants. They themselves have sown in their children the seeds of intemperance, and it is *their* fault if they become drunkards. What account in the day of final Judgment will that father and mother give whose child has become corrupt and dissolute in life through their indulgence of his appetite, and neglect to cultivate the moral attributes of his mind! Parents see that something must be done, for anguish has entered their homes, so they attempt to seize the monster of intemperance and hold it with their feeble strength; but they find it too strong for their feeble hands to conquer. In their ignorance they nourished and strengthened it until it is beyond their control. Could parents realize the great responsibility resting upon them when their children are innocent babes in the home, much sin and misery might be averted; temperance would then be taught at the fire-side and the table would afford practical lessons repeated every day. Line upon line, precept upon precept, children should be taught the necessity of self-control and self-denial; and then true reform would make rapid progress. <HR, May 1, 1877 par. 9>

Parents may, by earnest, persevering effort, unbiased by the customs of fashionable life, build a moral bulwark about their children that will defend them from the miseries and crimes caused by intemperance. Children should not be left to come up as they will, unduly developing traits that should be nipped in the bud; but they should be disciplined carefully, and educated to take their position upon the side of right, of reform and abstinence. In every crisis they will then have moral independence to breast the storm of opposition sure to assail those who take their stand in favor of true reform. <HR, May 1, 1877 par. 10>

Individual effort on the right side is needed to subdue the growing evil of intemperance. Oh! that we could find words that would melt and burn their way into the heart of every parent in the land! Mothers can do much toward sweeping away the cloud of darkness and iniquity that settles down over the earth like the pall of death. Mothers, can we not do our work better? Can we not labor more faithfully to bring up our children to real usefulness in the world? Let us teach the little ones to help us while their hands are small and their strength is slight. Let us impress upon their minds the fact that labor is noble, that it was ordained to man of Heaven, that it was enjoined upon Adam in Eden, as an essential to the healthy development of mind and body. Let us teach them that innocent pleasure is never half so satisfying as when it follows active industry. If we teach our children to be industrious, half the danger is over; for idleness leads into all manner of temptation to sin. Let us educate our children to be simple in manner without being bold, to be benevolent and self-sacrificing without being extravagant, to be economical without becoming avaricious. And above all, let us teach them the claims which God has upon them, that it is their duty to carry religion into every department of life, that they should love God supremely, and love their neighbor, not neglecting the little courtesies of life which are essential to happiness. <HR, May 1, 1877 par. 11>

How earnestly and perseveringly the artist labors to transfer to canvas a perfect likeness of his model; and how diligently the sculptor hews and chisels out the stone into a counterpart of the copy he is following. So the parents should labor to shape, polish, and refine their children after the pattern given them in Christ Jesus. As the patient artist studies, and works, and forms plans to make the results of his labors more perfect, so should the parent consider time well spent that is occupied in training the children for useful lives, and fitting them for the immortal kingdom. The artist's work is small and unimportant compared with that of the parent. The one deals with lifeless material, from which he fashions forms of beauty; but the other deals with a human being whose life can be shaped for good or ill, to bless humanity or to curse it; to go out in darkness, or to live forever in a future sinless world. <HR, May 1, 1877 par. 12>

June 1, 1877 The Importance of Early Training.

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By Mrs. E. G. White.
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The young men of our time, who are coming upon the stage of action, will give tone to our national character. The elevation or deterioration of the future of society will be determined by the manners and morals of the youth growing up around us. As the youth are educated, and as their characters are molded in their childhood to virtuous habits, self-control, and temperance, so will their influence be upon society. If they are left unenlightened and uncontrolled, and as the result become self-willed, intemperate in appetite and passion, so will be their future influence in molding society. <HR, June 1, 1877 par. 1>

The company which the young now keep, the habits they now form, and the principles they now adopt, are the index

to the state of society for years to come. These young men, growing up to years of accountability, will have a voice in our legislative and other deliberative councils. Upon them will devolve the responsibility of enacting laws and executing them. In view of these things, should not parents realize the great responsibility resting upon them so to educate and discipline their children in the formation of character that they may be a blessing to the world? Whatever is good, virtuous, and ennobling, or whatever is bad, vicious, or debasing in the character of man, will leave its impress upon society. The learning, pleasing address, and with which young men may possess, with unsound principles, make their influence upon society more dangerous. If young men make their model an exalted one, having pure morals and firm principles, and if blended with this are affability and true Christian courtesy, there is a refined perfection to the character which will win its way anywhere, and a powerful influence will be wielded in favor of virtue, temperance, and righteousness. Such characters will be of the highest value to society, more precious than gold. Their influence is for time and for eternity. <HR, June 1, 1877 par. 2>

How can mothers who have the care of training their children feel that this is unimportant work? And yet how many mothers are continually sighing for a freedom from family cares, and have a yearning desire for missionary labor. Some feel that time is wasted that is devoted to their children and to household duties. They would not feel thus, did they fully realize the greatness of their work in molding the minds and forming the characters of their children. The queen upon her throne has not a work equal to that of the faithful mother who is bringing up her children in the nurture and admonition of the Lord. Mothers who sense this work will not complain of time hanging heavily upon their hands, neither will they allow the follies of fashionable life to rob their children of the education and discipline they should give them; for in a great measure they hold the future destiny of their children in their hands. The education in childhood has a bearing upon the whole after-life. This is the season when the affections are the most ardent, the heart most impressible. The physical, mental, and moral are susceptible of the highest cultivation and the most marked improvement. <HR, June 1, 1877 par. 3>

Home missionaries are wanted. The parents must be first to become intelligent in regard to the laws of life and health, and feel the necessity of connecting with Heaven that they may have the help of God to combine with their human efforts to be faithful to their God given trust in their home-missionary work in training their children. Here are the developing minds of children, with their varied temperaments and capabilities, to be studied with the object of strengthening the weak points in their characters and repressing the strong ones, that they may have well-balanced minds and symmetrical characters. We meet everywhere men and women who show the marks of deficient training in their one-sided, inharmonious characters. <HR, June 1, 1877 par. 4>

The mother who cheerfully takes up the duties lying directly in her path will feel that life is to her precious because God has given her a work to perform. In this work she need not necessarily dwarf her mind nor allow her intellect to become enfeebled. <HR, June 1, 1877 par. 5>

If there is any post of duty above another which requires a cultivation of the mind, where the intellectual and physical powers require healthy tone and vigor, it is the training of children. The wife and mother should not sacrifice her strength and allow her powers to lie dormant, leaning wholly upon her husband. Her individuality cannot be merged in his. She should feel that she is her husband's equal, to stand by his side, she faithful at her post of duty and he at his. Her work in the education of her children is in every respect as elevated and ennobling as any post of duty he may be called to fill, even if it is to be the chief magistrate of the nation. The Christian mother's sphere of usefulness should not be narrowed by her domestic life. The salutary influence which she exerts in the home circle she may and will make felt in more wide-spread usefulness in her neighborhood and in the church of God. Home is not a prison to the devoted wife and mother. The mother, in the education of her children, is in a continual school. While teaching her children, she is herself learning daily. The lessons which she gives her children in self-control must be practiced by herself. In dealing with the varied minds and moods of her children, she needs keen perceptive powers or she will be in danger of misjudging and of dealing partially with her children. The law of kindness she should practice in her home life if she would have her children courteous and kind. Thus they have lessons repeated by precept and example, daily. <HR, June 1, 1877 par. 6>

A great and important field of labor is before the mother at home. If Christian mothers will present to society children with integrity of character, with firm principles and sound morals, they will have performed the most important of all missionary labors. Their children, thoroughly educated to take their places in society, are the greatest evidence of Christianity that can be given to the world. The faithful mother will not, cannot, be a devotee of fashion, neither will she be a domestic slave, to humor the whims of her children, and excuse them from labor. She will teach them to share with her domestic duties, that they may have a knowledge of practical life. If the children share the labor with their mother, they will learn to regard useful employment as essential to happiness, ennobling rather than degrading. But if the mother educates her daughters to be indolent while she bears the heavy burdens of domestic life, she is teaching them to look down upon her as their servant, to wait on them and do the things they should do. The mother should ever

retain her dignity. If is for her own interest, and that of her family, to save herself all unnecessary taxation, and to use every means at her command to preserve life, health, and the energies which God has given her; for she will need the vigor of all her faculties for her great work. A portion of her time should be spent out-of-doors, in physical exercise, that she may be invigorated to do her work in-doors with cheerfulness and thoroughness, being the light and blessing of the home. <HR, June 1, 1877 par. 7>

The time of the Christian mother is too important to be devoted to unnecessary stitching, plaiting, and ruffling for outward display, to meet the demands of fashion. There is a higher work for you, mothers, than this. There is reason for deep solicitude on your part for your children, who have temptations to encounter at every advance step. It is impossible for them to avoid contact with evil associates. As they walk the streets of the city, they will see sights, hear sounds, and be subjected to influences, which are demoralizing, and which, unless they are thoroughly guarded, will imperceptibly but surely corrupt the heart and deform the character. There is no virtue in closing the eyes to these threatening dangers while you are allowing your minds to become infatuated and held in slavery to fashion's claims. Heavy responsibilities devolve upon you, as parents, to make home attractive, and to educate and mold the minds of your children, that they may have decision of character to firmly resist the evil and choose the good; that "your sons may be as plants grown up in their youth; that your daughters may be as corner-stones, polished after the similitude of a palace." This work will ennoble and elevate the mother as well as her children, and will bring valuable returns. <HR, June 1, 1877 par. 8>

The intellects of your children are taking shape, the affections and characters are being molded, but after what pattern? Let the parents remember that they are agents in these transactions. And when they may be sleeping in the grave, their work left behind is enduring, and will bear testimony of them whether it is good or bad. <HR, June 1, 1877 par. 9>

July 1, 1877 The Mother's Work.

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By Mrs. E. G. White.
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No work can equal that of the Christian mother. She takes up her work with a sense of what it is to bring up her children in the nurture and admonition of the Lord. How often will she feel her burden's weight heavier than she can bear; and then how precious the privilege of taking it all to her sympathizing Saviour in prayer. She may lay her burden at his feet, and find in his presence a strength that will sustain her, and give her cheerfulness, hope, courage, and wisdom in the most trying hours. How sweet to the care-worn mother is the consciousness of such a friend in all her difficulties. If mothers would go to Christ more frequently, and trust him more fully, their burdens would be easier, and they would find rest to their souls. <HR, July 1, 1877 par. 1>

Jesus is a lover of children. The important responsibility of training her children should not rest alone upon the mother. The father should act his part, uniting his efforts with those of the mother. As her children, in their tender years, are mostly under her guidance, the father should encourage and sustain the mother in her work of care by his cheerful looks and kind words. The faithful mother's labor is seldom appreciated. It is frequently the case that the father returns from his business to his home, bringing his cares and perplexities with him. He has no cheerful smile for home, and if he does not find everything for his accommodation, and to meet his ideas, he expresses his disappointment in a clouded brow and censoring words. He does not take into the account the care the mother must have had with the restless children, to keep everything moving smoothly. Her children must have her time and attention, if they are brought up, as the apostle directs, "in the nurture and admonition of the Lord." <HR, July 1, 1877 par. 2>

The Word of God should be judiciously brought to bear upon the youthful minds, and be their standard of rectitude, correcting their errors, enlightening and guiding their minds, which will be far more effectual in restraining and controlling the impulsive temperament than harsh words, which will provoke to wrath. This training of children to meet the Bible standard will require time, perseverance, and prayer. This should be attended to if some things about the house are neglected. <HR, July 1, 1877 par. 3>

Many times in the day is the cry of, Mother, mother, heard, first from one little troubled voice and then another. In answer to the cry, mother must turn here and there to attend to their demands. One is in trouble, and needs the wise head of the mother to free him from his perplexity. Another is so pleased with some of his devices he must have his mother see them, thinking she will be as pleased as he is. A word of approval will bring sunshine to the heart for hours. Many precious beams of light and gladness can the mother shed here and there among her precious little ones. How

closely can she bind these dear ones to her heart, that her presence will be to them the sunniest place in the world. But frequently the patience of the mother is taxed with these numerous little trials, that seem scarcely worth attention. Mischievous hands and restless feet create a great amount of labor and perplexity for the mother. She has to hold fast the reins of self-control, or impatient words will slip from her tongue. She almost forgets herself time and again, but a silent prayer to her pitying Redeemer calms her nerves, and she is enabled to hold the reins of self-control with quiet dignity. She speaks with calm voice, but it has cost her an effort to restrain harsh words and subdue angry feelings, which, if expressed, would have destroyed her influence, which it would have taken time to regain. <HR, July 1, 1877 par. 4>

The perception of children is quick, and they discern patient, loving tones from the impatient, passionate command, which dries up the moisture of love and affection in the hearts of children. The true Christian mother will not drive her children from her presence by her fretfulness and lack of sympathizing love. As the parents wish God to deal with them, so should they deal with their children. Our children are only the younger members of the Lord's family, intrusted to us to educate wisely, to patiently discipline, that they may form Christian characters, and be qualified to bless others in this life, and enjoy the life to come. <HR, July 1, 1877 par. 5>

Many parents do not strive to make a happy home for their children. The pleasantest rooms are closed for visitors. The pleasant face is put on to entertain visitors. Smiles are lavished upon those who do not prize them, while the dear members of the family are pining for smiles and affectionate words. A sunny countenance and cheerful, encouraging words will brighten the poorest home, and be as a talisman to guard the father and the children from the many temptations that allure them from the love of home to the dram-shop, or scenes of amusement which lead away from purity and morality. <HR, July 1, 1877 par. 6>

But the work of making home happy does not rest upon the mother alone. Fathers have an important part to act. The husband is the house-band of the home treasures, binding by his strong, earnest devoted affection the members of the household, mother and children, together in the strongest bonds of union. It is for him to encourage, with cheerful words, the efforts of the mother in rearing her children. The mother seldom appreciates her own work, and frequently sets so low an estimate upon her labor that she regards it as domestic drudgery. She goes through the same round day after day, week after week, with no special marked results. She cannot tell, at the close of the day, the many little things she has accomplished. Placed beside her husband's achievement, she feels that she has done nothing worth mentioning. The father frequently comes in with a self-satisfied air, and proudly recounts what he has accomplished through the day. His remarks show that now he must be waited upon by the mother, for she has not done much except take care of the children, cook the meals, and keep the house in order. She has not acted the merchant, bought nor sold; she has not acted the farmer, in tilling the soil; she has not acted the mechanic;--therefore she has done nothing to make her weary. He criticises and censures and dictates as though he was the lord of creation. And this is all the more trying to the wife and mother, because she has become very weary at her post of duty during the day, and yet she cannot see what she has done, and is really disheartened. Could the veil be withdrawn, and father and mother see as God sees the work of the day, and see how his infinite eye compares the work of the one with that of the other, they would be astonished at the heavenly revelation. The father would view his labors in a more modest light, while the mother would have new courage and energy to pursue her labor with wisdom, perseverance, and patience. Now she knows its value. While the father has been dealing with the things which must perish and pass away, the mother has been dealing with developing minds and character, working, not only for time, but for eternity. Her work, if done faithfully in God, will be immortalized. <HR, July 1, 1877 par. 7>

The votaries of fashion will never see or understand the immortal beauty of that Christian mother's work, and will sneer at her old-fashioned notions, and her plain, unadorned dress; while the Majesty of Heaven will write the name of that faithful mother in the book of immortal fame. <HR, July 1, 1877 par. 8>

August 1, 1877 The Mother's Duty--Christ her Strength.

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By Mrs. E. G. White.
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He who said, "Suffer little children to come unto me, and forbid them not," still invites the mothers to lead up their little ones to be blessed of him. Even the babe in its mother's arms may dwell as under the shadow of the Almighty through the earnest faith of that praying mother. The first and most urgent duty which the mother owes to the Creator is to train the children which he has given her for the Saviour. "Even a child is known by his doings, whether his work be

pure and whether it be right." <HR, August 1, 1877 par. 1>

Infant children are a mirror for the mother, in which she may see reflected her own habits and deportment, and may trace even the tones of her own voice. How careful then should be her language and behavior in the presence of these little learners who take her for an example. If she wishes them to be gentle in manners and tractable, she must cultivate those traits in herself. <HR, August 1, 1877 par. 2>

When children love and repose confidence in their mother, and have become obedient to her, they have been taught the first lessons in becoming Christians. They must be obedient to, and love and trust Jesus as they are obedient to, and love and trust their parents. The love which the parent manifests for the child in right training and in kindness faintly mirrors the love of Jesus for his children. <HR, August 1, 1877 par. 3>

In view of the individual responsibility of mothers, every woman should develop a well-balanced mind and pure character, reflecting only the true, the good, and the beautiful. The wife and mother may bind her husband and children to her heart by an unremitting love, shown in gentle words and courteous deportment, which, as a rule, will be copied by her children. <HR, August 1, 1877 par. 4>

Politeness is cheap, but it has power to soften natures which would grow hard and rough without it. Christian politeness should reign in every household. The cultivation of a uniform courtesy, and a willingness to do by others as we would like them to do by us, would annihilate half the ills of life. The principle inculcated in the injunction, "Be ye kindly affectioned one to another," is the corner-stone of the Christian character. <HR, August 1, 1877 par. 5>

God designed that we should be tolerant of one another, that those of varied temperaments should be associated together, so that by mutual forbearance and consideration of one another's peculiarities, prejudices should be softened, and rough points of character smoothed. Diversities of temperament and character are frequently marked in families; where this is the case there should be a mutual recognition of one another's rights. Thus all the members may be in harmony, and the blending of varied temperaments may be a benefit to all. Christian courtesy is the golden clasp which unites the members of the family in bonds of love, becoming closer and stronger every day. <HR, August 1, 1877 par. 6>

Many a home is made very unhappy by the useless repining of its mistress, who turns with distaste from the simple, homely tasks of her unpretending domestic life. She looks upon the cares and duties of her lot as hardships, and that which, through cheerfulness, might be made not only pleasant and interesting, but profitable, becomes the merest drudgery. She looks upon the slavery of her life with repugnance, and imagines herself a martyr. <HR, August 1, 1877 par. 7>

It is true that the wheels of domestic machinery will not always run smoothly; there is much to try the patience and tax the strength. But while mothers are not responsible for circumstances over which they have no control, it is useless to deny that circumstances make a great difference with mothers in their life-work. But their condemnation is when circumstances are allowed to rule, and to subvert their principle, when they grow tired and unfaithful to their high trust, and neglect their known duty. <HR, August 1, 1877 par. 8>

The wife and mother who nobly overcomes difficulties, under which others sink for want of patience and fortitude to persevere, not only becomes strong herself in doing her duty, but her experience in overcoming temptations and obstacles qualifies her to be an efficient help to others, both by words and example. Many who do well under favorable circumstances seem to undergo a transformation of character under adversity and trial; they deteriorate in proportion to their troubles. God never designed that we should be the sport of circumstances. <HR, August 1, 1877 par. 9>

Very many husbands and children who find nothing attractive at home, who are continually greeted by scolding and murmuring, seek comfort and amusement away from home, in the dram-shop, or in other forbidden scenes of pleasure. The wife and mother, occupied with her household cares, frequently becomes thoughtless of the little courtesies that make home pleasant to the husband and children, even if she avoids dwelling upon her peculiar vexations and difficulties in their presence. While she is absorbed in preparing something to eat or to wear, the husband and sons go in and come out as strangers. <HR, August 1, 1877 par. 10>

While the mistress of the household may perform her outward duties with exactitude she may be continually crying out against the slavery to which she is doomed, and exaggerate her responsibilities and restrictions by comparing her lot with what she styles the higher life of woman, and cherishing unsanctified longings for an easier position, free from the petty cares and exactions that vex her spirit. She little dreams that in that widely different sphere of action to which she aspires trials full as vexations, though perhaps of a different sort, would certainly beset her. While she is fruitlessly yearning for a different life she is nourishing a sinful discontent, and making her home very unpleasant for her husband and children. <HR, August 1, 1877 par. 11>

The true wife and mother will pursue an entirely opposite course from this. She will perform her duties with dignity and cheerfulness, not considering that it is degrading to do with her own hands whatever is necessary for her to do in a well-ordered household. If she looks to God for her strength and comfort, and in his wisdom and fear seeks to do her daily duty, she will bind her husband to her heart, and see her children coming to maturity, honorable men and women,

having moral stamina to follow the example of their mother. <HR, August 1, 1877 par. 12>

There is no chance work in this life; the harvest will determine the character of the seed that has been sown. Mothers may neglect present opportunities, and let their duties and burdens fall upon others, but their responsibility remains the same, and they will reap in bitterness what they have sown in carelessness and neglect. <HR, August 1, 1877 par. 13>

Mothers, you are developing character. Your compassionate Redeemer is watching you in love and sympathy, ready to hear your prayers, and render you the assistance which you need in your life-work. Love, joy, peace, long-suffering, gentleness, faith, and charity are the elements of the Christian character. These precious graces are the fruits of the Spirit. They are the Christian's crown and shield. The highest day-dreaming and most exalted aspirations can aim at nothing higher. Nothing can give more perfect content and satisfaction. These heavenly attainments are not dependent upon circumstances, nor the will or imperfect judgment of man. The precious Saviour, who understands our heart-struggles and the weakness of our natures, pities, and forgives us our errors, and bestows upon us the graces which we earnestly desire. <HR, August 1, 1877 par. 14>

Jesus knows the burdens of every mother's heart. He is her best friend in every emergency. His everlasting arms support the God-fearing, faithful mother. That Saviour who, when upon earth, had a mother that struggled with poverty and privation, having many anxious cares and perplexities in rearing her children, sympathizes with every Christian mother in her labors, and hears her earnest prayers. That Saviour who went a long journey for the purpose of relieving the anxious heart of a Canaanite woman whose daughter was possessed by a devil, will do as much for the afflicted mother of today, in blessing her children, as he did for the supplicant in that case. <HR, August 1, 1877 par. 15>

He who gave back to the widow her only son, as he was being carried to the burial, is touched today by the woe of the bereaved mother. He who gave back to Mary and Martha their buried brother, who wept tears of sympathy at the grave of Lazarus, who pardoned Mary Magdalene, who remembered his mother, when he was hanging in agony upon the cross, who appeared to the weeping women after his resurrection, and made them his messengers to preach a risen Saviour saying, "Go tell my disciples that I go to my Father and to your Father, to my God and to your God," is woman's best friend today, and ready to aid her in her need if she will trust him. <HR, August 1, 1877 par. 16>

If Jesus is woman's friend and helper, the husband, and father of her children, should never feel it beneath his dignity to encourage and sympathize with the mother in her cares, and assist in bearing her burdens. He should feel the sin and littleness of adding to her trials by bitter words. He should be liberal-minded and generous toward her, not watching with a critic's eye every little neglect on her part, or failure to meet his peculiar ideas. <HR, August 1, 1877 par. 17>

Christ respected and honored woman. There is not an instance in his entire life wherein by word or act he gave the least encouragement to speak or think disparagingly of woman, or gave the impression that she was not to be respected and honored equally with man. The Majesty of Heaven is not a stranger to the troubles that perplex the mother, or the burdens that weigh upon her aching heart. <HR, August 1, 1877 par. 18>

In order to be a good wife and mother it is not necessary that the woman's nature should be utterly merged into that of her husband. Every individual being has a life distinct from all others, an experience differing essentially from theirs. God does not want our individuality lost in another's; he desires that we shall possess our own characters, softened and sanctified by his sweet grace. <HR, August 1, 1877 par. 19>

He wants to hear *our* words fresh from our own hearts, and not another's. He wants our yearning desires and earnest cries to ascend to him, marked by our own individuality. All do not pass through the same exercises of mind, and God calls for no second-hand experience. Our compassionate Redeemer reaches his helping hand to us just where we are. Though Jesus has ascended to Heaven he has not lost his sympathy for you, mother, but looks with tender love upon those whom he came to redeem. <HR, August 1, 1877 par. 20>

September 1, 1877 Home Duties of the Father.

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By Mrs. E. G. White.
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While we have dwelt upon the importance of the mother's work and mission, we would not lightly pass over the duty and responsibility of the husband and father in the training of his children. His efforts should be in harmony with those of the God-fearing mother. He should manifest his love and respect for her as the woman he has chosen and the mother of his children. <HR, September 1, 1877 par. 1>

Many husbands do not sufficiently understand and appreciate the cares and perplexities which their wives endure,

generally confined all day to an unceasing round of household duties. They frequently come to their homes with clouded brows, bringing no sunshine to the family circle. If the meals are not on time, the tired wife, who is frequently housekeeper, nurse, cook, and housemaid, all in one, is greeted with fault-finding. The exacting husband may condescend to take the worrying child from the weary arms of its mother that her arrangements for the family meal may be hastened; but if the child is restless, and frets in the arms of its father, he will seldom feel it his duty to act the nurse, and seek to quiet and soothe it. He does not pause to consider how many hours the mother has endured the little one's fretfulness, but calls out impatiently, "Here, mother, take *your* child." Is it not *his* child as well as hers? Is he not under a natural obligation to patiently bear his part of the burden of rearing his children? <HR, September 1, 1877 par. 2>

In most families there are children of various ages, some of whom need not only the attention and wise discipline of the mother, but also the sterner, yet affectionate, influence of the father. Few fathers consider this matter in its due importance. They fall into neglect of their own duty, and thus heap grievous burdens upon the mother, at the same time feeling at liberty to criticise and condemn her actions according to their judgment. Under this heavy sense of responsibility and censure, the poor wife and mother often feels guilty and remorseful for that which she has done innocently or ignorantly, and frequently when she has done the very best thing possible under the circumstances. Yet when her wearisome efforts should be appreciated and approved, and her heart made glad, she is obliged to walk under a cloud of sorrow and condemnation, because her husband, while ignoring his own duty, expects her to fulfill both her own and his to his satisfaction, regardless of preventing circumstances. <HR, September 1, 1877 par. 3>

He feels that his wife belongs to him, and is subject to his order and dictation, and liable to fall under his disapprobation. Who gives him this right of dictation and condemnation? Does the law of God, which commands him to love God with all his heart, and his neighbor as himself? Does he find it among the injunctions of the apostles, who exhort: "Husbands, love your wives, and be not bitter against them"? No, there is no moral or religious defense for such an unjust authority. <HR, September 1, 1877 par. 4>

Domestic duties are sacred and important, yet they are often attended by a weary monotony. The countless cares and perplexities become irritating, without the variety of change and cheerful relaxation, which the husband and father frequently has it in his power to grant her if he chose, or rather if he thought it necessary or desirable to do so. The life of a mother in the humbler walks of life is one of unceasing self-sacrifice, made harder if the husband fails to appreciate the difficulties of her position, and to give her his support. <HR, September 1, 1877 par. 5>

But to return to the father who has so unconcernedly resigned the fretful child to its mother. How is his time employed while she is doing the double duty of preparing the meal and quieting the child? Frequently he may be seen, his feet elevated to a level with his head, reading a newspaper and smoking a cigar. Tobacco, then, is his solace. There are his children, of various ages, and of restless, nervous temperament, transmitted to them by the tobacco or liquor-using father. But, after giving those children their stamp of character by his own morbid appetite and selfish indulgence, he shirks the responsibility of training them, and of correcting the faults which they have received as a legacy from him. <HR, September 1, 1877 par. 6>

Fathers should unbend from their false dignity, deny themselves some slight self-gratification in time and leisure, in order to mingle with the children, sympathizing with them in their little troubles, binding them to their hearts by the strong bonds of love, and establishing such an influence over their expanding minds that their counsel will be regarded as sacred. <HR, September 1, 1877 par. 7>

The average father wastes many golden opportunities to attract and bind his children to him. Upon returning home from his business he should find it a pleasant change to spend some time with his children. He may take them into the garden, and show them the opening buds, and the varied tints of the blooming flowers. Through such mediums he may give them the most important lessons concerning the Creator, by opening before them the great book of nature, where the love of God is expressed in every tree, and flower, and blade of grass. He may impress upon their minds the fact that if God cares so much for the trees and flowers, he will care much more for the creatures formed in his image. He may lead them early to understand that God wants children to be lovely, not with artificial adornment, but with beauty of character, the charms of kindness and affection, which will make their hearts bound with joy and happiness. <HR, September 1, 1877 par. 8>

Parents may do much to connect their children with God by encouraging them to love the things of nature which he has given them, and to recognize the hand of the Giver in all they receive. The soil of the heart may thus early be prepared for casting in the precious seeds of truth, which in due time will spring up and bear a rich harvest. Fathers, the golden hours which you might spend in getting a thorough knowledge of the temperament and character of your children, and the best method of dealing with their young minds, are too precious to be squandered in the pernicious habit of smoking, or in lounging about the dram-shop. <HR, September 1, 1877 par. 9>

The indulgence of this poisonous stimulant disqualifies the father to bring up his children in the nurture and admonition of the Lord. The directions given by God to the children of Israel were that the fathers should teach their

children the statutes and precepts of his law, when they rose up, and when they sat down, when they went out, and when they came in. <HR, September 1, 1877 par. 10>

This commandment of God is too little heeded; for Satan, through his temptations, has chained many fathers in the slavery of gross habits, and hurtful appetites. Their physical, mental, and moral powers are so paralyzed by these means that it is impossible for them to do their duty toward their families. Their minds are so besotted by the stupefying influences of tobacco or liquor that they do not realize their responsibility to train their children so that they may have moral power to resist temptation, to control appetite, to stand for the right, not to be influenced to evil, but to wield a strong influence for good. <HR, September 1, 1877 par. 11>

Parents by a sinful indulgence of perverted appetite often place themselves in a condition of nervous excitability or exhaustion, where they are unable to discriminate between right and wrong, to manage their children wisely, and to judge correctly their motives and actions. They are in danger of magnifying little matters to mountains in their minds, while they pass lightly over grave sins. The father who has become a slave to abnormal appetite, who has sacrificed his God-given manhood to become a tobacco inebriate, cannot teach his children to control appetite and passion. It is impossible for him to thus educate them either by precept or example. How can the father whose mouth is filled with tobacco, whose breath poisons the atmosphere of home, teach his sons lessons of temperance and self-control? With what dignity can he exhort them to shun the wine-cup, when he himself has fallen beneath the tempter's power, and is bound by an appetite that has no foundation in nature? He is in no condition to rouse moral courage and independence in the young. <HR, September 1, 1877 par. 12>

When we approach the youth who are acquiring the habit of using tobacco, and tell them of its pernicious influence upon the system, they frequently fortify themselves by citing the example of their fathers, or that of certain Christian ministers, or good and pious members of the church. They say, "If it does them no harm, it certainly cannot injure me." What an account will professed Christian men have to render to God for their intemperance! Their example strengthens the temptations of Satan to pervert the senses of the young by the use of artificial stimulants; it seems to them not a very bad thing to do what respectable church-members are in the habit of doing. But it is only a step from tobacco-using to liquor-drinking; in fact, the two vices usually go together. <HR, September 1, 1877 par. 13>

Thousands learn to be drunkards from such influences as these. Too often the lesson has been unconsciously taught them by their own fathers. A radical change must be made in the heads of families before much progress can be made in ridding society of the monster of intemperance. <HR, September 1, 1877 par. 14>

If tobacco is what it is often claimed to be, a nerve-quieter, instead of a nerve-paralyzer; if it is such a solace to men that they require it just before eating, just after eating, and most of the time between; if it is so great a comforter that large amounts should be expended upon it, and many hours of precious time devoted to indulging in its use,--then why should not women use it? Would it not be as beneficial to them as to their fathers, husbands, and brothers? Women have cares and perplexities to soothe, and, viewed from the standpoint of the tobacco inebriate, they are sustaining great loss, and practicing a useless self-denial, in refraining from the luxury which affords their husbands and sons so much comfort and strength. <HR, September 1, 1877 par. 15>

If men cannot maintain their energy and spirits without this stimulus, what martyrdom do women constantly practice in letting it alone! The very fact that women do live, and bear the heaviest burdens of mind and body without its aid, and that the best men conscientiously refrain from using it, is evidence that tobacco-using is a necessity to no one, but simply a habit which enslaves its victim in a terrible bondage. <HR, September 1, 1877 par. 16>

God forbid that woman should degrade herself to the use of a filthy and besotting narcotic. How disgusting is the picture which one may draw in the mind, of a woman whose breath is poisoned by tobacco. One shudders to think of little children twining their arms about her neck, and pressing their fresh, pure lips to that mother's lips, stained and polluted by the offensive fluid and odor of tobacco. Yet the picture is only more revolting because the reality is more rare than that of the father, the lord of the household, defiling himself with the disgusting weed. No wonder we see children turn from the kiss of the father whom they love, and if they kiss him seek not his lips, but his cheek or forehead, where their pure lips will not be contaminated. <HR, September 1, 1877 par. 17>

October 1, 1877 Mrs. White's Address.

We are happy to have the privilege of meeting our friends by the lake side in this beautiful grove. Our merciful Heavenly Father has brought us once more in safety across the plains from the Pacific coast, and in return we would render him the tribute of our grateful hearts. <HR, October 1, 1877 par. 1>

Our Saviour often preferred the fields, the groves, and the lake-sides for his temples. People flocked to these places in great crowds to listen to the words of truth which fell from his divine lips. He had special reasons for choosing these

natural sanctuaries; the familiar objects of nature were thus presented to the eyes of his hearers, and he used those objects to simplify his teachings, binding his truths firmly upon the minds of the people by the lessons drawn from nature to illustrate his meaning. <HR, October 1, 1877 par. 2>

Upon one occasion, early in the morning, the disciples, who were fishing, discerned their Master walking upon the beach. They immediately pulled for the shore where they could converse with him from their boats. But Jesus could not long remain hidden from the multitude who sought him unceasingly. His fame as the wonderful Healer of disease had spread far and near; and as he stood upon the beach, the people hurried thither, bringing their sick friends to lay before him, and implore him to heal them. His great heart of love was filled with divine pity for the objects of distress appealing to him for help. <HR, October 1, 1877 par. 3>

Whatever way he might turn, there lay the suffering and dying, supplicating his mercy, and pleading for the blessing of peace and health which they believed he could give them. Some of the sufferers feared they would be overlooked among the many who were urging their cases before the great Physician. Though they despaired of gaining his personal attention, yet they would not leave his presence, believing that if they could even approach near enough to touch him, that touch would bring healing to them. Eagerly the wasted hands of the sick were stretched out amid the crowd to touch the dress or person of Christ, and as many as reached him received in their suffering bodies an answer to the touch of faith. <HR, October 1, 1877 par. 4>

The dreary and disconsolate, whose minds had been imprisoned in the sepulcher of despair, were attracted to the presence of Jesus. Those who were mourning over the disappointed hopes of the present, and trembling in contemplation of a starless future, came to Christ, the Light of the world, as their only hope. With tender compassion he bent over the forms of the suffering, the despondent, and the dying. His lips pronounced the glad words, "Son, be of good cheer; thy sins are forgiven thee." Hope took the place of gloom and despair in the hearts of those whom Jesus blessed; health and joy animated their countenances; the lips that had but lately uttered only words of grief and doubt, now shouted the praise of God. <HR, October 1, 1877 par. 5>

Disease fled from the touch of the Deliverer, and perfect health and soundness took the place of suffering and decay. Every applicant to Christ was relieved; not one mourner was left in pain; every desponding soul was tranquilized by his words of hope and forgiving love. Then the great Teacher commenced his lessons of instruction to the awe-struck, wondering crowd. But he was so jostled by the multitude, who were all eager to get within hearing of his voice, that he was finally crowded down to the brink of the lake, and had no place to set his feet. He therefore turned and beckoned to Peter, who was in his boat near the land. The disciple drew near, and the Saviour stepped into the open boat, and bade Peter thrust out a little from the shore. <HR, October 1, 1877 par. 6>

The Majesty of Heaven took his position, not upon David's throne, but on the seat of a fisherman's swaying boat. And here the great Teacher taught his precious truths to the multitude, binding up those sacred lessons with illustrations drawn from the occupations of men, and the familiar objects of nature around them. This gave the stamp of reality to his instruction. The illustrations there presented to the listening multitude were to be repeated through all the ages. The truths thus represented were to be immortalized, and imprinted on the hearts of millions who were to come. <HR, October 1, 1877 par. 7>

It was in the clear light of morning, and the illustrations employed by the great Teacher were impressive, though simple. He made use of the lofty trees, the cultivated soil, the barren rocks, the flowers of beauty struggling through the clefts, the everlasting hills, the glowing flowers of the valley, the birds, caroling their songs in the leafy branches, the spotless lily, resting in purity upon the bosom of the water. All these objects, that made up the living scene around them, were made the medium by which his lessons were impressed upon the minds of his hearers. They were thus brought home to the hearts of all, meeting the capacity of all who heard, and leading them gently up from the contemplation of the Creator's works in nature to nature's God. <HR, October 1, 1877 par. 8>

The buds and blooming flowers of this bouquet which I hold, God has touched with varied delicate tints, most beautiful to the eye. The artistic skill of earth can produce nothing that will compare with the natural beauties given us by the great Master-Artist. As we look upon the lofty trees waving with fresh, green foliage, and the earth covered with its green velvet carpet, and the flowers and shrubs springing from the earth, we should remember that all these beauties of nature have been used by Christ in teaching his grand lessons of truth. As we look upon the fields of waving grain, and listen to the merry songsters in their leafy homes, and view the boats upon the water of the lake, we should remember the words of Christ upon the lakeside, in the groves, and on the mountains; and the lessons there taught by him should be repeated to us by the similar objects of nature which surrounds us. Such scenes should be sacredly regarded by us, and should bring joy and gladness to our hearts. <HR, October 1, 1877 par. 9>

All Heaven is interested in the happiness of man. God is represented as a present help in our necessities. Christ identified himself with man; he understands his every infirmity and weakness. He is a sympathizing friend in all our afflictions, and will be our refuge when we are assailed by fierce temptation. <HR, October 1, 1877 par. 10>

Love of Christ cannot exist in the heart without a corresponding love for our fellowmen. Love to God and to our neighbor are the ruling principles of the true Christian's life. The redeeming love of Christ should awaken all the affection and self-sacrificing devotion of the human heart. <HR, October 1, 1877 par. 11>

Let the thought encourage us that Christ pities the erring, and desires to comfort the despondent, and encourage the weak. He is fully acquainted with the peculiar trials of every life. He never misjudges our motives, nor places a wrong estimate upon our character. Men may do us injustice, we may suffer by calumny and suspicion, but the Saviour knows our inmost thought, and cannot judge our actions wrongly. We may tell him all our griefs and perplexities, and he will never abuse our confidence, nor turn a deaf ear to our complaints. <HR, October 1, 1877 par. 12>

In one of his most impressive lessons, Christ says, "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? Which of you by taking thought can add one cubit to his stature?" The great Teacher is here leading out minds to understand the parental care and love which God has for his children. He directs them to observe the birds flitting from tree to tree, or skimming upon the bosom of the lake, without a flutter of distrust or fear. God's eye is upon these little creatures; he provides them food; he answers all their simple wants. Jesus inquires, "Are ye not much better than they?" Then why despond, or look into the future with sadness and foreboding? <HR, October 1, 1877 par. 13>

It is not the thought and anxiety of man that provides for his wants, and that causes him to grow in youth and to develop strength; but God is silently doing his work for man, adding to his stature as he progresses to maturity, and opening his mind to knowledge. <HR, October 1, 1877 par. 14>

Again he says, "Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father. But the very hairs of your head are all numbered. Fear ye not therefore, ye are of more value than many sparrows." <HR, October 1, 1877 par. 15>

If God cares for and preserves the little birds, will he not have far greater love and care for the creatures formed in his image? <HR, October 1, 1877 par. 16>

"And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin; and yet I say unto you, That even Solomon in all his glory was not arrayed like one of these." The courtly robes of the greatest king that ever sat upon an earthly throne, could not compare, in their artificial splendor, with the spotless beauty of the lilies fashioned by the divine hand. This is an example of the estimate which the Creator of all that is beautiful, places upon the artificial in comparison with the natural. <HR, October 1, 1877 par. 17>

God has given us these things of beauty as an expression of his love, that we may obtain correct views of his character. We are not to worship the things of nature, but in them we are to read the love of God. Nature is an open book, from the study of which we may gain a knowledge of the Creator, and be attracted to him by the things of use and beauty which he has provided with such a lavish hand to make us happy. <HR, October 1, 1877 par. 18>

Much unnecessary care and anxiety is felt in regard to our future, concerning what we shall eat and drink, and wherewithal we shall be clothed. The labor and worry of needless display in apparel causes much fatigue and unhappiness, and shortens our lives. Our Saviour would not only have us discern the love of God displayed in the beautiful flowers about us, but he would have us learn from them lessons of simplicity, and of perfect faith and confidence in our Heavenly Father. <HR, October 1, 1877 par. 19>

If God cares to make these inanimate things so beautiful, that will be cut down and perish in a day, how much more careful will he be to supply the needs of his obedient children, whose lives may be as enduring as eternity. How readily will he give them the adornment of his grace, the strength of wisdom, the ornament of a meek and quiet spirit. The love of God to man is incomprehensible, broad as the world, high as heaven, and as enduring as eternity. <HR, October 1, 1877 par. 20>

"The heavens declare the glory of God; and the firmament showeth his handiwork. Day unto day uttereth speech, and night unto night showeth knowledge. There is no speech nor language where their voice is not heard." Notwithstanding that the love of God speaks to us through the lofty trees, the lovely flowers, the babbling brooks, and all the innumerable objects in nature, and in manifold blessings that brighten our lives, many turn from these expressions of God's love, which should make them cheerful and trusting, and brood over scenes of darkness, permitting their minds to dwell upon the idea that God is a stern judge of terrible exactitude. <HR, October 1, 1877 par. 21>

The truth is that our Heavenly Father pities and loves his children. The repentant erring ones are warmly welcomed to his favor. Peter apostatized from Christ, although he had been greatly favored by being brought in close connection with him. He had witnessed his transfiguration, and had frequently seen his divine power flashing through the disguise of humanity. <HR, October 1, 1877 par. 22>

The story of Peter's apostasy and its results illustrates the manner of God's dealing with men. Peter himself leaves the fullest record of his own apostasy. This was for the warning of others, that they might avoid falling into a like sin. He knew many who should come after him would feel secure in their own strength, and the honesty of their good

intentions and resolves; yet the hour of temptation would find them unarmed by watchfulness and prayer, and they would fall as he had done, because they had not made God their strength. <HR, October 1, 1877 par. 23>

But notwithstanding the degradation of their Godlike manhood to assimilate with the heartless and debased, notwithstanding they may have fallen a prey to appetite and passion, led by despicable persons whom in their secret hearts they despise; yet the disciple would teach that if they arouse to a sense of their condition, face about and leave their evil habits, calling upon God to help them to resist temptation, he will never turn from them nor reject their petition, but will comfort and sustain them by his forgiving love. "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God." <HR, October 1, 1877 par. 24>

God gave, in his Son, the best gift that he could bestow upon man. Christ, the Majesty of Heaven, consented to leave the heavenly courts, and lay aside his robes of royalty, to come to a world all stained and marred by the curse, to take man's nature, and to reach to the very depths of human misery and woe, that by his own example of perfect character he might elevate and ennoble fallen man. <HR, October 1, 1877 par. 25>

He brings his divine power to unite with man's human efforts, that in Christ's glorious name the creature of earth may be a victor on his own account. He takes the sins of man upon himself, and imputes his righteousness to all who will lay hold of his merits by faith. The Redeemer of the world encircles the fallen race with his strong human arm, while with his divine arm he grasps the throne of the Infinite. <HR, October 1, 1877 par. 26>

It is manifesting great ingratitude toward God to dwell upon the dark side of affairs, and let the shadows of despair shut from our souls the Sun of Righteousness. Sorrow comes and goes; it is the lot of man; we should not seek to magnify it, but rather dwell upon that which is bright and pleasant. When winter spreads its icy covering over the earth, we do not let our gladness freeze up with the flowers and brooks, and continually mourn because of the dismal days, and the chilling winds. On the other hand, we reach forward in imagination to the coming summer, with its warmth, and life, and beauty. Meanwhile we enjoy all the sunshine that comes to us, and find much comfort, in spite of the cold and snow, while we are waiting for nature to put on her fresh, bright garments of rejoicing. <HR, October 1, 1877 par. 27>

Just now a cloud has shut from our sight the bright rays of the sun, and we are left in the shadow. Should we fret and repine because of this, and forget everything else that is bright and lovely around us? No; we should forget the *cloud*, and remember that the sun is not blotted out, but has only veiled its face for a moment, to shine forth again in greater apparent brightness, and to be prized and enjoyed more highly than if it had never been hidden. <HR, October 1, 1877 par. 28>

It is God's will that we should be cheerful. He would have us open our hearts to the sunbeams of heaven; he would have our spirits mellowed by his love and goodness, apparent in our own lives, and in the things of nature surrounding us. Those who are brought in contact with us are affected for good or evil by our words and actions. We are unconsciously diffusing the fragrance of our character upon the moral atmosphere surrounding us, or we are poisoning that atmosphere by thoughts, words, and deeds which have a deleterious influence upon those with whom we associate. "No man liveth to himself." <HR, October 1, 1877 par. 29>

It is selfish to devote our precious time to mourning over disappointed hopes, indulging a useless grief that clouds the family circle. We should be cheerful, if only for the benefit of those who depend more or less upon us for happiness. We should be careful lest our unconscious influence unbalance others, and turn them from the work which God designed that they should do. <HR, October 1, 1877 par. 30>

It is our duty to make the best of everything, and to cultivate a habit of looking at the bright side of things. Let the cloud that shadows us pass over, while we wait patiently till the clear blue sky again appears, and the blessed sunshine is revealed. <HR, October 1, 1877 par. 31>

Many persons take a melancholy pleasure in feeling and talking as if the chief object of those with whom they are associated is to make them miserable. The sufferings of most such persons are self-created; they view everything from a false standpoint, and all things are perverted to their eyes. This is a terrible form of selfishness. Let us all forget self as much as possible, cultivate cheerfulness, seek to brighten the lives of others, and we shall then have less desire to complain of our own lot; we shall, in fact, lose sight of our selfish cares and gloom. <HR, October 1, 1877 par. 32>

Those who have borne the greatest sorrows are frequently the ones who carry the greatest comfort to others, bringing sunshine wherever they go. Such ones have been chastened and sweetened by their afflictions; they did not lose confidence in God when trouble assailed them, but clung closer to his protecting love. Such ones are a living proof of the tender care of God, who makes the darkness as well as the light, and chastens us for our good. Christ is the light of the world; in him is no darkness. Precious light! Let us live in that light! Bid adieu to sadness and repining. Rejoice in the Lord always; and again I say, Rejoice. <HR, October 1, 1877 par. 33>

The afflicted may take courage, the desponding may hope, for they have a sympathizing friend in Jesus. All our troubles and griefs we may pour into his sympathizing ears. When we associate together, let it not be to talk darkness and unbelief, to recount the gloomy chapters in our life experience. Let us talk of the love of God that has been

manifested to us, that is seen in nature, in the firmament of the heavens, in all the wise arrangements of Providence. Let us search out the rays of sunshine that have brightened our pathway, and linger over their memory with grateful hearts. Let us dwell upon the matchless love of Christ; for in him we have a constant theme of rejoicing. In him is no darkness. He is the Light of life, the chief among ten thousand, and the one altogether lovely. <HR, October 1, 1877 par. 34>

October 1, 1877 Home Duties of the Father.

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By Mrs. E. G. White.
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Few fathers are fitted for the responsibility of training their children. They, themselves, need strict discipline that they may learn self-control, forbearance, and sympathy. Until they possess these attributes they are not capable of properly teaching their children. What can we say to awaken the moral sensibilities of fathers, that they may understand and undertake their duty to their offspring? The subject is of intense interest and importance, having a bearing upon the future welfare of our country. We would solemnly impress upon fathers, as well as mothers, the grave responsibility they have assumed in bringing children into the world. It is a responsibility from which nothing but death can free them. True the chief care and burden rests upon the mother during the first years of her children's lives, yet even then the father should be her stay and counsel, encouraging her to lean upon his large affections, and assisting her as much as possible. <HR, October 1, 1877 par. 1>

The father's duty to his children should be one of his first interests. It should not be set aside for the sake of acquiring a fortune, or of gaining a high position in the world. In fact, those very conditions of affluence and honor frequently separate a man from his family, and cut off his influence from them more than anything else. If the father would have his children develop harmonious characters, and be an honor to him and a blessing to the world, he has a special work to do. God holds him responsible for that work. In the great day of reckoning it will be asked him: Where are the children that I intrusted to your care to educate for me, that their lips might speak my praise, and their lives be as a diadem of beauty in the world, and they live to honor me through all eternity? <HR, October 1, 1877 par. 2>

In some children the moral powers strongly predominate. They have power of will to control their minds and actions. In others the animal passions are almost irresistible. To meet these diverse temperaments, which frequently appear in the same family, fathers, as well as mothers, need patience and wisdom from the divine Helper. There is not so much to be gained by punishing children for their transgressions, as by teaching them the folly and heinousness of their sin, understanding their secret inclinations, and laboring to bend them toward the right. <HR, October 1, 1877 par. 3>

The hours which many fathers spend in smoking should be improved in studying God's plan of government, and gathering lessons from those divine methods. The teachings of Jesus unfold to the father modes of reaching the human heart, and impressing upon it important lessons of truth and right. Jesus used the familiar objects of nature to illustrate and intensify his meaning. He drew lessons from every-day life, the occupations of men, and their dealing with one another. <HR, October 1, 1877 par. 4>

The father should frequently gather his children around him, and lead their minds into channels of moral and religious light. He should study their different tendencies and susceptibilities, and reach them through the plainest avenues. Some may be best influenced through veneration and the fear of God; others through the manifestation of his benevolence and wise providence, calling forth their deep gratitude; others may be more deeply impressed by opening before them the wonders and mysteries of the natural world, with all its delicate harmony and beauty, which speak to their souls of Him who is the Creator of the heavens and the earth, and all the beautiful things therein. <HR, October 1, 1877 par. 5>

Children who are gifted with the talent or love of music may receive impressions that will be life-long, by the judicious use of those susceptibilities as the medium for religious instruction. They may be taught that if they are not right with God they are like a discord in the divine harmony of creation, like an instrument out of tune, giving forth discordant strains more grievous to God than harsh, inharmonious notes are to their own fine musical ear. <HR, October 1, 1877 par. 6>

Many may be reached best through sacred pictures, illustrating scenes in the life and mission of Christ. By this means truths may be vividly imprinted upon their minds, never to be effaced. The Roman Catholic Church understands this fact, and appeals to the senses of the people through the charm of sculpture and paintings. While we have no sympathy for image worship, which is condemned by the law of God, we hold that it is proper to take advantage of that almost universal love of pictures in the young, to fasten in their minds valuable moral truths, to bind the gospel to their hearts

by beautiful imagery illustrating the great moral principles of the Bible. Even so our Saviour illustrated his sacred lessons by the imagery found in God's created works. <HR, October 1, 1877 par. 7>

It will not do to lay down an iron rule by which every member of the family is forced into the same discipline. It is better to exert a milder sway, and, when any special lesson is required, to reach the consciences of the youth through their individual tastes, and marked points of character. While there should be a uniformity in the family discipline, it should be varied to meet the wants of different members of the family. It should be the parents' study not to arouse the combativeness of their children, not to excite them to anger and rebellion, but to interest them, and inspire them with a desire to attain to the highest intelligence and perfection of character. This can be done in a spirit of Christian sympathy and forbearance, the parents realizing the peculiar dangers of their children, and firmly, yet kindly, restraining their propensities to sin. <HR, October 1, 1877 par. 8>

The parents, especially the father, should guard against the danger of their children learning to look upon him as a detective, peering into all their actions, watching and criticising them, ready to seize upon and punish them for every misdemeanor. The father's conduct upon all occasions should be such that the children will understand that his efforts to correct them spring from a heart full of love for them. When this point is gained, a great victory has been accomplished. Fathers should have a sense of their children's human want and weakness, and his sympathy and sorrow for the erring ones should be greater than any sorrow they can feel for their own misdeeds. This will be perceived by the corrected child, and will soften the most stubborn heart. <HR, October 1, 1877 par. 9>

The father, as priest and house-band of the family circle, should stand to them as nearly in the place of Christ as possible--a sufferer for those who sin, one who, though guiltless, endures the pains and penalty of his children's wrongs, and, while he inflicts punishment upon them, suffers more deeply under it than they do. <HR, October 1, 1877 par. 10>

But if the father exhibits a want of self-control before his children, how can he teach them to govern their wrong propensities? If he displays anger or injustice, or evidence that he is the slave of any evil habit, he loses half his influence over them. Children have keen perceptions, and draw sharp conclusions; precept must be followed by example to have much weight with them. If the father indulges in the use of any hurtful stimulant, or falls into any other degrading habit, how can he maintain his moral dignity before the watchful eyes of his children? If indulgence in the use of tobacco must be made an exception in his case, the sons may feel justified in taking the same license. And they may not only use tobacco because father does, but may gradually glide into the habit of taking intoxicating liquor on the plea that it is no worse to use wine or beer than tobacco. Thus, through the influence of the father's example, the son sets his feet in the path of the drunkard. <HR, October 1, 1877 par. 11>

The dangers of youth are many. There are innumerable temptations to gratify appetite in this land of plenty. Young men in our cities are brought face to face with this sort of temptation every day. They fall under deceptive allurements to gratify appetite, without the thought that they are endangering health. The young frequently receive the impression that happiness is to be found in freedom from restraint, and in the enjoyment of forbidden pleasures and self-gratification. This enjoyment is purchased at the expense of the physical, mental, and moral health, and turns to bitterness at last. <HR, October 1, 1877 par. 12>

How important, then, that fathers look well after the habits of their sons, and their associates. And first of all he should see that no perverted appetite holds him in bondage, lessening his influence with his sons, and sealing his lips on the subject of self-indulgence in regard to hurtful stimulants. <HR, October 1, 1877 par. 13>

Man can do much more for God and his fellow-man if he is in the vigor of health than if he is suffering from disease and pain. Tobacco-using, liquor-drinking, and wrong habits of diet, induce disease and pain which incapacitate man for the use he might be in the world. Nature, being outraged, makes her voice heard, sometimes in no gentle tones of remonstrance, in fierce pains and extreme debility. For every indulgence of unnatural appetite the physical health suffers, the brain loses its clearness to act and discriminate. The father, above all others, should have a clear, active mind, quick perceptions, calm judgment, physical strength to support him in his arduous duties, and most of all the help of God to order his acts aright. He should therefore be entirely temperate, walking in the fear of God, and the admonition of his law, mindful of all the small courtesies and kindnesses of life, the support and strength of his wife, a perfect pattern for his sons to follow, a counselor and authority for his daughters. He should stand forth in the moral dignity of a man free from the slavery of evil habits and appetites, qualified for the sacred responsibilities of educating his children for the higher life. <HR, October 1, 1877 par. 14>

November 1, 1877 Importance of Preserving Physical Health.

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By Mrs. E. G. White.
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It may seem strange to some that, while all is stir and activity in the Temperance cause, I should, in discussing that question, enter so fully into the home life, and the development of character in the child, as it progresses from infancy to maturity. My apology is that the work of temperance reform must begin at home, and with the early training of the child, in order to be thoroughly successful. The moral sensibilities of parents must be roused to appreciate the responsibility incumbent upon them in rearing their children with the strength of character, and integrity of purpose to resist temptation, and to present a firm front against the attacks of popular vice, in all its seductive and dangerous phases. <HR, November 1, 1877 par. 1>

I am thoroughly convinced that to realize a permanent change for the better in the morals of society, the education of the masses must begin with their early lives. The mother must be the first teacher through that stage of life in which the foundation of character is laid. The guidance of the child, in its first years, is almost wholly committed to her. And, as a rule, she has the essential elements to be the best teacher it can possibly have; she has the deep love and sympathy for the child, the earnest desire for his welfare, the skill in his management which no other can possess to so great a degree. If, in her efforts to mold the character of her child, she keeps a firm hold upon God, and seeks by prayer and consecration to follow the divine will, in training the charge he has given to her, she can almost insure for him an honorable and upright future. <HR, November 1, 1877 par. 2>

The habits formed in early youth, the tastes acquired, the powers of mind expanded, the self-control gained, the principles inculcated from the cradle, are almost certain to determine the future of the man or woman. Therefore, I have felt an intense earnestness in bringing before the mother, subjects which it is not fashionable to discuss in connection with the great cause of Temperance, now agitating the public more than ever before, because of the crime and corruption occasioned by intemperance and lax morals, which might have been prevented by the proper training in youth of the present generation. <HR, November 1, 1877 par. 3>

One of the greatest aids in the perfecting of pure and noble characters in the young, and strengthening their capacity to resist temptations to do evil, to indulge appetite or to fall into any debasing excesses, is the possession of sound physical health. The mind and body are intimately connected. If the former is to be firm and well-balanced, the latter should be in the best possible condition. Conscience and right principles of life should be sustained by firm, quiet nerves, a healthful circulation, and the activity and strength of general health. <HR, November 1, 1877 par. 4>

It is of the highest importance that men and women be instructed in the science of human life, and in the best means of preserving and acquiring physical health. Especially is youth the time to lay up a stock of knowledge to be put in daily practice through life. Youth is the time to establish good habits, to correct wrong ones already contracted, to gain and to hold the power of self-control, and to lay the plan, and accustom one's self to the practice of ordering all the acts of life with reference to the will of God, and the welfare of our fellow-creatures. Youth is the sowing time, that determines the harvest both of this life and the life beyond the grave. <HR, November 1, 1877 par. 5>

The youth of our time should be patiently instructed by both parents and teachers in the laws of physical health, and the means provided by the providence of God for the restoration of that health when once impaired by voluntary or involuntary violation of Nature's laws. Jesus did not ignore the claims of the body. He had respect for the physical condition of man, and went about healing the sick, and restoring their faculties to those suffering from their loss. How incumbent then is it upon us to preserve the natural health with which God has endowed us, and to avoid dwarfing or weakening our powers. <HR, November 1, 1877 par. 6>

Parents should impress upon their children the fact that all their powers are from God; that he has claims upon every faculty; that in sinning against their bodies, by abusing their physical health in any manner, they sin against God, and slight one of his choicest blessings. God gives us health to use in his service; and the greater physical strength we possess, the stronger our powers of endurance, the more we should do for the Master; and instead of abusing and overtaxing our strength, we should sacredly preserve it for his use. <HR, November 1, 1877 par. 7>

The young should be shown that they are not at liberty to do as they please with their lives; that now is their day of trust, and by and by will come their day of reckoning; that God will not hold them guiltless for treating lightly his precious gifts; that the world's Redeemer has paid an infinite price for them, and their lives and talents belong to him; that they will be finally judged according to the faithful or unfaithful stewardship of the capital which God has intrusted to their care. They should be taught that the greater their endowment of means and opportunities, the more heavily does the responsibility of God's work rest upon them, and the more are they required to do. <HR, November 1, 1877 par. 8>

The moral sensibilities of the youth must be aroused to the fact that their physical, mental, and moral powers are not

their own, to use for their own selfish gratification, but lent them of God, to use in his service; and that his displeasure is visited upon those who develop and indulge injurious appetites and passions, and debase their God-given powers to their own sinful pleasures. If the youth are thus brought up to feel their responsibility to their Creator, and the important trust given them in their own lives, they will hesitate to plunge into the vortex of dissipation and crime that swallows up so many of the brilliant, promising young men of our age. <HR, November 1, 1877 par. 9>

Let the work of reform begin at home; train up the child to habits of industry, and serious reflection; present life to him as a grave reality; show him his duty to his God, his neighbor, and himself; inculcate moral and religious principles in his mind; give him a suitable education, the means of earning an honest living; let him know you are ever ready to give him tender sympathy and sound advice, to help him if he stumbles, and to encourage him onward; and he will not be likely to go far astray, or miss being a blessing and ornament to the world. <HR, November 1, 1877 par. 10>

December 1, 1877 Education of our Daughters.

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By Mrs. E. G. White.
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In the Word of God we find a beautiful description of a happy home and the woman who presides over it: "Her children rise up, and call her blessed; her husband also, and he praiseth her." What greater commendation can be desired by the mistress of a home, than that which is here expressed. The apostle recognizes the importance of the family relations, and the powerful influence of the home. In his epistles he enjoins certain rules upon families. He says of the children, "Let them learn first to show piety at home, and to requite their parents; for that is good and acceptable before God." <HR, December 1, 1877 par. 1>

Children can be educated to be helpful. They are naturally active and inclined to be busy; and this activity is susceptible of being trained and directed in the right channel. Children may be taught, when young, to lift daily their light burdens, each child having some particular task for the accomplishment of which he is responsible to his parents or guardian. They will thus learn to bear the yoke of duty while young; and the performance of their little tasks will become a pleasure, bringing them a happiness that is only gained by well-doing. They will become accustomed to work and responsibility, and will relish employment, perceiving that life holds for them more important business than that of amusing themselves. <HR, December 1, 1877 par. 2>

In the fulfillment of their apportioned tasks, strength of memory and a right balance of mind may be gained, as well as stability of character and dispatch. The day, with its round of little duties, calls for thought, calculation, and a plan of action. As the children become older, still more can be required of them. It should not be exhaustive labor, nor should their work be so protracted as to fatigue and discourage them; but it should be judiciously selected with reference to the physical development most desirable, and the proper cultivation of the mind and character. <HR, December 1, 1877 par. 3>

Work is good for children; they are happier to be usefully employed a large share of the time; their innocent amusements are enjoyed with a keener zest after the successful completion of their tasks. Labor strengthens both the muscles and the mind. Mothers may make precious little helpers of their children; and, while teaching them to be useful, they may themselves gain knowledge of human nature, and how to deal with these fresh, young beings, and keep their hearts warm and youthful by contact with the little ones. And as their children look to them in confidence and love, so may they look to the dear Saviour for help and guidance. <HR, December 1, 1877 par. 4>

Children that are properly trained, as they advance in years, learn to love that labor which makes the burdens of their friends lighter. This daily employment closes the door to many temptations to which the indolent are exposed. It is to be deeply regretted that the children of the wealthy are not, as a class, educated to useful physical labor. Riches may be considered a misfortune if they lead their possessor to look upon labor as undignified and degrading. <HR, December 1, 1877 par. 5>

The world is full of young men and women who pride themselves upon their ignorance of any useful labor; and they are, almost invariably, frivolous, vain, fond of display, unhappy, unsatisfied, and too often dissipated and unprincipled. Such characters are a blot upon society, and a disgrace to their parents. They fill no place in the world, but are an incubus upon it. <HR, December 1, 1877 par. 6>

Many who consider it necessary for a son to be trained with reference to his own future maintenance seem to consider it entirely optional with herself, whether or not their daughter is educated to be independent and self-supporting. She usually learns little at school which can be put to practical use in earning her daily bread; and receiving no instruction

at home in the mysteries of the kitchen and domestic life, she grows up utterly useless, a burden upon her parents. <HR, December 1, 1877 par. 7>

She spends her time in visiting, gossiping, and in other unprofitable ways, having no aim or object in life, but to get as much pleasure out of it as possible. But let fortune change, let riches take wings and fly away, and she finds herself without resources, with no means of supporting herself, no knowledge that she can turn to any account. She has never learned even to wait upon herself, and is wholly unfitted for the stern realities of life. <HR, December 1, 1877 par. 8>

A woman who has been taught to take care of herself, is also fitted to take care of others. She will never be a drug in the family or in society. When fortune frowns, there will be a place for her somewhere, a place where she can earn an honest living, and assist those who are dependent upon her. Woman should be trained to some business whereby she can gain a livelihood if necessary. Passing over other honorable employments, every girl should learn to take charge of the domestic affairs of home, should be a cook, a housekeeper, a seamstress. She should understand all those things which it is necessary that the mistress of a house should know, whether her family are rich or poor. Then, if reverses come, she is prepared for any emergency; she is, in a manner, independent of circumstances. <HR, December 1, 1877 par. 9>

The fashionable waste of time encouraged or tolerated in children, and especially in daughters, lays the foundation for corrupt morals, and an enfeebled body. Fathers and mothers, how are your children coming forth from under your hand? Are you training your daughters aright, laying for them the foundation of virtuous characters, and teaching them that life is not what it is represented to be in novels, but a reality, claiming earnest thought and labor? <HR, December 1, 1877 par. 10>

Girls should be taught that the true charm of womanliness is not alone in beauty of form or feature, nor in the possession of accomplishments; but in a meek and quiet spirit, in patience, generosity, kindness, and a willingness to do and suffer for others. They should be taught to work, to study to some purpose, to live for some object, to trust in God and fear him, and to respect their parents. Then, as they advance in years, they will grow more pure minded, self-reliant, and beloved. It will be impossible to degrade such a woman. She will escape the temptations and trials that have been the ruin of so many. <HR, December 1, 1877 par. 11>

A serious error lies at the foundation of the fashionable education of girls; it is the idea that they have no individuality of character, and therefore no need of any special training such as is given to boys in order to prepare them for the battle of life. Many are taught from babyhood that it is ladylike to be helpless, and that it is almost a disgrace to engage in household labor. But, when the tenderly reared daughter of wealthy parents meets with misfortune, and is left without means or friends, and unacquainted with any labor that might keep starvation from her door, then it is that she wakes up, when it is too late, to the terrible mistake of her early life, and the criminal blindness of her overfond parents. Hundreds and thousands of delicately reared women are today struggling with poverty and want, who might be independent and happy if they had been taught usefulness and industry in early life. <HR, December 1, 1877 par. 12>

It is as essential for our daughters to learn the proper use of time as it is for our sons, and they are equally accountable to God for the manner in which they occupy it. Life is given us for wise improvement of the talents we possess. The greater our opportunities, the greater is our responsibility to the Giver of all good gifts. We are God's property, and must render an account of all our actions to him. How poor will our lives appear in his sight if they are destitute of noble, unselfish actions; if they have been spent in idleness, pleasure-seeking, and frivolity. <HR, December 1, 1877 par. 13>

Adam was placed in glorious Eden as the king of the whole earth; yet there was given him a work to do; the Creator required him to dress and take care of the garden. Thus divine wisdom saw it was best for sinless man to have employment; how much more necessary, then, is it for the fallen race to occupy their time with useful labor, thus shutting the door against many temptations, and guarding against the encroachments of the evil one. <HR, December 1, 1877 par. 14>

Those who have nothing to do are the most miserable of mortals. It is an unsatisfying life that is guided only by inclination and love of pleasure, in which we look in vain for some generous deed, some earnest, active work, that has blessed the world. In looking over the record of each day, we should be able to find a balance to our account above selfish gratification; something accomplished that elevates ourselves, benefits our fellow-creatures, and is acceptable to God. <HR, December 1, 1877 par. 15>

February 1, 1878 Our Children--Importance of Early Training.

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By Mrs. E. G. White.
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Many parents cause their children to be involuntary commandment breakers. They leave them to come up, following their own inclinations, and studying their own pleasure. The weary mother toils under her own burdens, and also those burdens which her children, and especially her daughters, should help her to bear. Her spirit groans because of the utter want of sympathy and assistance manifested toward her by her daughters, who are selfish, willful, caring only for their own ease and gratification. Both sons and daughters seem bent only upon their own pleasure, thinking and caring little for their parents. <HR, February 1, 1878 par. 1>

This class of youth continually transgress the first four commandments, enjoining upon them supreme love to God, and also the last six, which point out their duty to their fellow-creatures. God has enjoined duties and responsibilities upon every son and daughter of Adam, and the child who is brought up to be useful, to assist his parents, and to follow some stated occupation, is much happier than the idler. He escapes many temptations to sin which beset the latter, and he matures at length into an earnest, active worker, whose capabilities have been thoroughly cultivated and made valuable by the system and discipline of early life. <HR, February 1, 1878 par. 2>

The physical and mental growth of the youth of this age is in a great degree retarded or dwarfed by their intemperate habits. In eating, drinking, studying, in their amusements and occupations, there is a tendency to excess, irregularity, and demoralization. The training, or lack of training, at home and in school, only makes the evil worse, and prepares the young man for more decided vices, and the young woman for the follies and abuses of fashionable life. <HR, February 1, 1878 par. 3>

All this might be, as a rule, avoided, did the parents but see their duty plainly, and perform it unflinchingly. When children are young, it is a comparatively easy matter to direct their minds into proper channels, to systematize their daily pursuits, to teach them order and regularity, and to instill into their minds and hearts a proper sense of their responsibility to God and to their fellow-creatures. But when the habits are formed, the inclinations bent in the wrong direction, the evil seed sown in the mind, it is almost impossible to mold the character anew. <HR, February 1, 1878 par. 4>

The gravest responsibilities therefore rest upon fathers and mothers while their children are growing up around them, subject to their influence and will. With fear and trembling, and much earnest prayer, should they fulfill the trust which God has given them. In the rush and hurry of business, parents, and especially fathers, are too apt to neglect the young family growing up in their homes. They seem to think that if the children are well fed, clothed, and sent to school; *their* duty is fully performed. The mother is presumed to attend to all matters pertaining to moral discipline; and if she fails in this, the children grow up untutored, erratic, and indolent. <HR, February 1, 1878 par. 5>

Children, in their early training, need the firm, restraining influence of the father, combined with the gentle, sympathetic love of the mother, in order to perfect noble characters, and be fitted for the grave duties of life. <HR, February 1, 1878 par. 6>

Money, houses, lands, and merchandise, all sink into insignificance when compared with the importance of properly educating and directing the mental, moral, and physical forces of our children. It is of little consequence whether we leave them large or small possessions, compared with the importance of giving them well-developed characters, unswerving rectitude, and noble purpose. Such a legacy is more precious than treasures of gold, and will never depreciate in value. No accident, nor time, nor change can affect it. Property may be swept away; but this sacred legacy remains untarnished, and will win for its possessor untold riches in the eternal future. <HR, February 1, 1878 par. 7>

There is a positive necessity for parents to combine their human efforts with divine power in the management of their children, if they would secure to them the noblest virtue, purity of motives, and a high sense of honor, as the ruling principles of their lives. This would elevate the standard of morality in families. But the great excuse which parents give for neglecting the moral culture of their children is want of time. If mothers would dispense with the endless dressing, stitching, and visiting imposed upon them by fashionable life, they would find many hours gained for association with, and training of, their children. They would then find time to become acquainted with their individual temperaments and characters, and learn how best to manage them to secure the desired results. They would lose, in a great measure, the irritability caused by many conflicting interests, and which too often renders them unfit to deal with their children. <HR, February 1, 1878 par. 8>

The minds of many women are exercised almost entirely upon fashion and display; their inventive powers are daily taxed to prepare new dishes to tempt the appetite; and all their Heaven-given intelligence subverted to meet the demands of a false and demoralized state of society. This bondage of custom in which women are held, robs children of their God-given rights, casts them, morally feeble, and incapable, upon the world, to be overtaken by intemperance and crime. <HR, February 1, 1878 par. 9>

Children are coming up all over our land without self control, with no fixed principles, no stability, and no religion. They drift into society, form evil associations, become familiar with sin, repudiate the counsel of parents, and rush headlong into vice. Oh, that parents would arouse to a sense of their dangerous negligence toward the children that God has given them to rear to his glory. Oh, that they would determine to press back the baleful influences that are driving

our youth to destruction. Oh, that they would realize of how little importance is the amassing of wealth, the friendship of the world, the dictates of fashion, compared with the sacred duty of rearing their children in the fear of God, and to take their places on the side of Right and Reform. [<HR, February 1, 1878 par. 10>](#)

March 1, 1878 Temperance Essential to Christian Character.

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By Mrs. E. G. White.
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God gives man no permission to violate the laws of his being. But man, through yielding to Satan's temptations to indulge intemperance, brings the higher faculties in subjection to the animal appetites and passions, and when these gain the ascendancy, man, who was created a little lower than the angels, with faculties susceptible of the highest cultivation, surrenders to the control of Satan. And he gains easy access to those who are in bondage to appetite. Through intemperance, some sacrifice one-half, and others two-thirds, of their physical, mental, and moral powers. Those who would have clear minds to discern Satan's devices, must have their physical appetites under the control of reason and conscience. The moral and vigorous action of the higher powers of the mind is essential to the perfection of Christian character. [<HR, March 1, 1878 par. 1>](#)

The ignorance that has prevailed in regard to God's law in our physical nature, is deplorable. Intemperance of any kind is a violation of the laws of our being. Imbecility is prevailing to a fearful extent. Sin is made attractive by the covering of light which Satan throws over it, and he is well pleased when he can hold the Christian world in their daily habits under the tyranny of custom. Those who allow appetite to govern them are, in many of their habits, elevated but little above the heathen. Satan is constantly drawing the people from saving light, to custom and fashion, irrespective of physical, mental, and moral health. The great enemy knows that if appetite and passion predominate, health of body and strength of intellect are sacrificed upon the altar of self-gratification, and man is brought to speedy ruin. If enlightened intellect holds the reins, controlling the animal propensities and keeping them in subjection to the moral powers, Satan well knows that his power to overcome with his temptations is very small. [<HR, March 1, 1878 par. 2>](#)

In our day, people talk of the "Dark Ages," and boast of progress. But with this progress wickedness and crime do not decrease. We deplore the absence of natural simplicity, and the increase of artificial display. Health, strength, beauty, and long life, which were common in the so-called "Dark Ages," are rare now. Nearly everything desirable is sacrificed to meet the demands of fashionable life. Many are working out for themselves, through this violation of the laws of their being, physical suffering, and mental and moral feebleness. [<HR, March 1, 1878 par. 3>](#)

Through his devices, Satan has, in many respects, made the domestic life one of care and complicated burdens, in order to meet the demands of fashion. His purpose in doing this is to keep minds so fully occupied with the things of this life that they can give but little attention to their highest interest. Intemperance in eating, and extravagance in dressing, have so engrossed the minds of the Christian world that they do not take time to become intelligent in regard to the laws of their being, that they may obey them. [<HR, March 1, 1878 par. 4>](#)

If we would see the standard of virtue and godliness exalted, we, as Christians, have a work devolving upon us individually to control appetite, the indulgence of which counteracts the force of truth, and weakens moral power to resist and overcome temptation. As Christ's followers, we should, in eating and drinking, act from principle. When we obey the injunction of the apostle, "Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God," thousands of dollars which are now sacrificed upon the altar of hurtful lust will flow into the Lord's treasury. [<HR, March 1, 1878 par. 5>](#)

Many who are held by Satan under the power of slavish appetite, are the professed followers of Christ. They profess to worship God, while *appetite* is their god. Their unnatural desires for hurtful indulgences are not controlled by reason or judgment. Those who are slaves to tobacco will see their families suffering for the conveniences of life, and for necessary food; yet they have not the power of will to forego their tobacco. The clamors of appetite prevail over natural affection, and this brute passion controls them. The cause of Christianity, and even humanity, would not in any case be sustained, if dependent upon those in the habitual use of tobacco and liquor. If they had means to use in only one direction, the treasury of God would not be replenished, but they would have their tobacco and liquor. [<HR, March 1, 1878 par. 6>](#)

It is impossible for such men to realize the binding claims and holiness of the law of God; for the brain and nerves are deadened by the use of this narcotic. They cannot value the atonement, or appreciate the worth of immortal life. The indulgence of fleshly lusts wars against the soul. The apostle, in the most impressive language, addresses Christians, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable

unto God." If the body is saturated with liquor and defiled by tobacco, it is not holy and acceptable to God. Satan knows that it cannot be, and for this reason he brings his temptations to bear upon the point of appetite, that he may bring us into bondage to this propensity, and thus work the ruin of thousands. <HR, March 1, 1878 par. 7>

The Jewish sacrifices were all examined with careful scrutiny to see if any blemish was upon them, or if they were tainted with disease; and the least defect or impurity was a sufficient reason for the priests to reject them. The offering must be sound and valuable. The apostle has in view the requirements of God upon the Jews in their offerings when he in the most earnest manner appeals to his brethren to present their bodies a living sacrifice. Not a diseased, decaying offering, but a living sacrifice, holy and acceptable unto God. <HR, March 1, 1878 par. 8>

Many come to the house of God in feebleness, and many come defiled by the indulgence of their own appetite. Those who have degraded themselves by wrong habits, when they assemble for the worship of God, give forth such emanations from their diseased bodies as to be disgusting to those around them. And how offensive must this be to a pure and holy God. <HR, March 1, 1878 par. 9>

A large proportion of all the infirmities that afflict the human family, are the results of their own wrong habits, because of their willing ignorance, or of their disregard of the light which God has given in relation to the laws of their being. It is not possible for us to glorify God while living in violation of the laws of life. The heart cannot possibly maintain consecration to God while lustful appetite is indulged. A diseased body and disordered intellect, because of continual indulgence in hurtful lust, make sanctification of the body and spirit impossible. The apostle understood the importance of the healthful conditions of the body for the successful perfection of Christian character. He says, "I keep under my body, and bring it into subjection; lest that by any means, when I have preached to others, I myself should be a castaway." He mentions the fruit of the Spirit, among which is temperance. "And they that are Christ's have crucified the flesh, with the affections and lusts." <HR, March 1, 1878 par. 10>

April 1, 1878 The Apostasy of Solomon.

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By Mrs. E. G. White.
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The Mount of Offense.

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In the days of Christ there were still to be seen opposite the Kidron, on the southern eminence of the Mount of Olives, huge stones, and relics of heathen temples and altars. This *debris* was in sight of the temple of God, and seemed to defiantly confront it. King Solomon had built those heathen sanctuaries during the time of his departure from God, and though they had subsequently been destroyed, their remnants were still remaining as memorials of his apostasy. During Josiah's reign, unsightly blocks of wood and stone were to be seen peering through the myrtle and olive groves. <HR, April 1, 1878 par. 1>

Josiah had read to priests and people the book of the law found in the side of the ark in the house of God. His sensitive conscience was deeply stirred as he saw how far the people had departed from the requirements of the covenant they had made with God. He saw that they were indulging appetite to a fearful extent, and perverting their senses by the use of wine. Men in sacred offices were frequently incapacitated for the duties of their positions, because of their indulgence in wine. <HR, April 1, 1878 par. 2>

Appetite and passion were fast gaining the ascendancy over the reason and judgment of the people, till they could not discern that the retribution of God would follow upon their corrupt course. Josiah, the youthful reformer, in the fear of God demolished the profane sanctuaries and hideous idols built for heathen worship, and the altars reared for sacrifices to heathen deities. Yet there were still to be seen in Christ's time the memorials of the sad apostasy of the king of Israel and his people. <HR, April 1, 1878 par. 3>

Solomon, at the age of eighteen years, commenced his reign upon the throne of his father, David. He felt his need of strength from God. He asked for it humbly, and it was given to him. When he, at this early age, assumed the reins of government, he was cautious and distrustful of himself. He placed great confidence in the men who had wisely sustained his father, and deferred to their counsel. He did not feel competent to fill so responsible a position without the aid of wiser and more experienced heads. <HR, April 1, 1878 par. 4>

God perceived the desire of Solomon to walk with integrity before him, and to deal justly with his people, and, in a dream, asked what he should give him. And Solomon, after recounting the goodness of God to him, and to his father David, answered the Lord, saying, "I am but a little child; I know not how to go out or come in. And thy servant is in the midst of thy people which thou hast chosen, a great people, that cannot be numbered nor counted for multitude. Give therefore thy servant an understanding heart to judge thy people, that I may discern between good and bad; for who is able to judge this thy so great a people?" <HR, April 1, 1878 par. 5>

The Lord was pleased with Solomon's answer, because, instead of asking any personal favor for himself, he asked for power to guide his people aright. God said unto Solomon, "Behold, I have done according to thy words: lo, I have given thee a wise and an understanding heart; so that there was none like thee before thee, neither after thee shall any arise like unto thee. And I have also given thee that which thou hast not asked, both riches and honor; so that there shall not be any among the kings like unto thee all thy days. And if thou wilt walk in my ways, to keep my statutes and my commandments, as thy father David did walk, then I will lengthen thy days." <HR, April 1, 1878 par. 6>

Solomon's youth was illustrious, because he was connected with Heaven, and made God his dependence and his strength. God has called him Jedidiah, which, interpreted, means The Beloved of God. He had been the pride and hope of his father, and well beloved in the sight of his mother. He had been surrounded by every worldly advantage that could improve his education and increase his wisdom. But, on the other hand, the corruption of court life was calculated to lead him to love amusement and the gratification of his appetite. He never felt the want of means by which to gratify his desires, and never had need to exercise self-denial. <HR, April 1, 1878 par. 7>

Notwithstanding all these objectionable surroundings, the character of Solomon was preserved in purity during his youth. God's angel could talk with him in the night season; and the divine promise to give him understanding and judgment, and to fully qualify him for his responsible work, was faithfully kept. In the history of Solomon we have the assurance that God will do great things for those who love him, who are obedient to his commandments, and trust in him as their surety and strength. <HR, April 1, 1878 par. 8>

Many of our youth suffer shipwreck in the dangerous voyage of life, because they are self-confident and presumptuous. They follow their inclinations, and are allured by amusements, and indulgence of appetite, till habits are formed which become shackles, impossible for them to break, and which drag them down to ruin. Their once bright hopes and prospects are wrecked, and they are held in the veriest bondage to Satan. If the youth of our day would, like young King Solomon, feel their need of heavenly wisdom, and seek to develop and strengthen their higher faculties, and consecrate them to the service of God, their lives would show great and noble results, and bring pure and holy happiness to themselves and many others. <HR, April 1, 1878 par. 9>

Those who do not make God their trust, but indulge their animal passions and appetites, are gradually overcome entirely by their evil propensities: their moral powers become enfeebled; they are unable to discriminate between right and wrong; and Satan takes advantage of this to lead them into carrying forward his work. Thus God is robbed of the service due him, and society is deprived of the benefits which would follow the proper use of the endowments which God has bestowed upon them to use for his glory. This debasement of the higher qualities of the mind to the slavery of appetite and passion is a bondage more to be dreaded than prisons and fetters. <HR, April 1, 1878 par. 10>

God made man in his own image for high and noble purposes, such as are the delight of angels. If he connects with Heaven, the wisdom of Heaven will be given him, as in the case of Solomon in the years of his youth and purity. Continual dependence upon God, and obedience to him, will prevent man from imitating the example of Solomon in his mature years, when evil associates and unsanctified connections led him into apostasy and ruin. If the youth are connected with Heaven they will be able to discern evil from good, and to penetrate the specious appearance with which vice hides its hideousness. They will carefully consider every step they take, realizing that it can never be retraced, and that when they are once led astray by the deceitful devices of sin, they are weakened in principle, and are in double danger of again becoming the victims of temptation. <HR, April 1, 1878 par. 11>

The thought of our responsibility to God should be the strongest safeguard to finite minds. It is a solemn thought that our individual being is inseparably bound to the infinite God. Christ, our Saviour, has, by the sacrifice of his own life, brought to man, who was feeble in moral power, divine strength, that, through his name and merits, man might become, even in this life, little less than the angels of God. Whatever course we may choose to pursue, so long as we possess our reason we can never cease to be responsible to God for our words and deeds. <HR, April 1, 1878 par. 12>

It is the basest ingratitude to accept the favors and blessings of God with the indifference of dumb brutes, without making any acknowledgment of his goodness, or meeting the claims he has upon us. Our faculties are given us to be used in the work of God; and if we answer this purpose of our existence, still more important work will be intrusted to us; we shall be co-laborers with the Creator of the universe, ambassadors for Christ. We shall be elevated above the taint of selfishness and moral defilement; and the thought that we are living for a grand and noble purpose, fulfilling the

design of our being, will make us earnest, cheerful, and strong under all discouragements and difficulties. <HR, April 1, 1878 par. 13>

The mental and moral powers of Solomon in his early life were unequalled by those of any king that ever sat upon an earthly throne. His wise rule was the praise of all nations; and his purity and goodness enshrined him in the hearts of all his people. The fear of the Lord, and a right connection with him, does not disqualify men for dealing with people of different minds and temperaments, but, on the other hand, does much toward qualifying them for the most important posts of responsibility in this life. <HR, April 1, 1878 par. 14>

God was glorified through Solomon, and he loved him, and favored his servant with the highest prosperity. His dominion extended from the Euphrates to the river of Egypt. He built a magnificent temple for God. He hearkened to the word of the Lord, and was so closely connected with him that the Lord gave him all the directions for building his temple. <HR, April 1, 1878 par. 15>

Solomon, under all his honors, walked wisely and firmly in the counsels of God for a considerable time; but he was overcome at length by temptations that came through his prosperity. He had lived luxuriously from his youth. His appetite had been gratified with the most delicate and expensive dainties. The effects of this luxurious living, and the free use of wine, finally clouded his intellect, and caused him to depart from God. He entered into rash and sinful marriage relations with idolatrous women. <HR, April 1, 1878 par. 16>

This was contrary to the special directions of God, who had forbidden the Hebrews to intermarry with the heathen nations around them, lest their wives, having been reared in idolatry, should draw the hearts of the people away from the living God, the Creator of the heavens and the earth, and they themselves should become worshipers of idols. If they should thus separate from God, their wisdom and power would be no higher than those of the heathen nations around them. God was ever leading his people upward and onward if they would submit to his guidance. <HR, April 1, 1878 par. 17>

Solomon was ruined by intemperate habits; had it not been for them, his later years would have been as illustrious as his earlier ones. In following his own inclinations he separated himself from God. He commenced to follow his own judgment, step by step, seeking less and less the wisdom of God, which would have kept him pure. At length God was forgotten, and his only care was for pleasure and self-gratification. <HR, April 1, 1878 par. 18>

After his unsanctified alliance with many idolatrous women, Solomon, in his desire to please them, was led away from God, and into idolatry, in proof of which the ruins we have mentioned still remained in the days of Christ. In the decline of life, this great king plunged into sinful indulgences, and the grossest excesses. The wonderful intelligence and ability which had once been devoted to God, and to his glory, were now employed in devising means by which he could best gratify his carnal desires for pleasure and his own glory. God did not, however, utterly forsake him who had once been his faithful servant. His moral powers, which had become benumbed through dissipation and lasciviousness, were mercifully aroused; and in proof of his reformation, we have the relation of his experience given in his inspired writings. <HR, April 1, 1878 par. 19>

May 1, 1878 The Apostasy of Solomon

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His Idolatry and Dissipation.

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By Mrs. E. G. White.

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Solomon's career of lasciviousness and unholy ambition was mercifully arrested by God, and he was effectually aroused from the iniquitous state into which he had fallen. He gave proofs of his reformation in the relation of his experience contained in his inspired writings. The case of Solomon should convey to all a lesson of human weakness, and the constant need of divine aid. Solomon possessed great intelligence, and learning, riches, and honor; yet all this was insufficient to insure his integrity to God, to himself, and to his nation. After a youth and early manhood of unsurpassed promise, there followed a blotted history of deterioration and iniquity. It might well be said of him, "How art thou fallen, O Lucifer, son of the morning!" <HR, May 1, 1878 par. 1>

All the sins and excesses of Solomon can be traced to his great mistake in ceasing to rely upon God for wisdom, and to walk in humility before him. Therefore he went not on from strength to strength, rising higher and higher in the perfection of an elevated character, but soon became the prey of temptation and carnal desires. In the careless life which he entered upon, the blessings which God bestowed upon him were not improved to his glory, but were used to

promote himself to an unexampled pinnacle of earthly grandeur. He surrendered the reins of self-control, laying them upon the neck of degrading passions. His conscience was violated, his manhood perverted, and his moral powers debased. Gifted with wondrous genius and fortune, he nevertheless lost his God and his happiness, and degenerated into the most miserable of men. <HR, May 1, 1878 par. 2>

God had expressly forbidden his chosen people to marry with the idolatrous nations around them. God singled out Israel to make them the depository of the true faith, and he placed a high barrier between them and the rest of the world. Their safety depended upon keeping pure, and preserving their unity with each other and with God. Solomon, in contracting a marriage to please his fancy instead of seeking by his marriage to glorify God, separated himself from God, ruined himself, and nearly ruined his nation. <HR, May 1, 1878 par. 3>

Solomon was extolled for his wisdom to the uttermost parts of the earth. He forgot that he was indebted to God for all his admirable qualifications, and came to look upon himself as being supreme in wisdom. He accordingly led out in enterprises without consulting the will of God; he established political alliances with pagan governments, and cultivated commercial intercourse with them. But the advantages accruing therefrom were dearly purchased by the sacrifice of principle and the divine favor. Silver was brought from Tarshish, and gold from Ophir, to enrich the nation; but the fine gold of righteousness, the purity and strength of the nation, became corrupted by idolatry. Polygamy spread widely abroad, and domestic and social life were poisoned under the reign of this apostate king, who had been exalted so highly in point of privilege, and in the favor of God. <HR, May 1, 1878 par. 4>

The original character of Solomon, as manifested during the earlier years of his reign, was bold, honorable, and judicious. Unparalleled success would have been his, had he continued to seek it in God. But there was everything about him to flatter his pride, and to indulge his appetite and passions. He was fond of wine, and his naturally clear intellect was often clouded by its effects. He was absolute monarch of Israel, holding in his power the lives and property of his people over all his wide-spread domain. As his mental powers became enervated and degraded by his dissipation and lascivious habits, he grew hasty, fitful, and tyrannical. His fine sensibilities were blunted, and his conscience seared. He who had prayed at the dedication of the temple that the hearts of his people might be undividedly given unto the Lord, had become a weak, fallen man. It was through his connection with idolaters that he became thus profligate and a despot. He maintained his unreasonable extravagance by heavy taxation, and lived in a state of unrivaled luxury and magnificence. <HR, May 1, 1878 par. 5>

His giant mind degenerated, and he could be molded like wax by the unscrupulous persons who studied his caprices and played upon his weaknesses. He endeavored to unite heathenism with the faith of the Hebrews, mistaking his own unscrupulous license for liberality and merciful toleration. But his attempt to unite darkness and light, in serving God and Baal, was like mingling ink and pure water. The water does not impart its crystal clearness to the ink, but, on the contrary, the ink gives its dark color to the water, making a murky compound. Purity cannot unite with impurity without being stained by the contact. This was the result developed by Solomon in his attempted union of God and Belial. He came finally to disregard all religions. <HR, May 1, 1878 par. 6>

The lesson for us to learn from the history of this perverted life is the necessity of continual dependence upon the counsels of God; to carefully watch the tendency of our course, and to reform every habit calculated to draw us from God. It teaches us that great caution, watchfulness, and prayer are needed to keep undefiled the simplicity and purity of our faith. If we would rise to the highest moral excellence, and attain to the perfection of religious character, what discrimination should be used in the formation of friendships, and the choice of a companion for life. <HR, May 1, 1878 par. 7>

Many, like the king of Israel, follow their own carnal desires, and enter into unsanctified marriages. Many who started out in life with as fair and promising a morning, in their limited sphere, as Solomon had in his exalted station, through one false and irrevocable step in the marriage relation, lose their souls, and draw others down to ruin with them. As Solomon's wives turned his heart away from God to idolatry, so do frivolous companions, who have no depth of principle, turn away the hearts of those who were once noble and true, to vanity, corrupting pleasures, and downright vice. <HR, May 1, 1878 par. 8>

Moral worth has a charm that wealth and outward attractions do not possess. The woman having the ornament of a meek and quiet spirit, in the sight of God has an endowment of great value, before which the silver of Tarshish, and the gold of Ophir, are worthless. Solomon's bride, in all her glory, cannot compare with one of these household treasures. <HR, May 1, 1878 par. 9>

Few realize that, in their lives, they constantly exert an influence which will be perpetuated for good or evil. Hundreds of years had elapsed since Solomon caused those idolatrous shrines to be erected on the mount; and, although Joshua [Josiah] had demolished them as places for worship, their *debris*, containing portions of architecture, were still remaining in the days of Christ. The prominence upon which those shrines had stood was called, by the true-hearted of Israel, the Mount of Offense. <HR, May 1, 1878 par. 10>

Solomon, in his pride and enthusiasm, did not realize that in those pagan altars he was erecting a monument of his debased character, to endure for many generations, and to be commented on by thousands. In like manner, every act of life is great for good or evil; and it is only by acting upon principle in the tests of daily life, that we acquire power to stand firm and faithful in the most dangerous and most difficult positions. <HR, May 1, 1878 par. 11>

The marks of Solomon's apostasy lived ages after him. In the days of Christ, the worshipers in the temple could look, just opposite them, upon the Mount of Offense, and be reminded that the builder of their rich and glorious temple, the most renowned of all kings, had separated himself from God, and reared altars to heathen idols; that the mightiest ruler on earth had failed in ruling his own spirit. Solomon went down to death a repentant man; but his repentance and tears could not efface from the Mount of Offense the signs of his miserable departure from God. Ruined walls and broken pillars bore silent witness for a thousand years to the apostasy of the greatest king that ever sat upon an earthly throne. <HR, May 1, 1878 par. 12>

The lesson of Solomon should be a warning to the youth, and to those of mature age who are tempted to deviate from principle in order to follow inclination. The great danger is in feeling that our own strength is sufficient, and not relying upon the strength of God. The youth who have been religiously educated are not safe from temptation; and unless the principles taught them are woven into the words and actions of their daily lives, and they fully comprehend the danger of contamination through evil associations, they are liable to make shipwreck of their lives. <HR, May 1, 1878 par. 13>

Bewitching temptations to follow the lust of the flesh, the lust of the eyes, and the pride of life, are to be met on every side. The exercise of firm principle, and strict control of the appetites and passions, in the name of Jesus the Conqueror, will alone carry us safely through life. <HR, May 1, 1878 par. 14>

June 1, 1878 The Apostasy of Solomon

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The Lesson of His Life.

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By Mrs. E. G. White.
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The book of Ecclesiastes was written by Solomon in his old age, after he had fully proven that all the pleasures earth is able to give are empty and unsatisfying. He there shows how impossible it is for the vanities of the world to meet the longings of the soul. His conclusion is that it is wisdom to enjoy with gratitude the good gifts of God, and to do right; for all our works will be brought into judgments. <HR, June 1, 1878 par. 1>

Solomon's autobiography is a mournful one. He gives us the history of his search for happiness. He engaged in intellectual pursuits; he gratified his love for pleasure; he carried out his schemes of commercial enterprise. He was surrounded by the fascinating splendor of court life. All that the carnal heart could desire was at his command; yet he sums up his experience in this sad record:-- <HR, June 1, 1878 par. 2>

"I have seen all the works that are done under the sun; and, behold, all is vanity and vexation of spirit. That which is crooked cannot be made straight; and that which is wanting cannot be numbered. I communed with mine own heart, saying, Lo, I am come to great estate, and have gotten more wisdom than all they that have been before me in Jerusalem; yea, my heart had great experience of wisdom and knowledge. And I gave my heart to know wisdom, and to know madness and folly; I perceived that this also is vexation of spirit. For in much wisdom is much grief; and he that increaseth knowledge increaseth sorrow. I said in mine heart, Go to now, I will prove thee with mirth, therefore enjoy pleasure; and, behold, this also is vanity. I said of laughter, It is mad; and of mirth, What doeth it? I sought in mine heart to give myself unto wine, yet acquainting mine heart with wisdom; and to lay hold on folly, till I might see what was that good for the sons of men, which they should do under the heaven all the days of their life. I made me great works; I builded me houses; I planted me vineyards. . . . So I was great, and increased more than all that were before me in Jerusalem; also my wisdom remained with me. And whatsoever mine eyes desired I kept not from them, I withheld not my heart from any joy; for my heart rejoiced in all my labor; and this was my portion of all my labor. Then I looked on all the works that my hands had wrought, and on the labor that I had labored to do; and, behold, all was vanity and vexation of spirit, and there was no profit under the sun." <HR, June 1, 1878 par. 3>

The errors and follies of the present time are an exaggerated repetition of those of past ages. One generation after another give themselves up to the vain pursuit of peace and happiness in the world, a pursuit which ends in disappointment, and too often in despair. The way of true happiness remains the same in all ages. Patient continuance

in well-doing will lead to honor, happiness, and eternal life. <HR, June 1, 1878 par. 4>

Solomon sat upon a throne of ivory, the steps of which were of solid gold, flanked by six golden lions. His eyes rested upon highly cultivated and beautiful gardens just before him. Those grounds were visions of loveliness, arranged to resemble, as far as possible, the garden of Eden. Choice trees and shrubs, and flowers of every variety, had been brought from foreign lands to beautify them. Birds of every variety of brilliant plumage flitted from tree to tree, making the air vocal with sweet songs. Youthful attendants, gorgeously dressed and decorated, waited to obey his slightest wish. Scenes of revelry, music, sports, and games were arranged for his diversion at an extravagant expenditure of money. <HR, June 1, 1878 par. 5>

But all this did not bring happiness to the king. He sat upon his magnificent throne, his frowning countenance dark with despair. Dissipation had left its impress upon his once fair and intellectual face. He was sadly changed from the youthful Solomon. His brow was furrowed with care and unhappiness, and he bore in every feature the unmistakable marks of sensual indulgence. His lips were prepared to break forth into reproaches at the slightest deviation from his wishes. <HR, June 1, 1878 par. 6>

His shattered nerves and wasted frame showed the result of violating Nature's laws. He confessed to a wasted life, an unsuccessful chase after happiness. His is the mournful wail, "All is vanity and vexation of spirit." "Woe to thee, O land, when thy king is a child, and thy princes eat in the morning. Blessed art thou, O land, when thy king is the son of nobles, and thy princes eat in due season, for strength, and not for drunkenness! By much slothfulness the building decayeth; and through idleness of the hands the house droppeth through. A feast is made for laughter, and wine maketh merry; but money answereth all things." <HR, June 1, 1878 par. 7>

It was customary for the Hebrews to eat but twice a day, their heartiest meal coming not far from the middle of the day. But the luxurious habits of the heathen had been engrafted into the nation, and the king and his princes were accustomed to extend their festivities far into the night. On the other hand, if the earlier part of the day was devoted to feasting and wine-drinking, the officers and rulers of the kingdom were totally unfitted for their grave duties. <HR, June 1, 1878 par. 8>

Solomon was conscious of the evil growing out of the indulgence of perverted appetite, yet seemed powerless to work the required reformation. He was aware that physical strength, calm nerves, and sound morals can only be secured through temperance. He knew that gluttony leads to drunkenness, and that intemperance in any degree disqualifies a man for any office of trust. Gluttonous feasts, and food taken into the stomach at untimely seasons, leave an influence upon every fiber of the system; and the mind also is seriously affected by what we eat and drink. <HR, June 1, 1878 par. 9>

The life of Solomon teaches a lesson of warning not only to the youth, but also to those of mature age. We are apt to look upon men of experience as safe from the allurements of sinful pleasure. But still we often see those whose early life has been exemplary being led away by the fascinations of sin, and sacrificing their God-given manhood for self-gratification. For a time they vacillate between the promptings of principle, and their inclination to pursue a forbidden course; but the current of evil finally proves too strong for their good resolutions, as in the case of the once wise and righteous king, Solomon. <HR, June 1, 1878 par. 10>

But Solomon addressed himself especially to the young in this urgent appeal: "Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them." He concludes thus: "Let us hear the conclusion of the whole matter: Fear God, and keep his commandments; for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." <HR, June 1, 1878 par. 11>

Dear reader, as you stand in imagination on the slopes of Moriah, and look across the Kidron valley upon those ruined pagan shrines, take the lesson of the repentant king home to your heart, and be wise. Make God your trust. Turn your face resolutely against temptation. Vice is a costly indulgence. Its effects are fearful upon the constitutions of those whom it does not speedily destroy. A dizzy head, loss of strength, loss of memory, derangements of the brain, heart, and lungs, follow quickly upon such transgression of the rules of health and morality. <HR, June 1, 1878 par. 12>

Genius and crime make a sad combination, which we too frequently see in those who have given up God in pursuit of the world. Many of our youth who are highly gifted go astray. Falling under temptation, they become the slaves of appetite and passion. Virtue and integrity are destroyed in them; vice becomes a tyrant, driving its victims from one excess to another, until reason, self-respect, family affection, and eternal interests, plead in vain for reform. It is not easy to regain the reins of self-government, when they are once surrendered to the baser passions. <HR, June 1, 1878 par. 13>

Parents may learn a lesson from the history of Solomon. Their course of action in training their children for the duties of life, will remain as a living testimony of them when they are in their graves. There is no surer way to ruin children, both in body and soul, than to surround them with luxuries, provide them with plenty of money, allow them to frequent billiard tables, theaters, festivities, and other demoralizing scenes of amusement, to drink wine, and spend their time in

delicate idleness. Reared in this way they do not feel the necessity of being able to support themselves, are devoid of energy in useful employment, avoiding systematic labor, having no respect for parents, or attachment for home. What will be the future of society and the State, if such men are chosen to offices of responsibility and trust? With no proper balance of conscience or principle, they will become the leaders and instigators of iniquity in high places, or the tools of other unprincipled and more daring men. The interests of community will not be held sacred by them; and they will sacrifice everything to their ruling desire. <HR, June 1, 1878 par. 14>

Parents, let us rear our children in such a manner that our memory will not be to them as a Mount of Offense, as they look back upon a misspent life, the result of their injudicious training at our hands. <HR, June 1, 1878 par. 15>

Let them rather look back upon a happy parental home, where vice of any sort was not tolerated, and where the law of kindness and right ruled, and the fear of the Lord was taught to be the beginning of wisdom. <HR, June 1, 1878 par. 16>

Abraham pitched his tent, and by its side erected his altar. The tent was afterward removed, but the altar was enduring. Those memorable stones remained as a monument of his righteousness and devotion, and commemorated in the minds of his children, and children's children, the integrity of their father Abraham. There he had prayed, and made his vows to God. There angels had visited him with messages of mercy. Sacred spot indeed, where the weary pilgrim might send up his cry to Heaven for purity and holiness of heart. Mark the contrast between those memorials, and the ruins upon the Mount of Offense, which testified, for many generations, to the apostasy of Solomon. <HR, June 1, 1878 par. 17>

Christian parents, shall the testimony of your lives, in the persons of your children, speak honorably of you when your voice is silent in the grave, or shall your mistakes and sins be perpetuated in your children, as a warning to others, and a blot upon your memory? <HR, June 1, 1878 par. 18>

July 1, 1878 A Lesson for the Times.

Number One.

By Mrs. E. G. White.

There is but one standard of right in the world, and that is God's standard. We are all virtually under equal obligations to meet that high standard; and God holds us alike responsible to him. Society may set up artificial differences and regulations but the fixed fact remains the same. Men require women to live up to a standard of purity almost equal with that of the angels, while they erect a standard of quite a different character for themselves. <HR, July 1, 1878 par. 1>

Young men sit down to wine suppers, freely indulge their appetites for intoxicating drink and for tobacco, become reckless in their deportment, vulgar and turbulent in their conversation, and frequently seek low and debased society, excusing themselves under the plea of custom and the ways of the world. But should young ladies follow such a course of dissipation they would be utterly and forever disgraced in the eyes of the whole world. <HR, July 1, 1878 par. 2>

But it is urged, "Oh, young men must sow their wild oats." This is a terrible fallacy. It should be borne in mind that "whatsoever a man soweth, that shall he also reap." Young men who have plunged into dissipation are already reaping what they have sown. They do not have to wait for mature years to come before they realize that they must pay the penalty for every violation of moral law. Every day we see instances of young men who are debilitated in body and mind, whose morals are debased, and who are prematurely dying because they have transgressed Nature's laws, and fallen victims to the temptations which the fashions of the world hold out to them. <HR, July 1, 1878 par. 3>

The law of Nature is the law of God; and the penalty of its transgression is visited alike upon men and women. It is not customary to hold fathers equally responsible with mothers for the training of their children. How many sermons are preached, and how much is written concerning the mother's responsibility; while the father is apparently relieved from all the burden. We would appeal to fathers, in the hope of arousing them to a sense of their God-given responsibility in regard to their children. We would say, Guard yourselves from cherishing any pernicious habit which, by its influence, might have a direct or indirect tendency to weaken the moral susceptibilities of your children. <HR, July 1, 1878 par. 4>

While the mother may be doing her whole duty in educating her children to purity of life, the father too frequently, by his own example, may be opening the door of temptation to his children. His indulgence in wine and tobacco, and other sinful practices, lessen the hideousness of sin in their eyes. In keeping with this immoral course, is the talk that many fathers indulge in before their children, to the effect that the law of God is no longer binding upon man; that it was only for the government of the Israelites; or that it was abrogated at the death of Christ. Intelligent youth are not long in

comprehending that where there is no law there is no transgression. The wholesome fear of breaking the commandments of God, grows weaker and weaker in their minds, until the moral perceptions, which have been carefully trained by the mother, grow to be in harmony with the father's sentiments. <HR, July 1, 1878 par. 5>

If men strictly and conscientiously kept the law of God, there would be no drunkards, no tobacco inebriates, no distress, penury, and crime. Liquor saloons would be closed for want of patronage, and nine-tenths of all the misery existing in the world would come to an end. Young men would walk forth with erect and noble forms, free and elastic step, clear eye, and healthy complexions. <HR, July 1, 1878 par. 6>

When ministers, from their pulpits, make loyalty to the law of God disreputable; when they join with the world in making it unpopular; when these teachers of the people indulge in the social glass, and the defiling narcotic, tobacco,-- what depth of vice may not be expected from the youth of this generation? The newspaper records of the day, with their annals of crime, murders, and suicides, give the answer, and point out the terrible dangers of the time. <HR, July 1, 1878 par. 7>

The signs exist today which prophecy predicted would characterize the state of society just prior to the second coming of Christ. You have heard much in regard to the authority and sanctity of the law of the ten commandments. God is the author of that law, which is the foundation of his government in Heaven and on earth. All enlightened nations have based their laws upon this grand foundation of all law; yet the legislators and ministers, who are recognized as the leaders and teachers of the people, live in open violation of the principles inculcated in those holy statutes. <HR, July 1, 1878 par. 8>

Many ministers preach Christ from the pulpit, and then do not hesitate to benumb their senses by wine tipping, or even indulging in brandy and other liquors. The Christian standard says, "Touch not; taste not; handle not;" and the laws of our physical being repeat the solemn injunction with emphasis. It is the duty of every Christian minister to lay this truth plainly before his people, teaching it both by precept and example. <HR, July 1, 1878 par. 9>

The Bible nowhere teaches the use of intoxicating wine, either as a beverage or as a symbol of the blood of Christ. We appeal to the natural reason whether the blood of Christ is better represented by the pure juice of the grape in its natural state, or after it has been converted into a fermented and intoxicating wine. We maintain that the former is the only symbol properly representing the sacred blood of Christ, and a symbol established by himself; and we urge that the latter should never be placed upon the Lord's table. <HR, July 1, 1878 par. 10>

It has been declared by some that Christ favored the moderate use of fermented wine, in witness whereof they refer to his miracle of changing water into wine. But we protest that Christ never made intoxicating wine; such an act would have been contrary to all the teachings and example of his life. He was the Angel who led the children of Israel in the wilderness. He spoke the law from Sinai. He prohibited those who officiated in holy office from using wine; and his reasons for so doing are explicit; viz., that they may have clear judgment to distinguish between the common and the sacred, to do justice to the fatherless and widows, to teach his statutes and laws to Israel, and to accept no bribes. Those who abolish the law of God for the sake of getting rid of the Sabbath, do away with the most solemn restrictions against using liquor. <HR, July 1, 1878 par. 11>

He who appeared to the wife of Manoah, and told her she should bear a son, and described his character for strength, and charged her to drink no wine or strong drink, for the child should be a Nazarite from his birth; He who appeared to Zacharias, and gave him directions regarding the unborn John, charging him that the child should drink no wine or strong drink, was not one who would make intoxicating wine and give it to the people upon a wedding occasion. The wine which Christ manufactured from water by a miracle of his power, was the pure juice of the grape. And the object of the Saviour, in this miracle, was to bring the perverted taste of the governor of the feast to a healthy condition, by inducing him to acknowledge that this wine was superior in quality to any he had before tasted. <HR, July 1, 1878 par. 12>

There are those in our day, who, in order to excuse their own sins, follow the example of the Jews, and charge Christ with being a Sabbath-breaker and wine-bibber, notwithstanding he declared that he kept his Father's commandments, and his whole life was an example of temperance and self-denial. Had he been a wine-bibber he could not have been a perfect offering, and the virtue of his blood would have been of no avail. But this charge, as well as the former, is best refuted by the character and teachings of Christ himself. <HR, July 1, 1878 par. 13>

The Christian church is pronounced to be the salt of the earth, the light of the world. Can we apply this to the churches of today, many of whose members are using, not only the defiling narcotic, tobacco, but intoxicating wine, and spirituous liquor, and are placing the wine-cup to their neighbor's lips? The church of Christ should be a school in which the inexperienced youth should be educated to control their appetites, from a moral and religious standpoint. They should there be taught how unsafe it is to tamper with temptation, to dally with sin; that there is no such thing as being a moderate and temperate drinker; that the path of the tippler is ever downward. They should be exhorted to "look not upon the wine when it is red," which "at the last biteth like a serpent, and stingeth like an adder." <HR, July 1, 1878 par. 14>

August 1, 1878 A Lesson for the Times

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Number Two.

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By Mrs. E. G. White.
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Entire abstinence from every pernicious indulgence, and especially from tobacco and intoxicating drink, should be strenuously taught in our homes, both by precept and example. Upon no consideration should wine be placed upon our tables. Our children should grow up to consider it a deadly evil, leading to misery and crime. <HR, August 1, 1878 par. 1>

The youth of today are the sure index to the future of society; and as we view them, what can we hope for that future? These young men are to take a part in the legislative councils of the nation; they will have a voice in enacting and executing its laws. How important, then, is it that the voice of warning should be raised against the indulgence of perverted appetite in those upon whom such solemn duties will rest. If parents would zealously teach total abstinence, and emphasize the lesson by their own unyielding example, many who are now on the brink of ruin might be saved. <HR, August 1, 1878 par. 2>

What shall we say of the liquor-sellers, who imperil life, health, and property, with perfect indifference? They are not ignorant of the result of their trade, but they become callous of heart. They listen carelessly to the complaints of famishing, half-clad mothers and children. Satan has no better agents by which to prepare souls for perdition, and he uses them with the most telling effect. The liquor-seller deals out his fiery draughts to men who have lost all control of reason and appetite; he takes their hard-earned money and gives no equivalent for it; he is the worst kind of robber. <HR, August 1, 1878 par. 3>

We find in the special precepts given by God to the Hebrews, this command: "If an ox goad a man or a woman that they die, then the ox shall be surely stoned, and his flesh shall not be eaten; but the owner of the ox shall be quit. But if the ox were wont to push with his horn in time past, and it hath been testified to his owner, and he hath not kept him in, but that he hath killed a man or a woman, the ox shall be stoned and his owner also shall be put to death. If there be laid on him a sum of money, then he shall give for the ransom of his life whatsoever is laid upon him." "And if a man shall open a pit, or if a man shall dig a pit, and not cover it, and an ox or an ass fall therein, the owner of the pit shall make it good, and give money unto the owner of them, and the dead beast shall be his." <HR, August 1, 1878 par. 4>

The principle embodied in this statute holds good in our time. The liquor-seller compares well with the man who turns a vicious ox loose upon his neighbors. The liquor-seller is not ignorant of the effects of the fiery draught which he deals out unhesitatingly to husbands, fathers, youth, and aged men. He knows that it robs them of reason, and in many cases changes them to demons. The liquor-seller makes himself responsible for the violence that is committed under the influence of the liquor he sells. If the drunkard commits murder, under the effect of the maddening draught, the dealer who sold it to him, aware of the tendency of its effect, is in the sight of God equally responsible for the crime with him who did the deed. <HR, August 1, 1878 par. 5>

The liquor-dealer digs a pit for his neighbor to fall into. He has seen the consequences of liquor-drinking too often to be ignorant of any one of their various phases. He knows that the hand of the man who drinks at his bar is likely to be raised against his own wife, his helpless children, or his aged father or mother. He knows, in very many instances, that the glass he hands to his customer will make him a raging madman, eager for quarrel, and thirsting for blood. He knows that he is taking bread from the mouths of hungry children, that the pence which fall into his till, and enable him to live extravagantly, have deprived the drunkard's children of clothes, and robbed his family not only of the comforts, but of the very necessities of life. He is deaf to the appeals of weeping wives and mothers, whose hearts are breaking from cruelty and neglect. <HR, August 1, 1878 par. 6>

Crimes of the darkest dye are daily reported in the newspapers as the direct result of drunkenness. The prisons are filled with criminals who have been brought there by the use of liquor; and the blood of murdered victims cries to Heaven for vengeance, as did the blood of Abel. The laws of the land punish the perpetrator of the deed, but the liquor-seller, who is also morally responsible for it, goes free; no man calls him a murderer; community looks calmly on at his unholy traffic, because justice is fallen in the streets, and equity cannot enter. But God who declared that if a man owned a dangerous ox, and knew it to be so, yet let it loose upon his neighbors, if it caused the death of any man or woman, he should pay the penalty with his own life,--that just and terrible God will let fall the bolts of his wrath on the liquor-vender, who sells violence and death to his fellow-men, in the poisonous cup of the inebriate, who deals him out that which takes away his reason, and makes him a brute. <HR, August 1, 1878 par. 7>

Oh, if men, formed in the image of God, would let reason hold sway in their minds; if they would remember that cursed is he who putteth the bottle to his neighbor's lips, and that no drunkard shall inherit the kingdom of Heaven; if they would count the cost beforehand of creating an appetite which has no foundation in nature,--how much misery, crime, and disease might be spared the children of men! <HR, August 1, 1878 par. 8>

Parents who freely use wine and liquor leave to their children the legacy of a feeble constitution, mental, and moral debility, unnatural appetites, irritable temper, and an inclination to vice. Parents should feel that they are responsible to God, and to society, to bring into existence beings whose physical, mental and moral characters shall enable them to make a proper use of life, be a blessing to the world, and an honor to their Creator. The indulgence of perverted appetite is the great cause of the deterioration of the human race. The child of the drunkard or the tobacco inebriate usually has the depraved appetites and passions of the father intensified, and at the same time inherits less of his self-control, and strength of mind. Men who are naturally calm and strong-minded not infrequently lose control of themselves while under the influence of liquor, and, though they may not commit crime, still have an inclination to do so, which might result in the act if a fair opportunity offered. Continued dissipation makes these propensities a second nature. Their children often receive this stamp of character before their birth; for the appetites of the parents are often intensified in the children. Thus unborn generations are afflicted by the use of tobacco and liquor. Intellectual decay is entailed upon them, and their moral perceptions are blunted. Thus the world is being filled with paupers, lunatics, thieves, and murderers. Disease, imbecility, and crime, with private and public corruptions of every sort, are making the world a second Sodom. <HR, August 1, 1878 par. 9>

For the sake of that high charity and sympathy for the souls of tempted men for whom Christ died, Christians should come out from the popular customs and evils of the age, and be forever separated from them. But we find in the clergy themselves the most insurmountable obstacle to the promotion of temperance. Many are addicted to the use of the filthy weed, tobacco, which perverts the appetite, and creates the desire for some stronger stimulant. The indifference or disguised opposition of these men, many of whom occupy high and influential positions, is exceedingly damaging to the cause of temperance. <HR, August 1, 1878 par. 10>

The safety of society, and the progress of reform, depend upon a clear definition and recognition of fundamental truth. The principles of God's law must be kept before the people as everlasting and inexorable as the character of God himself. Law is defined as a rule of action. Civil law represents the supreme power of the State, regulating the actions of men, and restricting them from doing wrong under penalty of punishment. The good of society and the safety of man require that the law be respected. All enlightened law is founded on the law of Jehovah, given on Mount Sinai. To the inebriate, both the law of God and the law of man are meaningless. His senses are benumbed, he cannot comprehend the language of Sinai, and he tries to bring the law down to meet his debased standard rather than elevate himself to meet the exalted standard established by the rules of God's government. <HR, August 1, 1878 par. 11>

If Christian men would protect their homes from the horrors of vice, let them respect the laws of God. Let them be jealous for the sanctity of the ten precepts given for the government of mankind. Let them thus purify themselves, and decide to obey God at any cost to themselves. Then will they understand the mystery of godliness, and exclaim with David, "How love I thy law. It is my meditation all the day." "Open thou mine eyes, that I may behold wondrous things out of thy law." <HR, August 1, 1878 par. 12>

September 1, 1878 A Lesson for the Times

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Number Three.

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By Mrs. E. G. White.
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We are often pained as we see the little moral power possessed by the professed followers of Christ. When tempted on the point of appetite, few will firmly stand the test. Many turn from light and knowledge, and sacrifice principle to indulge their taste. They eat when they have no need of eating, and at irregular periods, because they have no moral strength to resist their inclinations. As the result of this gratification of taste, the abused stomach rebels, suffering follows, and a weary taxation of the friends of the sufferer. <HR, September 1, 1878 par. 1>

Many indulge appetite at the expense of health and the powers of intellect, so that they cannot appreciate the plan of salvation. What appreciation can such ones have of the temptation of Christ in the wilderness, and of the victory he

gained upon the point of appetite? It is impossible for them to have exalted views of God, and to realize the claims of his law. Many of the professed followers of Christ are forgetful of the great sacrifice made by him on their account. The Majesty of Heaven, in order to bring salvation within their reach, was smitten, bruised, and afflicted. He became a man of sorrows, and acquainted with grief. In the wilderness of temptation he resisted Satan, although the tempter was clothed with the livery of Heaven. Christ, although brought to great physical suffering, refused to yield a single point, notwithstanding the most flattering inducements were presented to bribe and influence him to yield his integrity. All this honor, all these riches and glory, said the deceiver, will I give thee if thou wilt only acknowledge my claims. <HR, September 1, 1878 par. 2>

Could we at this time have entered the heavenly courts, and seen with what intense interest the holy angels watched the conflict of their loved Commander with the fallen foe, we should see greater significance in this long fast of Christ than it is now possible for us, with our darkened senses, to comprehend. Christ, the Commander of Heaven, was emaciated by long fasting; and his human nature fainted when the conflict was ended. The Son of God appeared to be dying from hunger and the effects of his warfare with Satan. But angels lifted his fainting head, served him with nourishing food, and ministered unto him. Never will so severe a test be brought to bear upon man, as that which the Captain of his salvation endured before him. <HR, September 1, 1878 par. 3>

There was great rejoicing and triumph in the heavenly courts that Satan, who had deceived even the heavenly angels, and drawn a third part of Heaven into his rebellion, had been vanquished at every point by the Prince of Life. Hosannas rung through Heaven that Christ had repulsed the fallen foe, and resisted every temptation upon the point of appetite, redeeming Adam's disgraceful failure by his own triumph. <HR, September 1, 1878 par. 4>

Christ has given us an example of temperance in his own life. Where so many professed Christians fail, and are led captive by appetite and inclination, the Saviour was firm. Oh! what salvation would there now be for the race if Christ had been as weak in moral power as man? No wonder that joy filled Heaven as the fallen chief left the wilderness of temptation a conquered foe. Christ has power from his Father to give his divine grace and strength to man--making it possible for us, through his name, to overcome. There are but few professed followers of Christ who choose to engage with him in the work of resisting Satan's temptations as he resisted and overcame. <HR, September 1, 1878 par. 5>

Professed Christians who enjoy gatherings of gaiety, pleasure, and feasting, cannot appreciate the conflict of Christ in the wilderness. This example of their Lord in overcoming Satan is lost to them. This infinite victory which Christ achieved for them in the plan of salvation is meaningless. They have no special interest in the wonderful humiliation of our Saviour, and the anguish and sufferings he endured for sinful man, while Satan was pressing him with his manifold temptations. That scene of trial in the wilderness was the foundation of the plan of salvation, and gives to fallen man the key whereby he, in Christ's name, may overcome. <HR, September 1, 1878 par. 6>

Many professed Christians look upon this portion of the life of Christ as they would upon a common warfare between two kings, and as having no special bearing upon their own life and character. Therefore, the manner of warfare, and the wonderful victory gained, have but little interest for them. Their perceptive powers are blunted by Satan's artifices, so that they cannot discern that he who afflicted Christ in the wilderness, determined to rob him of his integrity as the Son of the Infinite, is to be their own adversary to the end of time. Although he failed to overcome Christ, his power over man is not weakened. All are personally exposed to the temptations that Christ overcame; but strength is provided for them in the all-powerful name of the great Conqueror. And all must, for themselves, individually overcome. Many fall under the very same temptations wherewith Satan assailed Christ. <HR, September 1, 1878 par. 7>

Although Christ gained a priceless victory in behalf of man in overcoming the temptations of Satan in the wilderness, this victory will not benefit man unless he also gains the victory on his own account. <HR, September 1, 1878 par. 8>

Man now has the advantage over Adam in his warfare with Satan; for he has Adam's experience in disobedience and his consequent fall to warn him to shun his example. Man also has Christ's example in overcoming appetite and the manifold temptations of Satan, and in vanquishing the mighty foe upon every point, and coming off victor in every contest. <HR, September 1, 1878 par. 9>

If man stumbles and falls under the temptations of Satan, he is without excuse; for he has the disobedience of Adam as a warning, and the life of the world's Redeemer as an example of obedience and self-denial, and the promise of Christ that "to him that overcometh will I grant to sit with me in my throne, even as I also overcame and am set down with my Father in his throne." <HR, September 1, 1878 par. 10>

The great trial of Christ in the wilderness on the point of appetite was to leave man an example of self-denial. This long fast was to convict men of the sinfulness of many things in which professed Christians indulge. The victory which Christ gained in the wilderness was to show man the sinfulness of the very things in which he takes such pleasure. The salvation of man was in the balance, and to be decided by the trial of Christ in the wilderness. If Christ was a victor on the point of appetite, then there was a chance for man to overcome. If Satan gained the victory through his subtlety, man was bound by the power of appetite in chains of indulgence which he could not have moral power to break.

Christ's humanity alone could never have endured this test; but his divine power, combined with humanity, gained in behalf of man an infinite victory. Our Representative in this victory raised humanity in the scale of moral value with God. <HR, September 1, 1878 par. 11>

Every man born into the world with reasoning powers has the opportunity, to a great extent, of making himself whatever he chooses to be. The blessings of this life and the blessings of the immortal life, are within his reach. He may build up a character of mental and moral worth, gaining new strength at every step in life. He may advance daily in knowledge and wisdom, conscious of new delights as he progresses, adding virtue to virtue, and grace to grace. <HR, September 1, 1878 par. 12>

His faculties will improve by use, and the more wisdom he gains, the more he will be able to acquire, and his intelligence, knowledge, and virtue will thus continually increase and develop into greater strength and beauty. <HR, September 1, 1878 par. 13>

On the other hand, he may allow his powers to rust out for want of use, or be perverted through evil habits, lack of self-control or of moral and religious stamina. His course then tends downward; he is disobedient to the law of God, and to the laws of health. Appetite conquers him; inclination carries him away. It is easier for him to stand still and be dragged backward by the powers of evil, which are always active, than to struggle against them, and go forward. Dissipation, disease, and death follow. This is the history of many lives that might have been useful in the cause of God and humanity. <HR, September 1, 1878 par. 14>

We are free moral agents. We may obey the law of God, and secure eternal gain and lead others into the path of right, or we may transgress the law of God, and bring the penalty of disobedience upon us. There is glory above us that we may reach; and there is an abyss of wretchedness below, into which we may plunge. It requires less exertion to consent to go backward and downward than to urge our way forward through every obstacle. Thus many go down through inaction, who might be bright and shining lights. <HR, September 1, 1878 par. 15>

October 1, 1878 A Lesson for the Times

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Number Four.

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By Mrs. E. G. White.
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Man came from the hand of God complete in every faculty of mind and body; in perfect soundness, therefore in perfect health. It took more than two thousand years of indulgence of appetite and lustful passions to create such a state of things in the human organism as materially lessened his vital force. Through successive generations the tendency was more swiftly downward. Indulgence of appetite and passion combined, led to excess and violence; debauchery and abominations of every kind weakened the energies, and brought upon the race diseases of every type, until the vigor and glory of the first generations passed away, and, in the third generation from Adam, man began to show signs of decay. Successive generations after the flood degenerated more rapidly. <HR, October 1, 1878 par. 1>

All this woe and suffering may be traced to the indulgence of appetite and passion. Luxurious living and the use of wine corrupt the blood, inflame the passions, and produce diseases of every kind. Parents leave maladies as a legacy to their children. As a rule, every intemperate man who rears children transmits his inclinations and evil tendencies to his offspring; and the evil does not end here: he gives to them disease from his own inflamed and corrupted blood. Licentiousness, disease, and imbecility are transmitted as an inheritance of woe from father to son, and from generation to generation, bringing anguish and suffering into the world, which is no less than a repetition of the fall of man. <HR, October 1, 1878 par. 2>

The race is groaning under this weight of accumulated woe, because of the sins of former generations. And yet, with scarcely a thought or care, men and women of the present time indulge intemperance by surfeiting and drunkenness, and thereby leave, as a legacy for the next generation, disease, enfeebled intellects, and polluted morals. <HR, October 1, 1878 par. 3>

The continual transgression of Nature's laws is a continual transgression of the law of God. The present weight of suffering and anguish which we see everywhere, the present deformity, decrepitude, disease, and imbecility now flooding the world, make it, in comparison to what it might be, and what God designed it should be, a lazar-house; and the present generation are feeble in mental, moral, and physical power. All this misery, accumulated from generation to generation, exists because fallen man persists in breaking the law of God. <HR, October 1, 1878 par. 4>

The effort made to create a taste for the disgusting, filthy poison, tobacco, leads to the desire for stronger stimulants,

as liquor, which is taken, on one plea or another, for some imaginary infirmity, or to prevent some possible disease. Thus an unnatural appetite for hurtful and exciting stimulants is created, which strengthens with one's years. The increase of intemperance in this generation is alarming; beverage-loving, liquor-drinking men may be seen everywhere. <HR, October 1, 1878 par. 5>

Intemperance of any kind is the worst sort of selfishness. Those who truly fear God and keep his commandments look upon these things in the light of reason and religion. How can any man or woman keep the law of God, and at the same time indulge intemperate appetite, which benumbs the brain, weakens the intellect, and fills the body with disease? Intemperance inflames the passions, and gives loose rein to lust. Reason and conscience are then blinded by the lower passions. <HR, October 1, 1878 par. 6>

It is not an easy matter to overcome established habits of taste and appetite for narcotics and stimulants. In the name of Christ alone can this great victory be gained. He overcame in behalf of man in the wilderness of temptation, in the long fast of nearly six weeks. He sympathizes with the weakness of fallen man. His love for him was so great that he made an infinite sacrifice that he might reach him in his degradation, and through his divine power elevate him finally to his throne. But it rests with man whether Christ shall accomplish for him that which he has undertaken and is fully able to do. <HR, October 1, 1878 par. 7>

It is a sacred duty that we owe to God to keep the spirit pure, as a temple for the Holy Ghost. If the heart and mind are devoted to the service of God; if we obey all his commandments, loving him with all the heart, might, mind, and strength, and our neighbor as ourselves, we shall be found loyal and true to the requirements of Heaven. <HR, October 1, 1878 par. 8>

The apostle says, "Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof." He also urges his brethren to earnest diligence and steady perseverance in their efforts for purity and holiness of life, in these words: "And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we, an incorruptible." <HR, October 1, 1878 par. 9>

November 1, 1878 A Lesson for the Times

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Number Five.

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By Mrs. E. G. White.
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Parents who would properly rear their children need wisdom from Heaven in order to act judiciously in all matters pertaining to home discipline. The education should begin at an early period in the life of the child. Few realize the effect of a mild, firm manner, even in the care of an infant. The fretful, impatient mother or nurse creates peevishness in the child in her arms, whereas a gentle manner tends to quiet the nerves of the little one. <HR, November 1, 1878 par. 1>

Perverse temper should be checked in the child as soon as possible; for the longer this duty is delayed, the more difficult it is to accomplish. Children of quick, passionate disposition need the special care of their parents. They should be dealt with in a particularly kind but firm manner; there should be no wavering or indecision on the part of the parents, in their case. The traits of character which would naturally check the growth of their peculiar faults should be carefully nourished and strengthened. Indulgence of the child of passionate and perverse disposition will result in his ruin. His faults will strengthen with his years, retard the development of his mind, and overbalance all the good and noble traits of his character. <HR, November 1, 1878 par. 2>

If you wish your children to possess enlarged capacities to do good, teach them to have a right hold of the future world. If they are instructed to rely upon divine aid in their difficulties and dangers, they will not lack power to curb passion, and to check the inward temptations to do wrong. Connection with the Source of wisdom will give light, and the power of discernment between right and wrong. Those so endowed will become morally and intellectually strong, and will have clearer views and better judgment even in temporal affairs. <HR, November 1, 1878 par. 3>

The first care of the parents should be to establish good government in the family. The word of the parents should be law, precluding all arguments or evasions. Children should be taught from infancy to implicitly obey their parents. This is the first lesson in teaching them to obey the requirements of God. Self-control is absolutely essential to the proper education of our children. The want of this quality of character is the key to the horrible records of crime chronicled every day by the press. The sins which curse mankind, which are found in high places, and which are concealed by a cloak of assumed godliness, as well as the open crime which runs riot among the lower strata of society, can be almost

wholly traced to the bad training, or lack of training, of the children under the home roof, and the indulgence and perversion of their appetite around the family board. <HR, November 1, 1878 par. 4>

Parents yield themselves to a blind fondness, which they misname love, and, by indulgence and a neglect to do their duty in restraining their children, actually foster evil traits of character in them. In after years they wonder, with grief and disappointment, at the development of those traits, but fail to trace their origin to their own wrong course as parents. Wherever we go, we see children indulged, petted, and praised without discretion. This tends to make them vain, bold, and conceited. The seeds of vanity are easily sown in the human heart by injudicious parents and guardians, who praise and indulge the young under their charge, with no thought of the future. Self-will and pride are evils that turned angels into demons, and barred the gates of Heaven against them. And yet parents, unconsciously, are systematically training their children to be the agents of Satan. Parents frequently dress their children in extravagant garments, with much display of ornaments, then openly admire the effect of their apparel, and compliment them on their appearance. These foolish parents would be filled with consternation if they could see how Satan seconds their efforts, and urges them on to greater follies. <HR, November 1, 1878 par. 5>

Such a course can hardly fail to make the youth vain, extravagant, and selfish, willing to even sacrifice principle rather than fail to make the display which, it seems to them, is necessary to insure a proper regard from the world. They prefer the superficial splendor of costly adornment to the ornament of a meek and quiet spirit, which in the sight of God is of great price. Parents should strictly guard against encouraging the vanity which is productive of so much evil, and should promptly check the openly expressed admiration of their friends for their children, even at the risk of displeasing the former. <HR, November 1, 1878 par. 6>

Be careful how you relinquish the government of your children to others. No one can properly relieve you of your God-given responsibility. Many children have been utterly ruined by the interference of relatives or friends in their home government. Mothers should never allow their sisters or mother to interfere with the wise management of their children. Though the mother may have received the very best training at the hands of *her* mother, yet, in nine cases out of ten, as a grandmother she would spoil her daughter's children, by indulgence and injudicious praise. All the patient effort of the mother may be undone by this course of treatment. It is proverbial that grandparents, as a rule, are unfit to bring up their grandchildren. Men and women should pay all the respect and deference due to their parents; but, in the matter of the management of their own children, they should allow no interference, but hold the reins of government in their own hands. <HR, November 1, 1878 par. 7>

The mother must ever stand pre-eminent in this work of training the children. While grave and important duties rest upon the father, the mother, by almost constant association with her children, especially during their tender years, must always be their special instructor and companion. She should take great care to cultivate neatness and order in her children, to direct them in forming correct habits and tastes: she should train them to be industrious, self-reliant, and helpful to others; to live, and act, and labor as though always in the sight of God. <HR, November 1, 1878 par. 8>

Parents seem to be in a lethargic sleep in regard to the responsibility of their position. They see the world teeming with sin and corruption, the newspapers full of reports of crime and wretchedness; yet they are not roused by these things to extra vigilance in bringing up their children to right habits, and with correct views of life and its requirements. People are shocked at the low moral condition of the youth of this age, and their tendency to evil; but few realize where the chief blame lies. We shall see no reform in society till parents rouse to an appreciation of their solemn, God-given responsibilities, and feel that their children are lost to themselves, to the world, and to God, unless they take up and fulfill their long-neglected duties. <HR, November 1, 1878 par. 9>

Parents should look about them and see the temptations to intemperance and vice of every kind, spread in the paths of their children, and, in anguish of heart, should call on God to help them in their emergency, and give them wisdom and strength to guide aright the young whom God has placed in their charge. This precious trust must be accounted for by them in the day of final Judgment. <HR, November 1, 1878 par. 10>

Many parents actually teach their children to disobey them, by excusing their disobedience, and glossing over their willful faults. That only child, the son or daughter whose life has been a series of indulgence, petting, and praise, has grown only to obey his own will. Every whim has been gratified until he has become imperious, exacting, and intolerable to all but his blind and erring parents, who seem to consider it their first duty to minister to his enjoyment, and anticipate every desire. The child thus reared has no respect for his parents, since they have always been subservient to his wishes, and have never exacted from him the obedience due from a child to his parents. God has placed disobedience to parents side by side with blasphemy. <HR, November 1, 1878 par. 11>

Disobedience to parents leads directly to disobedience to God; there is hardly a step between. The parents who neglect to exact obedience from their children virtually teach them to disobey the requirements of God, to sin against high Heaven, and jeopardize their souls. Such a course brings agony, disgrace, and ruin to both parents and children,

both here and hereafter. When the work is complete and irreparable, the parents sometimes see too late the error of their lives, and trace the ruin of their child to their own neglect and culpable folly toward him from the cradle to manhood.

<HR, November 1, 1878 par. 12>

If parents would realize that they are answerable to God for every child committed to their trust, they would not dare to spend their precious time in the wearying round of fashion, pleasure, or even in business, to the exclusion of their family duties. One soul neglected, or indulged in wrong habits, serves to greatly increase the sin already existing in the world. The defects that have been fostered by the indulgence of thoughtless parents create in their child a morally deformed character; this, in an aggravated form, may in turn be transmitted to their offspring, and so on till the evil effects of the first error of indulgence or neglect are incalculable. <HR, November 1, 1878 par. 13>

Parents, remember that you are training your children not only for this life, but for the future, immortal life. No taint of sin will enter the abode of bliss. See that you do not, by sinful indulgence, fasten in the toils of Satan the children whom you regard so dear. What fearful guilt rests upon parents in this age of the world! what folly and cruelty toward the tender, susceptible creatures given to their charge! It is theirs to train souls for eternity; but how do they fall short of their duty! What woe will be theirs when the day of awakening comes all too late; and what retribution when the just Judge shall investigate their case, and inquire of them, Where are the children that I gave thee to train up for the courts of Heaven? <HR, November 1, 1878 par. 14>

Parents in general are doing their best to unfit their children for the stern realities of life, for the difficulties that will surround them in the future, when they will be called upon to decide for right or wrong, and when strong temptations will be brought upon them. They will then be found weak where they should be strong. They will waver in principle and duty; and humanity will suffer from their weakness. Christian parents, make the word of God your rule of action in the rearing of your children. Teach them to respect your will, and to obey the requirements of God. Endeavor to shape their characters after the pattern of Christ Jesus. Be firm, kind, patient, and God-fearing, and your children will be an honor to you in this world, and wear a crown of rejoicing in the kingdom of Heaven. <HR, November 1, 1878 par. 15>
