



## How To Live.

### *Chapter 1.*

Since the fall in Eden, the race has been degenerating. Deformity, imbecility, disease, and human suffering have been pressing heavier and heavier upon each successive generation since the fall, and yet the masses are asleep as to the real causes. They do not consider that they themselves are guilty, in a great measure, for this deplorable state of things. They generally charge their sufferings upon Providence, and regard God as the author of their woes. But it is intemperance, to a greater or less degree, that lies at the foundation of all this suffering. p. 1, Para. 1, <HTL> .

Eve was intemperate in her desires when she put forth the hand to take of the fruit-forbidden tree. Self-gratification has reigned almost supreme in the hearts of men and women since the fall. Especially has the appetite been indulged, and they have been controlled by it, instead of reason. For the sake of gratifying the taste, Eve transgressed the command of God. He had given her everything her wants required, yet she was not satisfied. Ever since, her fallen sons and daughters have followed the desires of their eyes, and of their taste. They have, like Eve, disregarded the prohibitions God has made, and have followed in a course of disobedience, and, like Eve, have flattered themselves that the consequence would not be as fearful as had been apprehended. p. 1, Para. 2, <HTL> .

Man has disregarded the laws of his being, and disease has been steadily increasing. The cause has been followed by the effect. He has not been satisfied with food which was the most healthful; but has gratified the taste even at the expense of health. p. 1, Para. 3, <HTL> .

God has established the laws of our being. If we violate these laws, we must, sooner or later, pay the penalty. The laws of our being cannot be more successfully violated than by crowding upon the stomach unhealthy food, because craved by a morbid appetite. To eat to excess, of even simple food, will eventually break down the digestive organs; but add to this the eating in too great an amount of food, and that unwholesome, and the evil is greatly increased. The constitution must become impaired. p. 1, Para. 4, <HTL> .

The human family have been growing more and more self-indulgent, until health has been most successfully sacrificed upon the altar of lustful appetite. The inhabitants of the Old World were intemperate in eating and drinking. They would have flesh meats, although God had given them no permission to eat animal food. They ate and drank to excess, and their depraved appetites knew no bounds. They gave themselves up to abominable idolatry. They became violent, and ferocious, and so corrupt that God could bear with them no longer. Their cup of iniquity was full, and God cleansed the earth of its moral pollution by a flood. As men multiplied upon the face of the earth after the flood, they forgot God, and corrupted their ways before him. Intemperance in every form increased to a great extent. p. 2, Para. 1, <HTL> .

The Lord brought his people out of Egypt in a victorious manner. He led them through the wilderness to prove them, and try them. He repeatedly manifested his miraculous power in their deliverances from their enemies. He promised to take them to himself, as his peculiar treasure, if they would obey his voice, and keep his commandments. He did not forbid them to eat the flesh of animals, but withheld it from them in a great measure. He provided them food which was the most healthful. He rained their bread from heaven, and gave them purest water from the flinty rock. He made a covenant with them, if they would obey him in all things, he would preserve them from disease. p. 2, Para. 2, <HTL> .

But the Hebrews were not satisfied. They despised the food given them from heaven, and wished themselves back in Egypt where they could sit by the flesh-pots. They preferred slavery, and even death, rather than to be deprived of meat. God, in his anger, gave them flesh to gratify their lustful appetites, and great numbers of them died while eating the meat for which they had lusted. p. 2, Para. 3, <HTL> .

Nadab and Abihu were slain by the fire of God's wrath for their intemperance in the use of wine. God would have his people understand that they will be visited according to their obedience or transgressions. Crime and disease have increased with every successive generation. Intemperance in eating and drinking, and the indulgence of the baser passions, have benumbed the nobler faculties. Appetite, to an alarming extent, has controlled reason. p. 2, Para. 4, <HTL> .

The human family have indulged an increasing desire for rich food, until it has become a fashion to crowd all the delicacies possible into the stomach. Especially at parties of pleasure is the appetite indulged with but little restraint. Rich dinners and late suppers are partaken of, consisting of highly-seasoned meats with rich gravies, rich cakes, pies, ice cream, etc. p. 3, Para. 1, <HTL> .

Professed Christians generally take the lead in these fashionable gatherings. Large sums of money are sacrificed to the Gods of fashion and appetite, in preparing feasts of health-destroying dainties to tempt the appetite, that through this channel something may be raised for religious purposes. Thus, ministers, and professed Christians, have acted their part and exerted their influence, by precept and example, in indulging in intemperance in eating, and in leading the people to health-destroying gluttony. Instead of appealing to man's reason, to his benevolence, his humanity, his nobler faculties, the most successful appeal that can be made is to the appetite. p. 3, Para. 2, <HTL> .

The gratification of the appetite will induce men to give means when otherwise they would do nothing. What a sad picture for Christians! With such sacrifice is God well pleased? How much more acceptable to him was the widow's mite. Such as follow her example from the heart, will have well done. To have the blessing of Heaven attend the sacrifice thus made, can make the simplest offering of the highest value. p. 3, Para. 3, <HTL> .

Men and women who profess to be followers of Christ, are often slaves to fashion, and to a gluttonous appetite. Preparatory to fashionable gatherings, time and strength, which should be devoted to higher and nobler purposes, are expended in cooking a variety of unwholesome dishes. Because it is fashion, many who are poor and dependent upon their daily labor, will be to the expense of preparing different kinds of rich cakes, preserves, pies, and a variety of fashionable food for visitors, which only injure those who partake of them; when, at the same time they need the amount thus expended, to purchase clothing for themselves and children. This time occupied in cooking food to gratify the taste to the expense of the stomach, should be devoted to the moral and religious instruction of their children. p. 3, Para. 4, <HTL> .

Fashionable visiting is made an occasion of gluttony. Hurtful food and drinks are partaken of in such a measure as to greatly tax the organs of digestion. The vital forces are called into unnecessary action in the disposal of it, which produces exhaustion, and greatly disturbs the circulation of the blood, and, as a result, want of vital energy is felt throughout the system. The blessings which might result from social visiting, are often lost, for the reason that your entertainer, instead of being profited by your conversation, is toiling over the cook-stove, preparing a variety of dishes for you to feast upon. Christian men and women should never permit their influence to countenance such a course by eating of the dainties thus prepared. Let them understand that your object in visiting them is not to indulge the appetite, but that your associating together, and interchange of thoughts and feelings, might be a mutual blessing. The conversation should be of that elevated, ennobling character which could afterward be called to remembrance with feelings of the highest pleasure. p. 4, Para. 1, <HTL> .

Those who entertain visitors, should have wholesome, nutritious food, from fruits, grains, and vegetables, prepared in a simple, tasteful manner. Such cooking will require but little extra labor or expense, and, partaken of in moderate quantities, will not injure any one. If worldlings choose to sacrifice time, money, and health, to gratify the appetite, let them do so, and pay the penalty of the violation of the laws of health; but Christians should take their position in regard to these things, and exert their influence in the right direction. They can do much in reforming these fashionable, health and soul-destroying customs. p. 4, Para. 2, <HTL> .

Many indulge in the pernicious habit of eating just before sleeping hours. They may have taken three regular meals; yet because they feel a sense of faintness, as though hungry, will eat a lunch, or fourth meal. By indulging this wrong practice, it has become a habit, and they feel as though they could not sleep without taking a lunch before retiring. In many cases, the cause of this faintness is because the digestive organs have been already too severely taxed through the

day in disposing of unwholesome food forced upon the stomach too frequently, and in too great quantities. The digestive organs thus taxed become weary, and need a period of entire rest from labor to recover their exhausted energies. A second meal should never be eaten until the stomach has had time to rest from the labor of digesting the preceding meal. If a third meal be eaten at all, it should be light, and several hours before going to bed. p. 4, Para. 3, <HTL> .

But with many, the poor tired stomach may complain of weariness in vain. More food is forced upon it, which sets the digestive organs in motion, again to perform the same round of labor through the sleeping hours. The sleep of such is generally disturbed with unpleasant dreams, and in the morning they awake unrefreshed. There is a sense of languor and loss of appetite. A lack of energy is felt through the entire system. In a short time the digestive organs are worn out, for they have had no time to rest. These become miserable dyspeptics, and wonder what has made them so. The cause has brought the sure result. If this practice be indulged in a great length of time, the health will become seriously impaired. The blood becomes impure, the complexion sallow, and eruptions will frequently appear. You will often hear complaints from such, of frequent pains and soreness in the region of the stomach, and while performing labor, the stomach becomes so tired that they are obliged to desist from work, and rest. They seem to be at loss to account for this state of things; for, setting this aside, they are apparently healthy. p. 5, Para. 1, <HTL> .

Those who are changing from three meals a day, to two, will at first be troubled more or less with faintness, especially about the time they have been in the habit of eating their third meal. But if they persevere for a short time, this faintness will disappear. p. 5, Para. 2, <HTL> .

The stomach, when we lie down to rest, should have its work all done, that it may enjoy rest, as well as other portions of the body. The work of digestion should not be carried on through any period of the sleeping hours. After the stomach, which has been overtaxed, has performed its task, it becomes exhausted, which causes faintness. Here many are deceived, and think that it is the want of food which produces such feelings, and without giving the stomach time to rest, they take more food, which for the time removes the faintness. And the more the appetite is indulged, the more will be its clamors for gratification. This faintness is generally the result of meat-eating, and eating frequently, and too much. The stomach becomes weary by being kept constantly at work, disposing of food not the most healthful. Having no time for rest, the digestive organs become enfeebled, hence the sense of "goneness," and desire for frequent eating. The remedy such require, is to eat less frequently and less liberally, and be satisfied with plain, simple food, eating twice, or, at most, three times a day. The stomach must have its regular periods for labor and rest, hence eating irregularly and between meals, is a most pernicious violation of the laws of health. With regular habits, and proper food, the stomach will gradually recover. p. 5, Para. 3, <HTL> .

Because it is the fashion, in harmony with morbid appetite, rich cake, pies, and puddings, and every hurtful thing, are crowded into the stomach. The table must be loaded down with a variety, or the depraved appetite cannot be satisfied. In the morning, these slaves to appetite often have impure breath, and a furred tongue. They do not enjoy health, and wonder why they suffer with pains, headaches, and various ills. The cause has brought the sure result. p. 6, Para. 1, <HTL> .

In order to preserve health, temperance in all things is necessary. Temperance in labor, temperance in eating and drinking. p. 6, Para. 2, <HTL> .

Many are so devoted to intemperance that they will not change their course of indulging in gluttony under any considerations. They would sooner sacrifice health, and die prematurely, than to restrain the intemperate appetite. And there are many who are ignorant of the relation their eating and drinking has to health. Could such be enlightened, they might have moral courage to deny the appetite, and eat more sparingly, and of that food alone which was healthful, and by their own course of action save themselves a great amount of suffering. p. 6, Para. 3, <HTL> .

Efforts should be made to preserve carefully the remaining strength of the vital forces, by lifting off every overtasking burden. The stomach may never fully recover health, but a proper course of diet will save further debility, and many will recover more or less, unless they have gone very far in gluttonous self-murder. p. 6, Para. 4, <HTL> .

Those who permit themselves to become slaves to a morbid appetite, often go still further, and debase themselves by

indulging their corrupt passions, which have become excited by intemperance in eating and in drinking. They give loose rein to their debasing passions, until health and intellect greatly suffer. The reasoning faculties are, in a great measure, destroyed by evil habits. p. 6, Para. 5, <HTL> .

I have wondered that the inhabitants of the earth were not destroyed, like the people of Sodom and Gomorrah. I have seen reason enough for the present state of degeneracy and mortality in the world. Blind passion controls reason, and every high consideration with many is sacrificed to lust. p. 7, Para. 1, <HTL> .

The first great evil was intemperance in eating and drinking. Men and women have made themselves slaves to appetite. p. 7, Para. 2, <HTL> .

Pork although one of the most common articles of diet, is one of the most injurious. God did not prohibit the Hebrews from eating swine's flesh merely to show his authority, but because it was not a proper article of food for man. It would fill the system with scrofula, and especially in that warm climate produced leprosy, and disease of various kinds. Its influence upon the system in that climate was far more injurious than in a colder climate. But God never designed the swine to be eaten under any circumstances. The heathen used pork as an article of food, and American people have used pork freely as an important article of diet. Swine's flesh would not be palatable to the taste in its natural state. It is made agreeable to the appetite by highly seasoning, which makes a very bad thing worse. Swine's flesh above all other flesh-meats, produces a bad state of the blood. Those who eat freely of pork can but be diseased. Those who have much outdoor exercise do not realize the bad effects of pork eating as those do whose life is mostly in-doors, and whose habits are sedentary, and whose labor is mental. p. 7, Para. 3, <HTL> .

But it is not the physical health alone which is injured by porkeating. The mind is affected, and the finer sensibilities are blunted by the use of this gross article of food. It is impossible for the flesh of any living creature to be healthy when filth is their natural element, and when they will feed upon every detestable thing. The flesh of swine is composed of what they eat. If human beings eat their flesh, their blood and their flesh will be corrupted by impurities conveyed to them through the swine. p. 7, Para. 4, <HTL> .

The eating of pork has produced scrofula, leprosy, and cancerous humors. Pork-eating is still causing the most intense suffering to the human race. Depraved appetites crave those things which are the most injurious to health. The curse, which has rested heavily upon the earth, and has been felt by the whole race of mankind, has also been felt by the animals. The beasts have degenerated in size, and length of years. They have been made to suffer more than they otherwise would, by the wrong habits of man. p. 7, Para. 5, <HTL> .

There are but few animals that are free from disease. Many have been made to suffer greatly for the want of light, pure air, and wholesome food. When they are fattened, they are often confined in close stables, and are not permitted to exercise, and to enjoy free circulation of air. Many poor animals are left to breathe the poison of filth which is left in barns and stables. Their lungs will not long remain healthy while inhaling such impurities. Disease is conveyed to the liver, and the entire system of the animal is diseased. They are killed, and prepared for the market, and people eat freely of this poisonous animal food. Much disease is caused in this manner. But people cannot be made to believe that it is the meat they have eaten, which has poisoned their blood, and caused their sufferings. Many die of disease caused wholly by meat-eating, yet the world does not seem to be the wiser. p. 8, Para. 1, <HTL> .

Because those who partake of animal food do not immediately feel its effects, is no evidence it does not injure them. It may be doing its work surely upon the system, and yet the persons for the time being realize nothing of it. p. 8, Para. 2, <HTL> .

Animals are crowded into close cars, and are almost wholly deprived of air and light, food and water, and are carried thus thousands of miles, breathing the foul air arising from accumulated filth, and when they arrive at their place of destination, and are taken from the cars, many are in a half starved, smothered, dying condition, and if left alone, would die of themselves. But the butcher finishes the work, and prepares the flesh for market. p. 8, Para. 3, <HTL> .

Animals are frequently killed that have been driven quite a distance for the slaughter. Their blood has become heated. They are full of flesh, and have been deprived of healthy exercise, and when they have to travel far, they become

surfeited, and exhausted, and in that condition are killed for market. Their blood is highly inflamed, and those who eat of their meat, eat poison. Some are not immediately affected, while others are attacked with severe pain, and die from fever, cholera, or some unknown disease. Very many animals are sold for the city market, known to be diseased by those who have sold them, and those who buy them for the market are not always ignorant of the matter. Especially in larger cities this is practiced to a great extent, and meateaters know not that they are eating diseased animals. p. 8, Para. 4, <HTL> .

Some animals that are brought to the slaughter seem to realize what is to take place, and they become furious, and literally mad. They are killed while in that state; and their flesh prepared for market. Their meat is poison, and has produced, in those who have eaten it, cramp, convulsions, apoplexy, and sudden death. Yet the cause of all this suffering is not attributed to meat. Some animals are inhumanly treated while being brought to the slaughter. They are literally tortured, and after they have endured many hours of extreme suffering, are butchered. Swine have been prepared for market even while the plague was upon them, and their poisonous flesh has spread contagious diseases, and great mortality has followed. p. 9, Para. 1, <HTL> .

## *Chapter 2.*

Men and women, by indulging the appetite in eating rich and highly-seasoned foods, especially flesh-meats, with rich gravies, and by using stimulating drinks, as tea and coffee, create unnatural appetites. The system becomes fevered, the organs of digestion become injured, the mental faculties are beclouded, while the baser passions are excited, and predominate over the nobler faculties. The appetite becomes more unnatural, and more difficult of restraint. The circulation of the blood is not equalized, and becomes impure. The whole system is deranged, and the demands of appetite become more unreasonable, craving exciting, hurtful things, until it is thoroughly depraved. p. 10, Para. 1, <HTL> .

With many, the appetite clamors for the disgusting weed, tobacco, and ale, made powerful by poisonous, health-destroying mixtures. Many do not stop even here. Their debased appetites call for stronger drink, which has a still more benumbing influence upon the brain. Thus they give themselves up to every excess, until appetite holds complete control over the reasoning faculties; and man, formed in the image of his Maker, debases himself lower than the beasts. Manhood and honor are alike sacrificed to appetite. It required time to benumb the sensibilities of the mind. It was done gradually, but surely. The indulgence of the appetite in first eating food highly seasoned, created a morbid appetite, and prepared the way for every kind of indulgence, until health and intellect were sacrificed to lust. p. 10, Para. 2, <HTL> .

Many have entered the marriage relation who have not acquired property, and who have had no inheritance. They did not possess physical strength, or mental energy, to acquire property. It has been just such ones who have been in haste to marry, and who have taken upon themselves responsibilities of which they had no just sense. They did not possess noble, elevated feelings, and had no just idea of the duty of a husband and father, and what it would cost them to provide for the wants of a family. And they manifested no more propriety in the increase of their families than that shown in their business transactions. Those who are seriously deficient in business tact, and who are the least qualified to get along in the world, generally fill their houses with children; while men who have ability to acquire property generally have no more children than they can well provide for. Those who are not qualified to take care of themselves should not have children. It has been the case that the numerous offspring of these poor calculators are left to come up like the brutes. They are not suitably fed or clothed, and do not receive physical or mental training, and there is nothing sacred in the word, home, to either parents or children. p. 10, Para. 3, <HTL> .

The marriage institution was designed of Heaven to be a blessing to man; but in a general sense it has been abused in such a manner as to make it a dreadful curse. Most men and women have acted, in entering the marriage relation, as though the only question for them to settle was whether they loved each other. But they should realize that a responsibility rests upon them in their marriage relation farther than this. They should consider whether their offspring will possess physical health, and mental and moral strength. But few have moved with high motives, and with elevated considerations--that society had claims upon them which they could not lightly throw off--that the weight of their families' influence would tell in the upward or downward scale. p. 11, Para. 1, <HTL> .

Society is composed of families. And heads of families are responsible for the molding of society. If those who

choose to enter the marriage relation without due consideration were alone to be the sufferers, then the evil would not be as great, and their sin would be comparatively small. But the misery arising from unhappy marriages is felt by the offspring of such unions. They have entailed upon them a life of living misery; and though innocent, suffer the consequences of their parents' inconsiderate course. Men and women have no right to follow impulse, or blind passion, in their marriage relation, and then bring innocent children into the world to realize from various causes that life has but little joy, but little happiness, and is therefore a burden. p. 11, Para. 2, <HTL> .

Children generally inherit the peculiar traits of character which the parents possess, and in addition to all this, many come up without any redeeming influence around them. They are too frequently huddled together in poverty and filth. With such surroundings and examples, what can be expected of the children when they come upon the stage of action, but that they will sink lower in the scale of moral worth than their parents, and their deficiencies in every respect be more apparent than theirs? Thus has this class perpetuated their deficiencies, and cursed their posterity with poverty, imbecility, and degradation. These should not have married. At least, they should not have brought innocent children into existence to share their misery, and hand down their own deficiencies, with accumulating wretchedness, from generation to generation, which is one great cause of the degeneracy of the race. p. 11, Para. 3, <HTL> .

If women of past generations had always moved from high considerations, realizing that future generations would be ennobled or debased by their course of action, they would have taken their stand, that they could not unite their life interest with men who were cherishing unnatural appetites for alcoholic drinks, and tobacco which is a slow, but sure and deadly poison, weakening the nervous system, and debasing the noble faculties of the mind. If men would remain wedded to these vile habits, women should have left them to their life of single blessedness, to enjoy these companions of their choice. Women should not have considered themselves of so little value as to unite their destiny with men who had no control over their appetites, but whose principal happiness consisted in eating and drinking, and gratifying their animal passions. Women have not always followed the dictates of reason instead of impulse. They have not felt in a high degree the responsibilities resting upon them, to form such life connections as would not enstamp upon their offspring a low degree of morals, and a passion to gratify debased appetites, at the expense of health, and even life. God will hold them accountable in a large degree for the physical health and moral characters thus transmitted to future generations. p. 12, Para. 1, <HTL> .

Men and women who have corrupted their own bodies by dissolute habits, have also debased their intellects, and destroyed the fine sensibilities of the soul. Very many of this class have married, and left for an inheritance to their offspring, the taints of their own physical debility and depraved morals. The gratification of animal passions, and gross sensuality, have been the marked characters of their posterity, which have descended from generation to generation, increasing human misery to a fearful degree, and hastening the depreciation of the race. p. 12, Para. 2, <HTL> .

Men and women who have become sickly and diseased, have often in their marriage connections selfishly thought only of their own happiness. They have not seriously considered the matter from the standpoint of noble, elevated principles, reasoning in regard to what they could expect of their posterity, but diminished energy of body and mind, which would not elevate society, but sink it still lower. p. 13, Para. 1, <HTL> .

Sickly men have often won the affections of women apparently healthy, and because they loved each other, they felt themselves at perfect liberty to marry, neither considering that by their union the wife must be a sufferer, more or less, because of the diseased husband. In many cases the diseased husband improves in health, while the wife shares his disease. He lives very much upon her vitality, and she soon complains of failing health. He prolongs his days by shortening the days of his wife. Those who thus marry commit sin in lightly regarding health and life given to them of God to be used to his glory. But if those who thus enter the marriage relation were alone concerned, the sin would not be so great. Their offspring are compelled to be sufferers by disease transmitted to them. Thus disease has been perpetuated from generation to generation. And many charge all this weight of human misery upon God, when their wrong course of action has brought the sure result. They have thrown upon society an enfeebled race, and done their part to deteriorate the race, by rendering disease hereditary, and thus accumulating human suffering. p. 13, Para. 2, <HTL> .

Another cause of the deficiency of the present generation in physical strength and moral worth, is, men and women uniting in marriage whose ages widely differ. It is frequently the case that old men choose to marry young wives. By

thus doing the life of the husband has often been prolonged, while the wife has had to feel the want of that vitality which she has imparted to her aged husband. It has not been the duty of any woman to sacrifice life and health, even if she did love one so much older than herself, and felt willing on her part to make such a sacrifice. She should have restrained her affections. She had considerations higher than her own interest to consult. She should consider, if children be born to them, what would be their condition? It is still worse for young men to marry women considerably older than themselves. The offspring of such unions in many cases, where ages widely differ, have not well-balanced minds. They have been deficient also in physical strength. In such families have frequently been manifested varied, peculiar, and often painful, traits of character. They often die prematurely, and those who reach maturity, in many cases, are deficient in physical and mental strength, and moral worth. p. 13, Para. 3, <HTL> .

The father is seldom prepared, with his failing faculties, to properly bring up his young family. These children have peculiar traits of character, which constantly need a counteracting influence, or they will go to certain ruin. They are not educated aright. Their discipline has too often been of the fitful impulsive kind by reason of his age. The father has been susceptible of changeable feelings. At one time over indulgent, while at another he is unwarrantably severe. Every thing in some such families is wrong, and domestic wretchedness is greatly increased. Thus a class of beings have been thrown upon the world as a burden to society. Their parents were accountable in a great degree for the characters developed by their children, which are transmitted from generation to generation. p. 14, Para. 1, <HTL> .

Those who increase their number of children, when if they consulted reason, they must know that physical and mental weakness must be their inheritance, are transgressors of the last six precepts of God's law, which specify the duty of man to his fellow man. They do their part in increasing the degeneracy of the race, and in sinking society lower, thus injuring their neighbor. If God thus regards the rights of neighbors, has he no care in regard to closer, and more sacred relationship? If not a sparrow falls to the ground without his notice, will he be unmindful of the children born into the world, diseased physically and mentally, suffering in a greater or less degree, all their lives? Will he not call parents to an account, to whom he has given reasoning powers, for putting these higher faculties in the background, and becoming slaves to passion, when, as the result, generations must bear the mark of their physical, mental, and moral deficiencies? In addition to the suffering they entail upon their children, they have no portion but poverty to leave to their pitiful flock. They cannot educate them, and many do not see the necessity, neither could they if they did, find time to train them, and instruct them, and lessen, as much as possible, the wretched inheritance transmitted to them. Parents should not increase their families any faster than they know that their children can be well cared for, and educated. A child in the mother's arms from year to year is great injustice to her. It lessens, and often destroys, social enjoyment, and increases domestic wretchedness. It robs their children of that care, education, and happiness, which parents should feel it their duty to bestow upon them. p. 14, Para. 2, <HTL> .

The husband violates the marriage vow, and the duties enjoined upon him in the word of God, when he disregards the health and happiness of the wife, by increasing her burdens and cares by numerous offspring. "Husbands, love your wives, even as Christ also loved the church, and gave himself for it." "So ought men to love their wives as their own bodies. He that loveth his wife loveth himself. For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord loved the church" (Eph. 5:25, 28-29). p. 15, Para. 1, <HTL> .

We see this holy injunction almost wholly disregarded, even by professed christians. Everywhere you may look, you will see pale, sickly, careworn, broken-down, dispirited, discouraged women. They are generally over-worked, and their vital energies exhausted by frequent child-bearing. The world is filled with images of human beings who are of no worth to society. Many are deficient in intellect, and many who possess natural talents do not use them for any beneficial purposes. They are not cultivated, and the one great reason is, children have been multiplied faster than they could be well trained, and have been left to come up much like the brutes. p. 15, Para. 2, <HTL> .

Children in this age are suffering with their parents, more or less, the penalty of the violation of the laws of health. The course generally pursued with them, from their infancy, is in continual opposition to the laws of their being. They were compelled to receive a miserable inheritance of disease and debility, before their birth, occasioned by the wrong habits of their parents, which will affect them in a greater or less degree through life. This bad state of things is made every way worse by parents' continuing to follow a wrong course in the physical training of their children during their childhood. p. 15, Para. 3, <HTL> .

Parents manifest astonishing ignorance, indifference, and recklessness, in regard to the physical health of their children, which often results in destroying the little vitality left the abused infant, and consigns it to an early grave. You will frequently hear parents mourning over the providence of God which has torn their children from their embrace. Our heavenly father is too wise to err, and too good to do us wrong. He has no delight in seeing his creatures suffer. Thousands have been ruined for life because parents have not acted in accordance with the laws of health. They have moved from impulse, instead of following the dictates of sound judgment, constantly having in view the future well-being of their children. p. 16, Para. 1, <HTL> .

The first great object to be attained in the training of children is soundness of constitution which will prepare the way in a great measure for mental and moral training. Physical and moral health are closely united. What an enormous weight of responsibility rests upon parents, when we consider the course pursued by them, before the birth of their children, has very much to do with the development of their character after their birth. p. 16, Para. 2, <HTL> .

Many children are left to come up with less attention from their parents than a good farmer devotes to his dumb animals. Fathers, especially, are often guilty of manifesting less care for wife and children than that shown to their cattle. A merciful farmer will take time, and devote especial thought as to the best manner of managing his stock, and will be particular that his valuable horses shall not be overworked, overfed, or fed when heated, lest they be ruined. He will take time and care for his stock, lest they be injured by neglect, exposure, or any improper treatment, and his increasing young stock depreciate in value. He will observe regular periods for their eating, and will know the amount of work they can perform without injuring them. In order to accomplish this, he will provide them only the most healthful food, in proper quantities, and at stated periods. By thus following the dictates of reason, farmers are successful in preserving the strength of their beasts. If the interest of every father, for his wife and children, corresponded to that care manifested for his cattle, in that degree that their lives are more valuable than the dumb animals, there would be an entire reformation in every family, and human misery be far less. p. 16, Para. 3, <HTL> .

Great care should be manifested by parents in providing the most healthful articles of food for themselves and for their children. And in no case should they place before their children food which their reason teaches them is not conducive to health, but which would fever the system, and derange the digestive organs. Parents do not study from cause to effect in regard to their children, as in the case of their dumb animals and do not reason that to overwork, to eat after violent exercise, and when much exhausted, and heated, will injure the health of human beings, as well as the health of dumb animals, and will lay the foundation for a broken constitution in man, as well as the beasts. p. 17, Para. 1, <HTL> .

If parents or children eat frequently, irregularly, and in too great quantities, even of the most healthful food, it will injure the constitution; but in addition to this, if the food is of an improper quality, and prepared with grease and indigestible spices, the result will be far more injurious. The digestive organs will be severely taxed, and exhausted nature will be left a poor chance to rest, and recover strength, and the vital organs soon become impaired, and break down. If care and regularity is considered needful for dumb animals, it is as much more essential for human beings, formed in the image of their Maker, as they are of more value than the dumb creation. p. 17, Para. 2, <HTL> .

The father in many cases, exercises less reason, and has less care, for his wife, and their offspring, before its birth, than he manifests for his cattle with young. The mother, in many cases previous to the birth of her children, is permitted to toil early and late, heating her blood, while preparing various unhealthy dishes of food to suit the perverted taste of the family, and of visitors. Her strength should have been tenderly cherished. A preparation of healthful food would have required but about one-half of the expense and labor, and would have been far more nourishing. p. 17, Para. 3, <HTL> .

The mother, before the birth of her children, is often permitted to labor beyond her strength. Her burdens and cares are seldom lessened, and that period, which should be to her of all others, a time of rest, is one of fatigue, sadness, and gloom. By too great exertion on her part, she deprives her offspring of that nutrition which nature has provided for it, and by heating her blood, she imparts to it, a bad quality of blood. The offspring is robbed of its vitality, robbed of physical and mental strength. The father should study how to make the mother happy. He should not allow himself to come to his home with a clouded brow. If he is perplexed in business, he should not, unless it is actually necessary to counsel with his wife, trouble her with such matters. She has cares and trials of her own to bear, and she should be

tenderly spared every needless burden. p. 17, Para. 4, <HTL> .

The mother too often meets with cold reserve from the father. If everything does not move off just as pleasantly as he could wish, he blames the wife and mother, and seems indifferent to her cares and daily trials. Men who do this, are working directly against their own interest and happiness. The mother becomes discouraged. Hope and cheerfulness depart from her. She goes about her work mechanically, knowing that it must be done, which soon debilitates physical and mental health. Children are born to them suffering with various diseases, and God holds the parents accountable in a great degree; for it was their wrong habits which fastened disease upon their unborn children, under which they are compelled to suffer all through their lives. Some live but a short period with their load of debility. The mother anxiously watches over the life of her child, and is weighed down with sorrow as she is compelled to close its eyes in death, and she often regards God as the author of all this affliction, when the parents in reality were the murderers of their own child. p. 18, Para. 1, <HTL> .

The father should bear in mind that the treatment of his wife before the birth of his offspring will materially affect the disposition of the mother during that period, and will have very much to do with the character developed by the child after its birth. Many fathers have been so anxious to obtain property fast that higher considerations have been sacrificed, and some men have been criminally neglectful of the mother and her offspring, and too frequently the lives of both have been sacrificed to the strong desire to accumulate wealth. Many do not immediately suffer this heavy penalty for their wrong doing, and are asleep as to the result of their course. The condition of the wife is sometimes no better than that of a slave, and sometimes she is equally guilty with the husband, of squandering physical strength, to obtain means to live fashionably. It is a crime for such to have children, for their offspring will often be deficient in physical, mental, and moral worth, and will bear the miserable, close, selfish impress of their parents, and the world will be cursed with their meanness. p. 18, Para. 2, <HTL> .

It is the duty of men and women to act with reason in regard to their labor. They should not exhaust their energies unnecessarily, for by doing this, they not only bring suffering upon themselves but, by their errors, bring anxiety, weariness, and suffering upon those they love. What calls for such an amount of labor? Intemperance in eating, and in drinking, and the desire for wealth have led to this intemperance in labor. If the appetite is controlled, and that food only which is healthful be taken, there will be so great a saving of expense, that men and women will not be compelled to labor beyond their strength, and thus violate the laws of health. The desire of men and women to accumulate property is not sinful if in their efforts to attain their object they do not forget God, and transgress the last six precepts of Jehovah, which dictate the duty of man to his fellow man, and place themselves in a position where it is impossible for them to glorify God in their bodies and spirits which are his. If in their haste to be rich they overtax their energies, and violate the laws of their being, they place themselves in a condition where they cannot render to God perfect service, and are pursuing a course of sin. Property thus obtained is at an immense sacrifice. p. 19, Para. 1, <HTL> .

Hard labor, and anxious care, often make the father nervous, impatient, and exacting. He does not notice the tired look of his wife, who has labored with her feebler strength, just as hard as he has labored, with his stronger energies. He suffers himself to be hurried with business, and through his anxiety to be rich, loses in a great measure the sense of his obligation to his family, and does not measure aright his wife's power of endurance. He often enlarges his farm, requiring an increase of hired help, which necessarily increases the housework. The wife realizes every day that she is doing too much work for her strength, yet she toils on thinking the work must be done. She is continually reaching down into the future, drawing upon her future resources of strength and is living upon borrowed capital, and at the period when she needs that strength, it is not at her command; and if she does not lose her life, her constitution is broken, past recovery. p. 19, Para. 2, <HTL> .

If the father would become acquainted with physical law, he might better understand his obligations, and his responsibilities. He would see that he had been guilty of almost murdering his children, by suffering so many burdens to come upon the mother, compelling her to labor beyond her strength before their birth, in order to obtain means to leave for them. They nurse these children through their suffering life, and often lay them prematurely in the grave, little realizing their wrong course has brought the sure result. How much better to have shielded the mother of his children from wearing labor, and mental anxiety, and let the children inherit good constitutions, and give them an opportunity to battle their way through life, not relying upon their father's property, but upon their own energetic strength. The experience thus obtained would be of more worth to them than houses and lands, purchased at the expense of the health

of mother and children. p. 19, Para. 3, <HTL> .

It seems perfectly natural for some men to be morose, selfish, exacting, and overbearing. They have never learned the lesson of selfcontrol, and will not restrain their unreasonable feelings, let the consequences be what they may. Such men will be repaid, by seeing their companions sickly, and dispirited, and their children bearing the peculiarities of their own disagreeable traits of character. p. 20, Para. 1, <HTL> .

It is the duty of every married couple to studiously avoid marring the feelings of each other. They should control every look, and expression of fretfulness, and passion. They should study each others' happiness, in small matters, as well as in large, manifesting a tender thoughtfulness, in acknowledging kind acts, and the little courtesies of each other. These small things should not be neglected, for they are just as important to the happiness of man and wife, as food is necessary to sustain physical strength. The father should encourage the wife and mother to lean upon his large affections. Kind, cheerful, encouraging words from him, with whom she has entrusted her lifehappiness, will be more beneficial to her than any medicine; and the cheerful rays of light, such sympathising words will bring to the heart of the wife and mother, will reflect back their own cheering beams upon the heart of the father. p. 20, Para. 2, <HTL> .

The husband will frequently see his wife care-worn and debilitated, growing prematurely old, in laboring to prepare food to suit the vitiated taste. He gratifies the appetite, and will eat and drink those things which cost much time and labor to prepare them for the table, and which have a tendency to make those who partake of these unhealthy things, nervous and irritable. The wife and mother is seldom free from the headache, and the children are suffering the effects of eating unwholesome food, and there is a great lack of patience and affection with parents and children. All are sufferers together, for health has been sacrificed to lustful appetite. The offspring, before its birth, has transmitted to it disease, and an unhealthy appetite. And the irritability, nervousness, and despondency, manifested by the mother, will mark the character of her child. p. 20, Para. 3, <HTL> .

In past generations, if mothers had informed themselves in regard to the laws of their being, they would have understood that their constitutional strength, as well as the tone of their morals, and their mental faculties, would in a great measure be represented in their offspring. Their ignorance upon this subject, where so much is involved, is criminal. Many women never should have become mothers. Their blood was filled with scrofula, transmitted to them from their parents, and increased by their gross manner of living. The intellect has been brought down, and enslaved to serve the animal appetites, and children, born of such parents, have been poor sufferers, and of but little use to society. p. 21, Para. 1, <HTL> .

It has been one of the greatest causes of degeneracy in generations back, up to the present time, that wives and mothers who otherwise would have had a beneficial influence upon society, in raising the standard of morals, have been lost to society through multiplicity of home cares, because of the fashionable, health-destroying manner of cooking, and also in consequence of too frequent child-bearing. She has been compelled to needless suffering, her constitution has failed, and her intellect has become weakened, by so great a draught upon her vital resources. Her offspring suffer her debility, and society has thrown upon them a class poorly fitted, through her inability to educate them, to be of the least benefit. p. 21, Para. 2, <HTL> .

If these mothers had given birth to but few children, and if they had been careful to live upon such food as would preserve physical health, and mental strength, so that the moral and intellectual might predominate over the animal, they could have so educated their children for usefulness, as to have been bright ornaments to society. p. 21, Para. 3, <HTL> .

If parents in past generations had, with firmness of purpose, kept the body servant to the mind, and had not allowed the intellectual to be enslaved by animal passions, there would be in this age a different order of beings upon the earth. And if the mother, before the birth of her offspring, had always possessed self-control, realizing that she was giving the stamp of character to future generations, the present state of society would not be so depreciated in character as at the present time. p. 21, Para. 4, <HTL> .

Every woman, about to become a mother, whatever may be her surroundings, should encourage constantly a happy, cheerful, contented, disposition, knowing that for all her efforts in this direction she will be repaid ten-fold in the

physical, as well as the moral character of her offspring. Nor is this all. She can by habit accustom herself to cheerful thinking, and thus encourage a happy state of mind, and cast a cheerful reflection of her own happiness of spirit upon her family, and those with whom she associates. And in a very great degree will her physical health be improved. A force will be imparted to the life springs, the blood will not move sluggishly, as would be the case if she were to yield to despondency, and gloom. Her mental and moral health are invigorated by the buoyancy of her spirits. The power of the will can resist impressions of the mind, and will prove a grand soother of the nerves. Children who are robbed of that vitality which they should have inherited of their parents should have the utmost care. By close attention to the laws of their being, a much better condition of things can be established. p. 22, Para. 1, <HTL> .

The period in which the infant receives its nourishment from the mother, is critical. Many mothers, while nursing their infants, have been permitted to over labor, and to heat their blood in cooking, and the nursling has been seriously affected, not only with fevered nourishment from the mother's breast, but its blood has been poisoned by the unhealthy diet of the mother, which has fevered her whole system thereby affecting the food of the infant. The infant will also be affected by the condition of the mother's mind. If she is unhappy, easily agitated, irritable, giving vent to outbursts of passion, the nourishment the infant receives from its mother, will be inflamed, often producing colic, spasms, and, in some instances, causing convulsions and fits. p. 22, Para. 2, <HTL> .

The character also of the child is more or less affected by the nature of the nourishment received from the mother. How important then that the mother, while nursing her infant, should preserve a happy state of mind, having the perfect control of her own spirit. By thus doing, the food of the child is not injured, and the calm, self-possessed course the mother pursues in the treatment of her child has very much to do in molding the mind of the infant. If it is nervous, and easily agitated, the mother's careful unhurried manner will have a soothing and correcting influence, and the health of the infant can be very much improved. p. 22, Para. 3, <HTL> .

Infants have been greatly abused by improper treatment. If it was fretful, it has generally been fed to keep it quiet, when, in most cases, the very reason of its fretfulness was because of its having received too much food, made injurious by the wrong habits of the mother. More food only made the matter worse, for its stomach was already overloaded. p. 23, Para. 1, <HTL> .

Children are generally brought up from the cradle to indulge the appetite, and are taught that they live to eat. The mother does much toward the formation of the character of her children in their childhood. She can teach them to control the appetite, or she can teach them to indulge the appetite, and become gluttons. The mother often arranges her plans to accomplish a certain amount through the day, and when the children trouble her, instead of taking time to soothe their little sorrows, and divert them, something is given them to eat, to keep them still, which answers the purpose for a short time, but eventually makes things worse. The children's stomachs are pressed with food when they had not the least want of food. All that was required was a little of the mother's time and attention. But she regarded her time altogether too precious to devote to the amusement of her children. Perhaps the arrangement of her house in a tasteful manner for visitors to praise, and to have her food cooked in a fashionable style, are with her higher considerations than the happiness and health of her children. p. 23, Para. 2, <HTL> .

Intemperance in eating and in labor debilitates the parents, often making them nervous, and disqualifying them to rightly discharge their duty to their children. Three times a day parents and children gather around the table, loaded with a variety of fashionable foods. The merits of each dish has to be tested. Perhaps the mother had toiled till she was heated, and exhausted, and was not in a condition to take even the simplest food till she had first had a period of rest. The food she wearied herself in preparing was wholly unfit for her at any time, but especially taxes the digestive organs when the blood is heated and the system exhausted. Those who have thus persisted in violating the laws of their being, have been compelled to pay the penalty at some period in their life. p. 23, Para. 3, <HTL> .

There are ample reasons why there are so many nervous women in the world, complaining of the dyspepsia, with its train of evils. The cause has been followed by the effect. It is impossible for intemperate persons to be patient. They must first reform bad habits, learn to live healthfully, and then it will not be difficult for them to be patient. 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 slight things annoy those who are thus afflicted. Little difficulties are to them troubles mountain high. Persons thus situated are unfitted to properly train their children. Their life will be marked with

extremes, sometimes very indulgent, at other times severe, censuring for trifles which deserved no notice. p. 24, Para. 1, <HTL> .

The mother frequently sends her children from her presence, because she thinks she cannot endure the noise occasioned by their happy frolics. But with no mother's eye over them to approbate, or disapprove, at the right time, unhappy differences often arise. A word from the mother would set all right again. They soon become weary, and desire change, and go into the street for amusement, and pure, innocent minded children are driven into bad company, and evil communications breathed into their ears corrupt their good manners. The mother often seems to be asleep to the interest of her children until she is painfully aroused by the exhibition of vice. The seeds of evil were sown in their young minds, promising an abundant harvest. And it is a marvel to her that her children are so prone to do wrong. Parents should begin in season to instil into infant minds good and correct principles. The mother should be with her children as much as possible, and should sow precious seed in their hearts. p. 24, Para. 2, <HTL> .

The mother's time belongs in a special manner to her children. They have a right to her time as no others can have. In many cases mothers have neglected to discipline their children, because it would require too much of their time, which time they think must be spent in the cooking department, or in preparing their own clothing, and that of their children, according to fashion, to foster pride in their young hearts. In order to keep their restless children still, they have given them cake, or candies, almost any hour of the day, and their stomachs are crowded with hurtful things at irregular periods. Their pale faces testify to the fact, that mothers are doing what they can to destroy the remaining life forces of their poor children. The digestive organs are constantly taxed, and are not allowed periods of rest. The liver becomes inactive, the blood impure, and the children are sickly, and irritable, because they are real sufferers by intemperance, and it is impossible for them to exercise patience. p. 24, Para. 3, <HTL> .

Parents wonder that children are so much more difficult to control than they used to be, when in most cases their own criminal management has made them so. The quality of food they bring upon their tables, and encourage their children to eat, is constantly exciting their animal passions, and weakening the moral and intellectual faculties. Very many children are made miserable dyspeptics in their youth by the wrong course their parents have pursued toward them in childhood. Parents will be called to render an account to God for thus dealing with their children. p. 25, Para. 1, <HTL> .

Many parents do not give their children lessons in self-control. They indulge their appetite, and form the habits of their children in their childhood, to eat and drink, according to their desires. So will they be in their general habits in their youth. Their desires have not been restrained, and as they grow older, they will not only indulge in the common habits of intemperance, but they will go still further in indulgences. They will choose their own associates, although corrupt. They cannot endure restraint from their parents. They will give loose rein to their corrupt passions, and have but little regard for purity or virtue. This is the reason why there is so little purity and moral worth among the youth of the present day, and is the great cause why men and women feel under so little obligation to render obedience to the law of God. Some parents have not control over themselves. They do not control their own morbid appetites, or their passionate tempers, therefore they cannot educate their children in regard to the denial of their appetite, and teach them self-control. p. 25, Para. 2, <HTL> .

Many mothers feel that they have not time to instruct their children, and in order to get them out of the way, and get rid of their noise and trouble, they send them to school. The school-room is a hard place for children who have inherited enfeebled constitutions. School-rooms generally have not been constructed in reference to health, but in regard to cheapness. The rooms have not been arranged so that they could be ventilated as they should have been without exposing the children to severe colds. And the seats have seldom been made so that the children could sit with ease, and keep their little, growing frames in a proper posture to ensure healthy action of the lungs and heart. Young children can grow into almost any shape, and can, by habits of proper exercise and positions of the body, obtain healthy forms. It is destructive to the health and life of young children for them to sit in the school-room, upon hard ill-formed benches, from three to five hours a day, inhaling the impure air caused by many breaths. The weak lungs become affected, the brain, from which the nervous energy of the whole system is derived, becomes enfeebled by being called into active exercise before the strength of the mental organs is sufficiently matured to endure fatigue. p. 26, Para. 1, <HTL> .

In the school-room the foundation has been too surely laid for diseases of various kinds. But, more especially, the

most delicate of all organs, the brain, has often been permanently injured by too great exercise. This has often caused inflammation, then dropsy of the head, and convulsions with their dreaded results. And the lives of many have been thus sacrificed by ambitious mothers. Of those children who have apparently had sufficient force of constitution to survive this treatment, there are very many who carry the effects of it through life. The nervous energy of the brain becomes so weakened, that after they come to maturity, it is impossible for them to endure much mental exercise. The force of some of the delicate organs of the brain seems to be expended. p. 26, Para. 2, <HTL> .

And not only has the physical and mental health of children been endangered by being sent to school at too early a period, but they have been the losers in a moral point of view. They have had opportunities to become acquainted with children who were uncultivated in their manners. They were thrown into the society of the coarse and rough, who lie, swear, steal, and deceive, and who delight to impart their knowledge of vice to those younger than themselves. Young children if left to themselves learn the bad more readily than the good. Bad habits agree best with the natural heart, and the things which they see and hear in infancy and childhood are deeply imprinted upon their minds, and the bad seed sown in their young hearts will take root, and will become sharp thorns to wound the hearts of their parents. p. 26, Para. 3, <HTL> .

During the first six or seven years of a child's life special attention should be given to its physical training, rather than the intellect. After this period, if the physical constitution is good, the education of both should receive attention. Infancy extends to the age of six or seven years. Up to this period, children should be left like little lambs, to roam around the house, and in the yards, in the buoyancy of their spirits, skipping and jumping free from care and trouble. p. 27, Para. 1, <HTL> .

Parents, especially mothers, should be the only teachers of such infant minds. They should not educate from books. The children generally will be inquisitive to learn the things of nature. They will ask questions in regard to the things they see and hear, and parents should improve the opportunity to instruct, and patiently answer, these little inquiries. They can in this manner get the advantage of the enemy, and fortify the minds of their children, by sowing good seed in their hearts, leaving no room for the bad to take root. The mother's loving instructions at a tender age is what is needed by children in the formation of character. p. 27, Para. 2, <HTL> .

The first important lesson for children to learn is the proper denial of appetite. It is the duty of mothers to attend to the wants of their children, by soothing and diverting their minds, instead of giving them food, and thus teaching them that eating is the remedy for life's ills. p. 27, Para. 3, <HTL> .

If parents had lived healthfully, being satisfied with simple diet, much expense would have been saved. The father would not have been obliged to labor beyond his strength, in order to supply the wants of his family. A simple nourishing diet would not have had an influence to unduly excite the nervous system, and the animal passions, producing moroseness and irritability. If he had partaken only of plain food, his head would have been clear, his nerves steady, his stomach in a healthy condition, and with a pure system, he would have had no loss of appetite, and the present generation would be in a much better condition than it now is. But even now, in this late period, something can be done to improve our condition. Temperance in all things is necessary. A temperate father will not complain if he has no great variety upon his table. A healthful manner of living will improve the condition of the family in every sense, and will allow the wife and mother time to devote to her children. The great study with the parents will be in what manner can they best train their children for usefulness in this world, and for Heaven hereafter. They will be content to see their children with neat, plain, but comfortable garments free from embroidery and adornment. They will earnestly labor to see their children in the possession of the inward adorning, the ornament of a meek and quiet spirit, which is in the sight of God of great price. p. 27, Para. 4, <HTL> .

Before the Christian father leaves his home, to go to his labor, he will gather his family around him, and bowing before God will commit them to the care of the Chief Shepherd. He will then go forth to his labor with the love and blessing of his wife, and the love of his children, to make his heart cheerful through his laboring hours. And that mother who is aroused to her duty, realizes the obligations resting upon her to her children in the absence of the father. She will feel that she lives for her husband and children. By training her children aright, teaching them habits of temperance and self-control, and in teaching them their duty to God, she is qualifying them to become useful in the world, to elevate the standard of morals in society, and to reverence and obey the law of God. Patiently and perseveringly will the Godly

mother instruct her children, giving them line upon line, and precept upon precept, not in a harsh, compelling manner, but in love, and in tenderness will she win them. They will consider her lessons of love, and will happily listen to her words of instruction. p. 28, Para. 1, <HTL> .

Instead of sending her children from her presence, that she may not be troubled with their noise, and be annoyed with the numerous attentions they would desire, she will feel that her time cannot be better employed than in soothing, and diverting their restless active minds with some amusement, or light, happy employment. The mother will be amply repaid for her efforts in taking time to invent amusement for her children. p. 28, Para. 2, <HTL> .

Young children love society. They cannot, as a general thing, enjoy themselves alone, and the mother should feel that, in most cases, the place for her children, when they are in the house, is in the room she occupies. She can then have a general oversight of them, and be prepared to set little differences right, when appealed to by them, and correct wrong habits, or the manifestation of selfishness or passion, and can give their minds a turn in the right direction. That which children enjoy, they think mother can be pleased with, and it is perfectly natural for them to consult mother in little matters of perplexity. And the mother should not wound the heart of her sensitive child by treating the matter with indifference, or by refusing to be troubled with such small matters. That which may be small to the mother is large to them. And a word of direction, or caution, at the right time, will often prove of great value. An approving glance, a word of encouragement and praise from the mother, will often cast a sunbeam into their young hearts for a whole day. p. 28, Para. 3, <HTL> .

The first education children should receive from the mother in infancy, should be in regard to their physical health. They should be allowed only plain food, of that quality that would preserve to them the best condition of health, and that should be partaken of only at regular periods, not oftener than three times a day, and two meals would be better than three. If children are disciplined aright, they will soon learn that they can receive nothing by crying or fretting. A judicious mother will act in training her children, not merely in regard to her own present comfort, but for their future good. And to this end, she will teach her children the important lesson of controlling the appetite, and of self-denial, that they should eat, drink, and dress in reference to health. p. 29, Para. 1, <HTL> .

A well-disciplined family, who love and obey God, will be cheerful and happy. The father, when he returns from his daily labor, will not bring his perplexities to his home. He will feel that home, and the family circle, are too sacred to be marred with unhappy perplexities. When he left his home, he did not leave his Saviour and his religion behind. Both were his companions. The sweet influence of his home, the blessing of his wife, and love of his children, make his burdens light, and he returns with peace in his heart, and cheerful encouraging words for his wife and children, who are waiting to joyfully welcome his coming. As he bows with his family, at the altar of prayer, to offer up his grateful thanks to God, for his preserving care of himself and loved ones through the day, angels of God hover in the room, and bear the fervent prayers of God-fearing parents to Heaven, as sweet incense, which are answered by returning blessings. p. 29, Para. 2, <HTL> .

Parents should impress upon their children that it is sin to consult the taste, to the injury of the stomach. They should impress upon their minds that by violating the laws of their being, they sin against their Maker. Children thus educated will not be difficult of restraint. They will not be subject to irritable, changeable tempers, and will be in a far better condition of enjoying life. Such children will the more readily and clearly understand their moral obligations. Children who have been taught to yield their will and wishes to their parents, will the more easily and readily yield their wills to God, and will submit to be controlled by the Spirit of Christ. Why so many who claim to be Christians, have numerous trials, which keep the church burdened, is because they have not been correctly trained in their childhood, and were left in a great measure to form their own character. Their wrong habits, and peculiar, unhappy dispositions, were not corrected. They were not taught to yield their will to their parents. Their whole religious experience is affected by their training in childhood. They were not then controlled. They grew up undisciplined, and now, in their religious experience, it is difficult for them to yield to that pure discipline taught in the word of God. Parents should, then, realize the responsibility resting upon them to educate their children in reference to their religious experience. p. 30, Para. 1, <HTL> .

Those who regard the marriage relation as one of God's sacred ordinances, guarded by his holy precept, will be controlled by the dictates of reason. They will consider carefully the result of every privilege the marriage relation

grants. Such will feel that their children are precious jewels committed to their keeping by God, to remove from their natures the rough surface by discipline, that their lustre may appear. They will feel under most solemn obligations to so form their characters that they may do good in their life, bless others with their light, and the world be better for their having lived in it, and they be finally fitted for the higher life, the better world, to shine in the presence of God, and the Lamb forever. p. 30, Para. 2, <HTL> .

### *Chapter 3.*

The human family have brought upon themselves diseases of various forms by their own wrong habits. They have not studied how to live healthfully, and their transgression of the laws of their being has produced a deplorable state of things. The people have seldom accredited their sufferings to the true cause--their own wrong course of action. They have indulged an intemperance in eating, and made a God of their appetite. In all their habits they have manifested a recklessness in regard to health and life; and when, as the result, sickness has come upon them they have made themselves believe that God was the author of it, when their own wrong course of action has brought the sure result. When in distress they send for the doctor, and trust their bodies in his hands, expecting that he will make them well. He deals out to them drugs, the nature of which they know nothing, and in their blind confidence they swallow anything that the doctor may choose to give. Thus powerful poisons are often administered which fetter nature in all her friendly efforts to recover the abuse the system has suffered, and the patient is hurried out of this life. p. 31, Para. 1, <HTL> .

The mother who has been but slightly indisposed, and who might have recovered by abstinence from food for a short period, and a cessation from labor, having quiet and rest, has, instead of doing this, sent for a physician. And he who should be prepared to understandingly give a few simple directions, and restrictions in diet, and place her upon the right track, is either too ignorant to do this, or too anxious to obtain a fee. p. 31, Para. 2, <HTL> .

He makes the case a grave one, and administers his poisons, which, if he were sick, he would not venture to take himself. The patient grows worse, and poisonous drugs are more freely administered, until nature is overpowered in her efforts, and gives up the conflict, and the mother dies. She was drugged to death. Her system was poisoned beyond remedy. She was murdered. Neighbors and relatives marvel at the wonderful dealings of providence in thus removing a mother in the midst of her usefulness, at the period when her children need her care so much. They wrong our good and wise heavenly father when they cast back upon him this weight of human woe. Heaven wished that mother to live, and her untimely death dishonored God. The mother's wrong habits, and her inattention to the laws of her being, made her sick. And the doctor's fashionable poisons, introduced into the system, closed the period of her existence, and left a helpless, stricken, motherless flock. p. 31, Para. 3, <HTL> .

The above is not always the result which follows the doctor's drugging. Sick people who take these drug-poisons do appear to get well. With some, there is sufficient life-force for nature to draw upon, to so far expel the poison from the system that the sick, having a period of rest, recover. But no credit should be allowed the drugs taken, for they only hindered nature in her efforts. All the credit should be ascribed to nature's restorative powers. p. 32, Para. 1, <HTL> .

Although the patient may recover, yet the powerful effort nature was required to make to induce action to overcome the poison, injured the constitution, and shortened the life of the patient. There are many who do not die under the influence of drugs, but there are very many who are left useless wrecks, hopeless, gloomy, and miserable sufferers, a burden to themselves and to society. p. 32, Para. 2, <HTL> .

If those who take these drugs were alone the sufferers, then the evil would not be as great. But parents not only sin against themselves in swallowing drug-poisons, but they sin against their children. The vitiated state of their blood, the poison distributed throughout the system, the broken constitution, and various drug-diseases, as the result of drug-poisons, are transmitted to their offspring, and left them as a wretched inheritance, which is another great cause of the degeneracy of the race. p. 32, Para. 3, <HTL> .

Physicians, by administering their drug-poisons, have done very much to increase the depreciation of the race, physically, mentally, and morally. Everywhere you may go you will see deformity, disease and imbecility, which in very many cases can be traced directly back to the drug-poisons, administered by the hand of a doctor, as a remedy for some of life's ills. The so-called remedy has fearfully proved itself to the patient, by stern suffering experience, to be far

worse than the disease for which the drug was taken. All who possess common capabilities should understand the wants of their own system. The philosophy of health should compose one of the important studies for our children. It is all-important that the human organism be understood, and then intelligent men and women can be their own physicians. If the people would reason from cause to effect, and would follow the light which shines upon them, they would pursue a course which would insure health, and mortality would be far less. But the people are too willing to remain in inexcusable ignorance, and trust their bodies to the doctors, instead of having any special responsibility in the matter themselves. p. 32, Para. 4, <HTL> .

Several illustrations of this great subject have been presented before me. The first was a family consisting of a father and daughter. The daughter was sick, and the father was much troubled on her account, and summoned a physician. As the father conducted him into the sick room, he manifested a painful anxiety. The physician examined the patient, and said but little. They both left the sick room. The father informed the physician that he had buried the mother, a son and daughter, and this daughter was all that was left to him of his family. He anxiously inquired of the physician if he thought his daughter's case hopeless. p. 33, Para. 1, <HTL> .

The physician then inquired in regard to the nature and length of the sickness of those who had died. The father moanfully related the painful facts connected with the illness of his loved ones. "My son was first attacked with a fever. I called a physician. He said that he could administer medicine which would soon break the fever. He gave him powerful medicine, but was disappointed in its effects. The fever was reduced, but my son grew dangerously sick. The same medicine was again given him, without producing any change for the better. The physician then resorted to still more powerful medicines, but my son obtained no relief. The fever left him, but he did not rally. He sank rapidly and died. p. 33, Para. 2, <HTL> .

"The death of my son so sudden and unexpected was a great grief to us all, but especially to his mother. Her watching and anxiety in his sickness, and her grief occasioned by his sudden death, were too much for her nervous system, and my wife was soon prostrated. I felt dissatisfied with the course pursued by this physician. My confidence in his skill was shaken, and I could not employ him a second time. I called another to my suffering wife. This second physician gave her a liberal dose of opium, which he said would relieve her pains, quiet her nerves, and give her rest, which she much needed. The opium stupefied her. She slept, and nothing could arouse her from the death-like stupor. Her pulse and heart at times throbbed violently, and then grew more and more feeble in their action, until she ceased to breathe. Thus she died without giving her family one look of recognition. This second death seemed more than we could endure. We all sorrowed deeply but I was agonized and could not be comforted. p. 33, Para. 3, <HTL> .

"My daughter was next afflicted. Grief, anxiety and watching, had overtasked her powers of endurance, and her strength gave way, and she was brought upon a bed of suffering. I have now lost confidence in both the physicians I had employed. Another physician was recommended to me as being successful in treating the sick. And although he lived at a distance, I was determined to obtain his services. p. 34, Para. 1, <HTL> .

"This third physician professed to understand my daughter's case. He said that she was greatly debilitated, and that her nervous system was deranged, and that fever was upon her, which could be controlled, but that it would take time to bring her up from her present state of debility. He expressed perfect confidence in his ability to raise her. He gave her powerful medicine to break up the fever. This was accomplished. But as the fever left, the case assumed more alarming features, and grew more complicated. As the symptoms changed, the medicines were varied to meet the case. While under the influence of new medicines she would, for a time, appear revived, which would flatter our hopes, that she would get well, only to make our disappointment more bitter as she became worse. p. 34, Para. 2, <HTL> .

"The physician's last resort was calomel. For some time she seemed to be between life and death. She was thrown into convulsions. As these most distressing spasms ceased, we were aroused to the painful fact that her intellect was weakened. She began slowly to improve, although still a great sufferer. Her limbs were crippled as the effect of the powerful poisons which she had taken. She lingered a few years a helpless, pitiful sufferer, and died in much agony." p. 34, Para. 3, <HTL> .

After this sad relation the father looked imploringly to the physician, and entreated him to save his only remaining child. The physician looked sad and anxious, but made no prescription. He arose to leave, saying that he would call the

next day. p. 35, Para. 1, <HTL> .

Another scene was then presented before me. I was brought into the presence of a female, apparently about thirty years of age. A physician was standing by her, and reporting, that her nervous system was deranged, that her blood was impure, and moved sluggishly, and that her stomach was in a cold, inactive condition. He said that he would give her active remedies which would soon improve her condition. He gave her a powder from a vial upon which was written, Nux Vomica. I watched to see what effect this would have upon the patient. It appeared to act favorably. Her condition seemed better. She was animated, and even seemed cheerful and active. p. 35, Para. 2, <HTL> .

My attention was then called to still another case. I was introduced into the sick room of a young man who was in a high fever. A physician was standing by the bedside of the sufferer with a portion of medicine taken from a vial upon which was written Calomel. He administered this chemical poison, and a change seemed to take place, but not for the better. p. 35, Para. 3, <HTL> .

I was then shown still another case. It was that of a female, who seemed to be suffering much pain. A physician stood by the bedside of the patient, and was administering medicine, taken from a vial, upon which was written, Opium. At first this drug seemed to affect the mind. She talked strangely, but finally became quiet and slept. p. 35, Para. 4, <HTL> .

My attention was then called to the first case, that of the father who had lost his wife and two children. The physician was in the sick room, standing by the bedside of the afflicted daughter. Again he left the room without giving medicine. The father, when in the presence of the physician alone seemed deeply moved, and he inquired impatiently, "Do you intend to do nothing? Will you leave my only daughter to die?" The physician said,-- p. 35, Para. 5, <HTL> .

"I have listened to the sad history of the death of your much loved wife, and your two children, and have learned from your own lips that all three have died while in the care of physicians, while taking medicines prescribed and administered by their hands. Medicine has not saved your loved ones, and as a physician I solemnly believe that none of them need, or ought to have died. They could have recovered if they had not been so drugged that nature was enfeebled by abuse, and finally crushed." He stated decidedly to the agitated father "I cannot give medicine to your daughter. I shall only seek to assist nature in her efforts, by removing every obstruction, and then leave nature to recover the exhausted energies of the system." He placed in the father's hand a few directions which he enjoined upon him to follow closely. p. 35, Para. 6, <HTL> .

"Keep the patient free from excitement, and every influence calculated to depress. Her attendants should be cheerful and hopeful. She should have a simple diet, and should be allowed plenty of pure soft water to drink. Bathe frequently in pure soft water followed by gentle rubbing. Let the light, and air, be freely admitted into her room. She must have quiet, and undisturbed rest." p. 36, Para. 1, <HTL> .

The father slowly read the prescription, and wondered at the few simple directions it contained, and seemed doubtful of any good resulting from such simple means. Said the physician, p. 36, Para. 2, <HTL> .

"You have had sufficient confidence in my skill to place the life of your daughter in my hands. Withdraw not your confidence. I will visit your daughter daily, and direct you in the management of her case. Follow my directions with confidence, and I trust in a few weeks to present her to you in a much better condition of health, if not fully restored." p. 36, Para. 3, <HTL> .

The father looked sad and doubtful, but submitted to the decision of the physician. He feared that his daughter must die if she had no medicine. p. 36, Para. 4, <HTL> .

The second case was again presented before me. The patient had appeared better under the influence of nux vomica. She was sitting up, folding a shawl closely around her, and complaining of chilliness. The air in the room was impure. It was heated and had lost its vitality. Almost every crevice where the pure air could enter was guarded to protect the patient from a sense of painful chilliness, which was especially felt in the back of the neck and down the spinal column. If the door was left ajar, she seemed nervous and distressed, and entreated that it should be closed, for she was cold. She could not bear the least draught of air from the door or windows. A gentleman of intelligence stood looking

pityingly upon her, and said to those present,-- p. 36, Para. 5, <HTL> .

"This is the second result of nux vomica. It is especially felt upon the nerves, and it affects the whole nervous system. There will be, for a time, increased forced action upon the nerves. But as the strength of this drug is spent, there will be chilliness, and prostration. Just to that degree that it excites and enlivens, will be the deadening, benumbing results following." p. 37, Para. 1, <HTL> .

The third case was again presented before me. It was that of the young man to whom was administered calomel. He was a great sufferer. His lips were dark and swollen. His gums were inflamed. His tongue was thick and swollen, and the saliva was running from his mouth in large quantities. The intelligent gentleman before mentioned looked sadly upon the sufferer, and said,-- p. 37, Para. 2, <HTL> .

"This is the influence of mercurial preparations. This young man had remaining, sufficient nervous energy, to commence a warfare upon this intruder, this drug-poison to attempt to expel it from the system. Many have not sufficient life-forces left to arouse to action, and nature is overpowered and ceases her efforts, and the victim dies." p. 37, Para. 3, <HTL> .

The fourth case, the person to whom was given opium, was again presented before me. She had awakened from her sleep much prostrated. Her mind was distracted. She was impatient and irritable, finding fault with her best friends, and imagining that they did not try to relieve her sufferings. She became frantic, and raved like a maniac. The gentleman before mentioned looked sadly upon the sufferer, and said to those present,-- p. 37, Para. 4, <HTL> .

"This is the second result from taking opium." Her physician was called. He gave her an increased dose of opium which quieted her ravings, yet made her very talkative and cheerful. She was at peace with all around her, and expressed much affection for acquaintances, as well as her relatives. She soon grew drowsy and fell into a stupefied condition. The gentleman mentioned above, solemnly said,-- p. 37, Para. 5, <HTL> .

"Her conditions of health are no better now than when she was in her frantic ravings. She is decidedly worse. This drug-poison, opium, gives temporary relief from pain, but does not remove the cause of pain. It only stupefies the brain, rendering it incapable of receiving impressions from the nerves. While the brain is thus insensible, the hearing, the taste, and sight are affected. When the influence of opium wears off, and the brain arouses from its state of paralysis, the nerves, which had been cut off from communication with the brain, shriek out louder than ever the pains in the system, because of the additional outrage the system has sustained in receiving this poison. Every additional drug given to the patient, whether it be opium, or some other poison, will complicate the case, and make the patient's recovery more hopeless. The drugs given to stupefy, whatever they may be, derange the nervous system. An evil, simple in the beginning, which nature aroused herself to overcome, and which she would have done had she been left to herself, has been made ten-fold worse by drug-poisons being introduced into the system, which is a destructive disease of itself, forcing into extraordinary action the remaining life-forces to war against and overcome the drug-intruder." p. 37, Para. 6, <HTL> .

I was brought again into the sick room of the first case, that of the father and his daughter. The daughter was sitting by the side of her father, cheerful and happy, with the glow of health upon her countenance. The father was looking upon her with happy satisfaction, his countenance speaking the gratitude of his heart, that his only child was spared to him. Her physician entered, and after conversing with the father and child for a short time, arose to leave. He addressed the father, thus,-- p. 38, Para. 1, <HTL> .

"I present to you your daughter restored to health. I gave her no medicine that I might leave her with an unbroken constitution. Medicine never could have accomplished this. Medicine deranges nature's fine machinery, and breaks down the constitution, and kills, but never cures. Nature alone possesses the restorative powers. She alone can build up her exhausted energies, and repair the injuries she has received by inattention to her fixed laws." p. 38, Para. 2, <HTL> .

He then asked the father if he was satisfied with his manner of treatment. The happy father expressed his heartfelt gratitude, and perfect satisfaction, saying,-- p. 38, Para. 3, <HTL> .

"I have learned a lesson I shall never forget. It was painful, yet it is of priceless value. I am now convinced that my wife and children need not have died. Their lives were sacrificed while in the hands of physicians by their poisonous drugs." p. 38, Para. 4, <HTL> .

I was then shown the second case, the patient to whom nux vomica had been administered. She was being supported by two attendants, from her chair to her bed. She had nearly lost the use of her limbs. The spinal nerves were partially paralyzed, and the limbs had lost their power to bear the weight of the person. She coughed distressingly, and breathed with difficulty. She was laid upon the bed, and soon lost her hearing, and seeing, and thus she lingered awhile, and died. The gentleman before mentioned looked sorrowfully upon the lifeless body, and said to those present,-- p. 38, Para. 5, <HTL> .

"Witness the mildest and protracted influence of nux vomica upon the human system. At its introduction, the nervous energy was excited to extraordinary action to meet this drug-poison. This extra excitement was followed by prostration, and the final result has been paralysis of the nerves. This drug does not have the same effect upon all. Some who have powerful constitutions can recover from abuses to which they may subject the system. While others, whose hold of life is not as strong, who possess enfeebled constitutions, have never recovered from receiving into the system even one dose, and many die from no other cause than the effects of one portion of this poison. Its effects are always tending to death. The condition the system is in, at the time these poisons are received into it, determine the life of the patient. Nux vomica can cripple, paralyze, destroy health forever, but it never cures." p. 39, Para. 1, <HTL> .

The third case was again presented before me, that of the young man to whom had been administered calomel. He was a pitiful sufferer. His limbs were crippled, and he was greatly deformed. He stated that his sufferings were beyond description, and life was to him a great burden. The gentleman whom I have repeatedly mentioned, looked upon the sufferer with sadness and pity, and said,-- p. 39, Para. 2, <HTL> .

"This is the effect of calomel. It torments the system as long as there is a particle left in it. It ever lives, not losing its properties by its long stay in the living system. It inflames the joints, and often sends rottenness into the bones. It frequently manifests itself in tumors, ulcers, and cancers, years after it has been introduced into the system." p. 39, Para. 3, <HTL> .

The fourth case was again presented before me--the patient to whom opium had been administered. Her countenance was sallow, and her eyes were restless and glassy. Her hands shook as if palsied, and she seemed to be greatly excited, imagining that all present were leagued against her. Her mind was a complete wreck, and she raved in a pitiful manner. The physician was summoned, and seemed to be unmoved at these terrible exhibitions. He gave the patient a more powerful portion of opium, which he said would set her all right. Her ravings did not cease until she became thoroughly intoxicated. She then passed into a deathlike stupor. The gentleman mentioned, looked upon the patient and said sadly,-- p. 39, Para. 4, <HTL> .

"Her days are numbered. The efforts nature has made have been so many times overpowered by this poison, that the vital forces are exhausted by being repeatedly induced to unnatural action to rid the system of this poisonous drug. Nature's efforts are about to cease, and then the patient's suffering life will end." p. 40, Para. 1, <HTL> .

More deaths have been caused by drug-taking than from all other causes combined. If there was in the land one physician in the place of thousands, a vast amount of premature mortality would be prevented. Multitudes of physicians, and multitudes of drugs, have cursed the inhabitants of the earth, and have carried thousands and tens of thousands to untimely graves. p. 40, Para. 2, <HTL> .

Indulging in eating too frequently, and in too large quantities, overtaxes the digestive organs, and produces a feverish state of the system. The blood becomes impure, and then diseases of various kinds occur. A physician is sent for, who prescribes some drug which gives present relief, but which does not cure the disease. It may change the form of disease, but the real evil is increased tenfold. Nature was doing her best to rid the system of an accumulation of impurities, and, could she have been left to herself, aided by the common blessings of Heaven, such as pure air and pure water, a speedy and safe cure would have been effected. p. 40, Para. 3, <HTL> .

The sufferers, in such cases, can do for themselves that which others cannot do as well for them. They should commence to relieve nature of the load they have forced upon her. They should remove the cause. Fast a short time, and give the stomach chance for rest. Reduce the feverish state of the system by a careful and understanding application of water. These efforts will help nature in her struggles to free the system of impurities. But generally the persons who suffer pain become impatient. They are not willing to use self-denial, and suffer a little from hunger. Neither are they willing to wait the slow process of nature to build up the overtaxed energies of the system. But they are determined to obtain relief at once, and take powerful drugs, prescribed by physicians. Nature was doing her work well, and would have triumphed, but while accomplishing her task, a foreign substance of a poisonous nature was introduced. What a mistake! Abused nature has now two evils to war against instead of one. She leaves the work in which she was engaged, and resolutely takes hold to expel the intruder newly introduced into the system. Nature feels this double draft upon her resources, and she becomes enfeebled. p. 40, Para. 4, <HTL> .

Drugs never cure disease. They only change the form and location. Nature alone is the effectual restorer, and how much better could she perform her task if left to herself. But this privilege is seldom allowed her. If crippled nature bears up under the load, and finally accomplishes in a great measure her double task, and the patient lives, the credit is given to the physician. But if nature fails in her effort to expel the poison from the system, and the patient dies, it is called a wonderful dispensation of Providence. If the patient had taken a course to relieve overburdened nature in season, and understandingly used pure soft water, this dispensation of drug-mortality might have been wholly averted. The use of water can accomplish but little, if the patient does not feel the necessity of also strictly attending to his diet. p. 41, Para. 1, <HTL> .

Many are living in violation of the laws of health, and are ignorant of the relation their habits of eating, drinking, and working, sustain to their health. They will not arouse to their true condition, until nature protests against the abuses she is suffering, by aches and pains in the system. If, even then, the sufferers would only commence the work right, and would resort to the simple means they have neglected-- the use of water and proper diet, nature would have just the help she requires, and which she ought to have had long before. If this course is pursued, the patient will generally recover without being debilitated. p. 41, Para. 2, <HTL> .

When drugs are introduced into the system, for a time they may seem to have a beneficial effect. A change may take place, but the disease is not cured. It will manifest itself in some other form. In nature's efforts to expel the drug from the system, intense suffering is sometimes caused the patient. And the disease, which the drug was given to cure, may disappear, but only to re-appear in a new form, such as skin diseases, ulcers, painful diseased joints, and sometimes in a more dangerous and deadly form. The liver, heart, and brain, are frequently affected by drugs, and often all these organs are burdened with disease, and the unfortunate subjects, if they live, are invalids for life, wearily dragging out a miserable existence. Oh, how much that poisonous drug cost! If it did not cost the life, it cost quite too much. Nature has been crippled in all her efforts. The whole machinery is out of order, and at a future period in life, when these fine works which have been injured, are to be relied upon to act a more important part in union with all the fine works of nature's machinery, they cannot readily and strongly perform their labor, and the whole system feels the lack. These organs, which should be in a healthy condition, are enfeebled, the blood becomes impure. Nature keeps struggling, and the patient suffers with different ailments, until there is a sudden breaking down in her efforts, and death follows. There are more who die from the use of drugs, than all who would have died of disease had nature been left to do her own work. p. 41, Para. 3, <HTL> .

Very many lives have been sacrificed by physicians' administering drugs for unknown diseases. They have no real knowledge of the exact disease which afflicts the patient. But physicians are expected to know in a moment what to do, and unless they act at once as though they understood the disease perfectly, they are considered by impatient friends, and by the sick, as incompetent physicians. Therefore, to gratify erroneous opinions of the sick and their friends, medicine must be administered, experiments and tests tried, to cure the patient of the disease of which they have no real knowledge. Nature is loaded with poisonous drugs which she cannot expel from the system. The physicians themselves are often convinced that they have used powerful medicines for a disease which did not exist, and death was the consequence. p. 42, Para. 1, <HTL> .

Physicians are censurable, but they are not the only ones at fault. The sick themselves, if they would be patient, diet and suffer a little, and give nature time to rally, would recover much sooner without the use of any medicine. Nature

alone possesses curative powers. Medicines have no power to cure, but will most generally hinder nature in her efforts. She, after all, must do the work of restoring. The sick are in a hurry to get well, and the friends of the sick are impatient. They will have medicine, and if they do not feel that powerful influence upon their systems their erroneous views lead them to think they should feel, they impatiently change for another physician. The change often increases the evil. They go through a course of medicine equally as dangerous as the first, and more fatal, because the two treatments do not agree, and the system is poisoned beyond remedy. p. 42, Para. 2, <HTL> .

But many have never experienced the beneficial effects of water, and are afraid to use one of Heaven's greatest blessings. Water has been refused persons suffering with burning fevers, through fear that it would injure them. If, in their fevered state, water had been given them to drink freely, and applications had also been made externally, long days and nights of suffering would have been saved, and many precious lives spared. But thousands have died with raging fevers consuming them, until the fuel which fed the fever was burnt up, the vitals consumed, and have died in the greatest agony, without being permitted to have water to allay their burning thirst. Water, which is allowed a senseless building to put out the raging elements, is not allowed human beings to put out the fire which is consuming the vitals. p. 43, Para. 1, <HTL> .

Multitudes remain in inexcusable ignorance in regard to the laws of their being. They are wondering why our race is so feeble, and why so many die prematurely. Is there not a cause? Physicians who profess to understand the human organism, prescribe for their patients, and even for their own dear children, and their companions, slow poisons to break up disease, or to cure slight indisposition. Surely, they cannot realize the evil of these things or they could not do thus. The effects of the poison may not be immediately perceived, but it is doing its work surely in the system, undermining the constitution, and crippling nature in her efforts. They are seeking to correct an evil, but produce a far greater one, which is often incurable. Those who are thus dealt with, are constantly sick, and constantly dosing. And yet, if you listen to their conversation, you will often hear them praising the drugs they have been using, and recommending their use to others, because they have been benefited by their use. It would seem that to such as can reason from cause to effect, the sallow countenance, the continual complaints of ailments, and general prostration of those who claim to be benefited, would be sufficient proofs of the healthdestroying influence of drugs. And yet many are so blinded they do not see that all the drugs they have taken have not cured them, but made them worse. The drug invalid numbers one in the world, but is generally peevish, irritable, always sick, lingering out a miserable existence, and seems to live only to call into constant exercise the patience of others. Poisonous drugs have not killed them outright, for nature is loth to give up her hold on life. She is unwilling to cease her struggles. Yet these drug-takers are never well. p. 43, Para. 2, <HTL> .

The endless variety of medicines in the market, the numerous advertisements of new drugs and mixtures, all of which, as they say, do wonderful cures, kill hundreds where they benefit one. Those who are sick are not patient. They will take the various medicines, some of which are very powerful, although they know nothing of the nature of the mixtures. All the medicines they take only make their recovery more hopeless. Yet they keep dosing, and continue to grow worse until they die. Some will have medicine at all events. Then let them take these hurtful mixtures, and the various deadly poisons, upon their own responsibility. God's servants should not administer medicines which they know will leave behind injurious effects upon the system, even if they do relieve present suffering. p. 44, Para. 1, <HTL> .

## *Chapter 4.*

When severe sickness enters a family, there is great need of each member giving strict attention to personal cleanliness, and diet, to preserve themselves in a healthful condition, and by thus doing, fortify themselves against disease. It is also of the greatest importance that the sick-room, from the first, be properly ventilated. This will be beneficial to the afflicted, and highly necessary to keep those well who are compelled to remain a length of time in the sickroom. p. 45, Para. 1, <HTL> .

It is of great value to the sick to have an even temperature in the room. This cannot always be correctly determined, if left to the judgment of attendants, for they may not be the best judges of a right temperature. And some persons require more heat than others, and would be only comfortable in a room which to another would be uncomfortably warm. And if each of these are at liberty to arrange the fires, to suit their ideas of proper heat, the atmosphere in the sick-room will

be anything but regular. Sometimes it will be distressingly warm for the patient; at another time too cold, which will have a most injurious effect upon the sick. The friends of the sick, or attendants, who through anxiety, and watching, are deprived of sleep, and who are suddenly awakened in the night from sleep to attend in the sick-room, are liable to chilliness. Such are not correct thermometers of the healthful temperature of a sick-room. These things may appear of small account, but they have very much to do with the recovery of the sick. In many instances life has been periled by extreme changes of the temperature of the sick-room. p. 45, Para. 2, <HTL> .

In pleasant weather the sick in no case should be deprived of a full supply of fresh air. Their rooms may not always be so constructed as to allow the windows or doors open in their rooms, without the draught coming directly upon them, and exposing them to take cold. In such cases windows and doors should be opened in an adjoining room, and thus let the fresh air enter the room occupied by the sick. Fresh air will prove more beneficial to the sick than medicine, and is far more essential to them than their food. They will do better, and recover sooner, deprived of food, than of fresh air. p. 45, Para. 3, <HTL> .

Many invalids have been confined weeks and months in close rooms, shutting out the light, and pure, invigorating air of heaven, as though air was a deadly enemy, when it was just the medicine the sick needed to make them well. The whole system was debilitated and diseased for want of air, and nature was sinking under her load of accumulating impurities, in addition to the fashionable poisons administered by physicians, until she was overpowered, and broke down in her efforts, and the sick died. They might have lived. Heaven willed not their death. They died victims to their own ignorance, and that of their friends, and the ignorance and deception of physicians, who gave them fashionable poisons, and would not allow them pure water to drink, and fresh air to breathe, to invigorate the vital organs, purify the blood, and help nature in her task in overcoming the bad conditions of the system. These valuable remedies which Heaven has provided, without money and without price, were cast aside, and considered not only as worthless, but even as dangerous enemies, while poisons, prescribed by physicians, were in blind confidence taken. p. 46, Para. 1, <HTL> .

Thousands have died for want of pure water, and pure air, who might have lived. And thousands of living invalids, who are a burden to themselves and others, think that their lives depend upon taking medicines from the doctors. They are continually guarding themselves against the air, and avoiding the use of water. These blessings they need in order to become well. If they would become enlightened, and let medicine alone, and accustom themselves to outdoor exercise, and to air in their houses, summer and winter, and use soft water for drinking and bathing purposes, they would be comparatively well and happy, instead of dragging out a miserable existence. p. 46, Para. 2, <HTL> .

It is the duty of attendants and nurses in the sick-room to have a special care of their own health, especially in critical cases of fever and consumption. One person should not be kept closely confined to the sick-room. It is safer to have two or three to depend upon, who are careful and understanding nurses, and these changing and sharing the care and confinement of the sick-room. Each should have exercise in the open air, as often as possible. This is important to sick-bed attendants, especially if the friends of the sick are among that class who continue to regard air, if admitted into the sick-room, as an enemy, and will not allow the windows raised, or the doors opened. The sick, and the attendants, are in this case compelled to breathe the poisonous atmosphere from day to day, because of the inexcusable ignorance of the friends of the sick. p. 46, Para. 3, <HTL> .

In very many cases the attendants are ignorant of the wants of the system, and the relation which the breathing of fresh air sustains to health, and the life-destroying influence of inhaling the diseased air of a sick-room. In this case the life of the sick is endangered, and the attendants themselves are liable to take on diseases, and lose health, and perhaps life. p. 47, Para. 1, <HTL> .

If fevers enter a family, often more than one have the same fever. This need not be, if the habits of the family are correct. If their diet is as it should be, and they observe habits of cleanliness, and realize the necessity of ventilation, the fever need not extend to another member of the family. The reason of fevers prevailing in families, and exposing the attendants, is because the sick-room is not kept free from poisonous infection, by cleanliness and proper ventilation. p. 47, Para. 2, <HTL> .

If attendants are awake to the subject of health, and realize the necessity of ventilation for their own benefit, as well as that of the patient, and the relatives, as well as the sick, oppose the admission of air and light into the sick-room, the

attendants should have no scruples of conscience in leaving the sick-room. They should feel themselves released from their obligations to the sick. It is not the duty of one or more to risk the liability of incurring disease, and endangering their lives by breathing a poisonous atmosphere. If the sick will fall a victim to their own erroneous ideas, and will shut out of the room the most essential of Heaven's blessings, let them do so, but not at the peril of those who ought to live. p. 47, Para. 3, <HTL> .

The mother, from a sense of duty, has left her family to administer in the sick room, where pure air was not allowed to enter, and has become sick by inhaling the diseased atmosphere, which affected her whole system. After a period of much suffering, she has died leaving her children motherless. The sick, who shared the sympathy and unselfish care of this mother, recovered, but neither the sick, nor the friends of the sick, understood that precious life was sacrificed because of their ignorance of the relation which pure air sustains to health. Neither did they feel responsibility in regard to the stricken flock, left without the tender mother's care. p. 47, Para. 4, <HTL> .

Mothers sometimes permit their daughters to take care of the sick in illy ventilated rooms, and, as a result, have had to nurse them through a period of sickness. And because of the mother's anxiety and care for her child, she has been made sick, and frequently one or both have died, or been left with broken constitutions, or made suffering invalids for life. There is a lamentable catalogue of evils which have their origin in the sick room, from which the pure air of heaven is excluded. All who breathe this poisonous atmosphere violate the laws of their being, and must suffer the penalty. p. 48, Para. 1, <HTL> .

The sick, as a general thing, are taxed with too many visitors and callers, who chat with them, and weary them by introducing different topics of conversation, when they need quiet, and undisturbed rest. Many have made themselves sick by overtaxing their strength. Their exhausted energies compel them to cease labor, and they are brought to a bed of suffering. Rest, freedom from care, light, pure air, pure water, and spare diet, are all that they need to make them well. It is mistaken kindness that leads so many, out of courtesy, to visit the sick. Often have they spent a sleepless, suffering night, after receiving visitors. They have been more or less excited, and the reaction has been too great for their already debilitated energies, and, as the result of these fashionable calls, they have been brought into very dangerous conditions, and lives have been sacrificed for the want of thoughtful prudence. p. 48, Para. 2, <HTL> .

It is sometimes gratifying to the sick to be visited, and to know that friends have not forgotten them in their affliction. But, although these visits may have been gratifying, in very many instances these fashionable calls have turned the scale when the invalid was recovering, and the balance has borne down to death. Those who cannot make themselves useful should be cautious in regard to visiting the sick. If they can do no good, they may do harm. But the sick should not be neglected. They should have the best of care, and the sympathy of friends and relatives. p. 48, Para. 3, <HTL> .

Much harm has resulted to the sick from the universal custom of having watchers, nights. In critical cases this may be necessary; but it is often the case that more harm is done the sick by this practice than good. It has been the custom to shut out the air from the sick room. The atmosphere of such rooms, to say the least, is very impure, which greatly aggravates the condition of the sick. In addition to this, to have one or two watchers to use up the little vital air which may find its way to the sick room through the crevices of doors and windows, is taking from them this vitality, and leaving them more debilitated than they would have been had they been left to themselves. The evil does not end here. Even one watcher will make more or less stir, which disturbs the sick. But where there are two watchers, they often converse together, sometimes aloud, but more frequently in whispered tones, which is far more trying and exciting to the nerves of the sick than talking aloud. p. 49, Para. 1, <HTL> .

Many suffering wakeful nights are endured by the sick because of watchers. If they were left alone without a light, knowing that all were at rest, they could much better compose themselves to sleep, and in the morning they would awake refreshed. Every breath of vital air in the sick room is of the greatest value, although many of the sick are very ignorant on this point. They feel very much depressed, and do not know what the matter is. A draught of pure air through their room would have a happy invigorating influence upon them. p. 49, Para. 2, <HTL> .

But if they are afraid of air, and shut themselves away from this blessing, the little that is allowed to reach them should not be consumed by watchers, or lamp-light. Attendants upon the sick should if possible leave them to quiet and rest through the night, while they occupy a room adjoining. p. 49, Para. 3, <HTL> .

All unnecessary noise and excitement should be avoided in the sick room, and the whole house should be kept as quiet as possible. Ignorance, forgetfulness, and recklessness, have caused the death of many who might have lived, had they received proper care from judicious, thoughtful attendants. The doors should be opened and shut with great care, and the attendants should be unhurried, calm, and self-possessed. p. 49, Para. 4, <HTL> .

The sick room, if possible, should have a draught of air through it, day and night. The draught should not come directly upon the invalid. While burning fevers are raging, there is but little danger of taking cold. But especial care is needful when the crisis comes, and fever is passing away. Then constant watching may be necessary to keep vitality in the system. The sick must have pure, invigorating air. If no other way can be devised, the sick, if possible, should be removed to another room, and another bed, while the sick room, the bed and bedding are being purified by ventilation. If those who are well need the blessings of light and air, and need to observe habits of cleanliness in order to remain well, the sick are in still greater need of them in proportion to their debilitated condition. p. 50, Para. 1, <HTL> .

A great amount of suffering might be saved if all would labor to prevent disease, by strictly obeying the laws of health. Strict habits of cleanliness should be observed. Many, while well, will not take the trouble to keep in a healthy condition. They neglect personal cleanliness, and are not careful to keep their clothing pure. Impurities are constantly and imperceptibly passing from the body, through the pores, and if the surface of the skin is not kept in a healthy condition, the system is burdened with impure matter. If the clothing worn is not often washed, and frequently aired, it becomes filthy with impurities which are thrown off from the body by sensible and insensible perspiration. And if the garments worn are not frequently cleansed from these impurities, the pores of the skin absorb again the waste matter thrown off. The impurities of the body, if not allowed to escape, are taken back into the blood, and forced upon the internal organs. Nature, to relieve herself of poisonous impurities, makes an effort to free the system, which effort produces fevers, and what is termed disease. But even then, if those who are afflicted would assist nature in her efforts, by the use of pure, soft water, much suffering would be prevented. But many, instead of doing this, and seeking to remove the poisonous matter from the system, take a more deadly poison into the system, to remove a poison already there. p. 50, Para. 2, <HTL> .

If every family realized the beneficial results of thorough cleanliness, they would make special efforts to remove every impurity from their persons, and from their houses, and would extend their efforts to their premises. Many suffer decayed vegetable matter to remain about their premises. They are not awake to the influence of these things. There is constantly arising from these decaying substances an effluvia that is poisoning the air. By inhaling the impure air, the blood is poisoned, the lungs become affected, and the whole system is diseased. Disease of almost every description will be caused by inhaling the atmosphere affected by these decaying substances. p. 50, Para. 3, <HTL> .

Families have been afflicted with fevers, some have died, and the remaining portion of the family circle have almost murmured against their Maker because of their distressing bereavements, when the sole cause of all their sickness and death has been the result of their own carelessness. The impurities about their own premises have brought upon them contagious diseases, and the sad afflictions which they charge upon God. Every family that prizes health should cleanse their houses and their premises of all decaying substances. p. 51, Para. 1, <HTL> .

God commanded that the children of Israel should in no case allow impurities of their persons, or of their clothing. Those who had any personal uncleanness were shut out of the camp until evening, and then were required to cleanse themselves and their clothing before they could enter the camp. Also they were commanded of God to have no impurities upon their premises within a great distance of the encampment, lest the Lord should pass by and see their uncleanness. p. 51, Para. 2, <HTL> .

In regard to cleanliness, God requires no less of his people now, than he did of ancient Israel. A neglect of cleanliness will induce disease. Sickness and premature death, do not come without a cause. Stubborn fevers and violent diseases have prevailed in neighborhoods, and towns, that had formerly been considered healthy, and some have died, while others have been left with broken constitutions to be crippled with disease for life. In many instances their own yards contained the agent of destruction, which sent forth deadly poison into the atmosphere, to be inhaled by the family, and the neighborhood. The slackness and recklessness sometimes witnessed, is beastly, and the ignorance of the results of such things upon health is astonishing. Such places should be purified, especially in summer, by lime, or ashes, or by a

daily burial with earth. p. 51, Para. 3, <HTL> .

Some houses are furnished expensively, more to gratify pride, and to receive visitors, than for the comfort, convenience and health of the family. The best rooms are kept dark. The light and air are shut out, lest the light of heaven may injure the rich furniture, fade the carpets, or tarnish the picture frames. When visitors are permitted to be seated in these precious rooms, they are in danger of taking cold, because of the cellar-like atmosphere pervading them. Parlor chambers and bedrooms are kept closed in the same manner and for the same reasons. And whoever occupies these beds which have not been freely exposed to the light and air, do so at the expense of health, and often even of life itself. p. 52, Para. 1, <HTL> .

Rooms that are not exposed to light and air become damp. Beds and bedding gather dampness, and the atmosphere in these rooms is poisonous, because it has not been purified by light and air. Various diseases have been brought on by sleeping in these fashionable healthdestroying apartments. Every family that prizes health above the empty applause of fashionable visitors, will have a circulation of air, and an abundance of light through every apartment of their houses for several hours each day. But many will follow fashion so closely, they become slaves to it, and would suffer sickness, and even death, rather than be out of fashion. They will reap that which they have sown. They will live fashionably, and suffer with diseases as the result, be doctored with fashionable poisons, and die fashionable deaths. p. 52, Para. 2, <HTL> .

Sleeping rooms especially should be well ventilated, and the atmosphere made healthy by light and air. Blinds should be left open several hours each day, the curtains put aside, and the room thoroughly aired. Nothing should remain, even for a short time, which would destroy the purity of the atmosphere. p. 52, Para. 3, <HTL> .

Many families suffer with sore throat, and lung diseases, and liver complaints, brought upon them by their own course of action. Their sleeping rooms are small, unfit to sleep in for one night, but they occupy the small apartments for weeks, and months, and years. They keep their windows and doors closed, fearing they would take cold if there was a crevice open to let in the air. They breathe the same air over and over, until it becomes impregnated with the poisonous impurities, and waste matter, thrown off from their bodies, through the lungs, and the pores of the skin. Such can test the matter, and be convinced of the unhealthy air in their close rooms, by entering them after they have remained a while in the open air. Then they can have some idea of the impurities they have conveyed to the blood, through the inhalations of the lungs. Those who thus abuse their health, must suffer with disease. All should regard light and air as among Heaven's most precious blessings. They should not shut out these blessings as though they were enemies. p. 52, Para. 4, <HTL> .

Sleeping apartments should be large and so arranged as to have a circulation of air through them, day and night. Those who have excluded the air from their sleeping rooms, should commence to change their course immediately. They should let in air by degrees, and increase its circulation until they can bear it winter and summer, with no danger of taking cold. The lungs, in order to be healthy, must have pure air. p. 53, Para. 1, <HTL> .

Those who have not had a free circulation of air in their rooms through the night, generally awake feeling exhausted, feverish, and know not the cause. It was air, vital air, that the whole system required, but which it could not obtain. Upon rising in the morning, most persons would be benefited by taking a sponge-bath, or, if more agreeable, a hand-bath, with merely a wash-bowl of water. This will remove impurities from the skin. Then the clothing should be removed piece by piece from the bed, and exposed to the air. The windows should be opened, and the blinds fastened back, and the air left to circulate freely for several hours, if not all day, through the sleeping apartments. In this manner the bed and clothing will become thoroughly aired, and the impurities will be removed from the room. p. 53, Para. 2, <HTL> .

Shade trees and shrubbery too close and dense around a house are unhealthy; for they prevent a free circulation of air, and prevent the rays of the sun from shining sufficiently through. In consequence of this, a dampness gathers in the house. Especially in wet seasons the sleeping rooms become damp, and those who sleep in the beds are troubled with rheumatism, neuralgia, and lung complaints, which generally end in consumption. Numerous shade trees cast off many leaves, which, if not immediately removed, decay, and poison the atmosphere. A yard beautified with scattering trees, and some shrubbery, at a proper distance from the house, has a happy, cheerful influence upon the family, and, if well

taken care of, will prove no injury to health. Dwellings, if possible, should be built upon high and dry ground. If a house be built where water settles around it, remaining for a time, and then drying away, a poisonous miasma arises, and fever and ague, sore throat, lung diseases, and fevers will be the result. p. 53, Para. 3, <HTL> .

Many have expected that God would keep them from sickness merely because they have asked him to do so. But God did not regard their prayers, because their faith was not made perfect by works. God will not work a miracle to keep those from sickness who have no care for themselves, but are continually violating the laws of health, and make no efforts to prevent disease. When we do all we can on our part to have health, then may we expect that the blessed results will follow, and we can ask God in faith to bless our efforts for the preservation of health. He will then answer our prayer, if his name can be glorified thereby. But let all understand that they have a work to do. God will not work in a miraculous manner to preserve the health of persons who are taking a sure course to make themselves sick, by their careless inattention to the laws of health. p. 54, Para. 1, <HTL> .

## *Chapter 5.*

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, wither and die. As the result of wrong habits in parents, disease and imbecility have been transmitted to their offspring. p. 55, Para. 1, <HTL> .

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, considering the miserable inheritance already received from them. 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 of many mothers to cover their infant's 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. p. 55, Para. 2, <HTL> .

Mothers have been in the practice of dressing their infants in reference to fashion instead of health. The infant wardrobe is generally prepared to look prettily, 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. p. 55, Para. 3, <HTL> .

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 had 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 because of the length of their garments, and thus clothed, they do not have free use of their muscles and limbs. p. 56, Para. 1, <HTL> .

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 animal creation 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 the Creator's handiwork, and, therefore, their mothers should be instructed in regard to physical laws, so as to be capable of rearing them with physical, mental, and moral health. 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 it to your care. p. 56, Para. 2, <HTL> .

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. 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 the poison. While it acts upon some 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, palsy, and sudden death. The bereaved parents mourn the loss of their loved ones, and wonder at the mysterious providence of God, which has so cruelly afflicted them, when Providence designed not the death of these infants. They died martyrs to the filthy lust of tobacco. Their parents ignorantly, but none the less surely, kill their infant children by the disgusting poison. Every exhalation of the lungs of the tobacco slave, poisons the air about him. Infants should be kept free from every thing 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. p. 56, Para. 3, <HTL> .

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 foolish 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 the life-destroying practice; and the answer has often 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." 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. Can infants of a tender age endure this process of hardening without receiving injury? Some children may have at 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? p. 57, Para. 1, <HTL> .

When the limbs and arms are chilled, the blood is driven from these parts to the lungs and head. The circulation is impeded, 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 overloaded stomach do not agree. It has no room to breathe. It may scream, struggle and pant for breath, and yet the mother not mistrust 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 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 on 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. p. 58, Para. 1, <HTL> .

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. 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 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 usefulness here, and for Heaven at last. p. 58, Para. 2, <HTL> .

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 in past ages, should have been physicians to their own children. The time she devoted to the extra beautifying of her infant's wardrobe, she should have spent in a nobler purpose--in educating her mind with regard to her own physical wants, and that of her offspring. She should have been storing her mind with useful knowledge, in regard to the best course she could pursue in rearing her children healthfully, with the view that generations would be injured or benefited, by her course of action. p. 59, Para. 1, <HTL> .

Mothers who have troublesome, 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 would have been 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 lungs or brain. These exposures prepare the way for the infant to become sickly and dwarfed. p. 59, Para. 2, <HTL> .

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. Those who value fashion above health, place hoops upon their children. Hoops are not convenient, modest or healthful. They prevent the clothing from falling close about the body. Mothers then dress the upper part of their limbs with muslin pantalettes, which reach about to the knee, while the lower part of their limbs are covered with only one thickness of flannel or cotton, while their feet are dressed with thin-soled gaiter boots. Their garments being kept from the body by hoops, it is impossible for them to receive sufficient warmth from their clothing, and their limbs are continually bathed in cold air. 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. p. 59, Para. 3, <HTL> .

God holds mothers accountable for 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 their course in thus 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. p. 60, Para. 1, <HTL> .

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. p. 60, Para. 2, <HTL> .

I appeal to you mothers, do you not feel alarmed, and heart-sick, in 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. p. 61, Para. 1, <HTL> .

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, which may be full, gathered into a band, and neatly button around the ankle, or taper at the bottom and meet the shoe. 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. p. 61, Para. 2, <HTL> .

It is a sin in the sight of Heaven for parents to dress their children as they 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 follow 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. p. 61, Para. 3, <HTL> .

## *Chapter 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, and, therefore, sin for females to wear tight corsets, or whalebones, or to compress the waist. These have a depressing influence upon the heart, liver, and lungs. The health of the entire system depends upon 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 her a mere wreck. p. 63, Para. 1, <HTL> .

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. It would be pleasing to God if there was greater uniformity in dress among believers. The style of dress formerly adopted by the Friends, is the least objectionable. 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 christians. p. 63, Para. 2, <HTL> .

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 as 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. p. 63, Para. 3, <HTL> .

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 be dirty, and dress without order and 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. p. 64, Para. 1, <HTL> .

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. The house of God is dishonored by such professors. All who meet upon the Sabbath to worship God should, if possible, have a neat, well-fitting, comely suit to wear in the house of worship. It is a dishonor to the Sabbath, and to God and his house, for those who profess that the Sabbath is the holy of the Lord, and honorable, to wear the same clothing upon the Sabbath that they have worn through the week while laboring upon their farms, when they can obtain other. 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. A greater uniformity in dress would be pleasing to God. 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 some poor brother or sister, whom God loves, to obtain neat and modest apparel. p. 64, Para. 2, <HTL> .

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. There is a class of sisters who think that they are carrying out the principle of non-conformity to the world by wearing an ordinary sunbonnet, and the same dress worn by them through the week, upon the Sabbath, to appear in the assembly of the saints to engage in the worship of God. And some men who profess to be Christians view the matter of dress in the same light. They assemble with God's people upon the Sabbath, with their clothing dusty, and soiled, and even with gaping rents in them, and placed upon their persons in a slovenly manner. 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. p. 65, Para. 1, <HTL> .

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, among their brethren, 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. p. 65, Para. 2, <HTL> .

The followers of Christ are represented by him as the salt of the earth, and the light of the world. Without the saving influence of Christians, the world would perish in its own corruption. Look upon the class of professed Christians described, who are careless of their dress and persons, and loose in their business transactions, as their dress represents, coarse, uncourteous and rough in their manners, low in their conversation; and at the same time they regard these miserable traits as marks of true humility and Christian life. Think you if our Saviour was upon earth, he would point to them as being the salt of the earth, and the light of the world? No, never! Christians are elevated in their conversation, and although they believe it to be a sin to condescend to foolish flattery, they are courteous, kind, and benevolent. Their

words are those of sincerity and truth. They are faithful in their deal with their brethren, and with the world. In their dress they avoid superfluity and display; but their clothing will be neat, not gaudy, modest, and arranged upon the person with order and taste. Especial care will be taken to dress in a manner that will show a sacred regard for the holy Sabbath, and the worship of God. The line of demarkation between such a class and the world will be too plain to be mistaken. The influence of believers would be ten-fold greater if men and women who embrace the truth, who have been formerly careless and slack in their habits, would be so elevated, and sanctified through the truth, as to observe habits of neatness, order, and good taste in their dress. Our God is a God of order, and he is not in any degree pleased with distraction, with filthiness, or with sin. p. 66, Para. 1, <HTL> .

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 our 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. p. 66, Para. 2, <HTL> .

Women should clothe their limbs with regard to health and comfort. They need to have their limbs and feet clad as warmly as men. The length of the fashionable female dress is objectionable for several reasons. p. 67, Para. 1, <HTL> .

1. It is extravagant and unnecessary to have the dress of that length that it will sweep the sidewalks and streets. p. 67, Para. 2, <HTL> .

2. A dress thus long gathers dew from the grass, and mud from the streets, which makes it uncleanly. p. 67, Para. 3, <HTL> .

3. In its bedrabbled condition it comes in contact with the sensitive ankles, which are not sufficiently protected, quickly chilling them, and is one of the greatest causes of catarrh, and of scrofula swellings, and endangers health and life. p. 67, Para. 4, <HTL> .

4. The unnecessary length is an additional weight upon the hips and bowels. p. 67, Para. 5, <HTL> .

5. It hinders the walking, and is also often in other people's way. p. 67, Para. 6, <HTL> .

There is still another style of dress which will be adopted by a class of so-called dress reformers. They will imitate the opposite sex, as nearly as possible. They will wear the cap, pants, vest, coat, and boots, the last of which is the most sensible part of the costume. Those who adopt and advocate this style of dress, are carrying the so-called dress reform to very objectionable lengths. Confusion will be the result. Some who adopt this costume may be correct in their views in general upon the health question, and they could be instrumental in accomplishing vastly more good if they did not carry the matter of dress to such extremes. p. 67, Para. 7, <HTL> .

In this style of dress God's order has been reversed, and his special directions disregarded. Deut. xxii, 5. "The woman shall not wear that which pertaineth unto a man, neither shall a man put on a woman's garment for all that do so are abomination unto the Lord thy God." This style of dress, God would not have his people adopt. It is not modest apparel, and is not at all fitting for modest, humble females who profess to be Christ's followers. God's prohibitions are lightly regarded by all who would advocate the doing away of the distinction of dress between males and females. The extreme positions taken by some dress-reformers upon this subject cripple their influence. p. 67, Para. 8, <HTL> .

God designed there should be a plain distinction between male and female dress, and has considered the matter of sufficient importance to give explicit directions in regard to it; for the same dress worn by both sexes would cause confusion, and great increase of crime. St. Paul would utter a rebuke, were he alive, and should behold females professing Godliness with this style of dress. "In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broided hair, or gold, or pearls, or costly array; but (which becometh

women professing Godliness) with good works." The mass of professed Christians utterly disregard the teachings of the Apostles, and wear gold, pearls and costly array. p. 68, Para. 1, <HTL> .

God's loyal people are the light of the world, and the salt of the earth. And they should ever remember that their influence is of value. Were they to exchange the extreme long, for the extreme short dress, they would, to a great extent, destroy their influence. Unbelievers, whom it is their duty to benefit, and seek to bring to the Lamb of God, would be disgusted. Many improvements can be made in the dress of females in reference to health, without making so great a change as to disgust the beholder. p. 68, Para. 2, <HTL> .

The female form should not be compressed in the least with corsets and whale bones. The dress should be perfectly easy that the lungs and heart may have healthy action. The dress should reach somewhat below the top of the boot; but should be short enough to clear the filth of the sidewalk and street, without being raised by the hand. A still shorter dress than this would be proper, convenient, and healthful for females, when doing their housework, and especially, for those women who are obliged to perform more or less out-of-door labor. With this style of dress, one light skirt, or, at most two, are all that is necessary, and these should be buttoned on to a waist, or suspended with straps. The hips were not formed to bear heavy weights. The heavy skirts worn by females, their weight dragging down upon the hips, have been the cause of various diseases, which are not easily cured, because the sufferers seem to be ignorant of the cause which has produced them, and they continue to violate the laws of their being by girding the waists and wearing heavy skirts, until they are made life-long invalids. Many will immediately exclaim, "Why such a style of dress would be old-fashioned!" What if it is? I wish we could be old-fashioned in many respects. If we could have the old-fashioned strength that characterized the old-fashioned women of past generations it would be very desirable. I do not speak unadvisedly when I say that the way in which women clothe themselves, together with their indulgence of appetite, is the greatest causes of their present feeble diseased condition. There is but one woman in a thousand who clothes her limbs as she should. Whatever may be the length of the dress, females should clothe their limbs as thoroughly as the males. This may be done by wearing lined pants gathered into a band and fastened about the ankle, or made full and tapering at the bottom; and these should come down long enough to meet the shoe. The limbs and ankles thus clothed are protected against a current of air. If the limbs and feet are kept comfortable with warm clothing, the circulation will be equalized, and the blood will remain healthy and pure, because it is not chilled or hindered in its natural passage through the system. p. 68, Para. 3, <HTL> .