

# RECIPES FROM "HEALTH OR HOW TO LIVE" by James and Ellen White

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### NUMBER ONE

"Beloved, I wish above all things that thou mayest prosper and be in HEALTH, even as thy soul prospereth." 3 John 1:2.

### INTRODUCTION

In introducing to the public a series of Pamphlets on health it is proper that we should distinctly state that we claim no skill to cure the sick. This is not our work. Our mission in this direction is to draw from personal experience, from the word of God, and from the writings of able and experienced health reformers, facts for the common people, which we ardently hope may teach them how to preserve vital force, live healthily, save doctor's bills, and be better qualified to bear with cheerfulness the ills of this mortal life. {1865 JW, HHTL 3.1}

We are deeply impressed with the great fact that grains and fruits are the proper food for man. These are best, and generally far the cheapest, which is a worthy consideration for the poor. Cheerful toil, or exercise, proper rest in sleep, air, water and light, are Heaven's great remedies. To use these properly should be the study of the people. This leaving our souls with the ministers and our bodies with the doctors, and we pass along ignorant of our real hold of either earth or Heaven, is bad business. {1865 JW, HHTL 3.2}

It is our custom to urgently invite the people to come to the Bible and to Christ, and learn the way to everlasting life for themselves. We would also invite their attention to the great fact that it is their privilege to learn how to live more healthfully and more happily. {1865 JW, HHTL 3.3}

Mrs White designs to furnish a liberal chapter in each Pamphlet on health, the happiness and miseries of domestic life, and the bearing which these have upon the prospects of obtaining the life to come. JAMES WHITE. {1865 JW, HHTL 3.4}

### HOW TO LIVE.

### THE LADDER WITH EIGHT ROUNDS: OR BIBLE SANCTIFICATION

"SIMON PETER, a servant and an apostle of Jesus Christ, to them that have obtained like precious faith with us through the righteousness of God and our Saviour Jesus Christ, grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord, according as his divine power hath given

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unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue; whereby are given unto us exceeding great and precious promises; that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust. And besides this, giving all diligence, add to your faith, virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins. Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall; for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ." 2Pet.1:1-11. {1865 JW, HHTL 5.1}

This quotation from Peter is a clear and beautiful illustration of the advances in the Christian life which constitute Bible sanctification. In introducing this subject we call attention to the following points! {1865 JW, HHTL 5.2}

1. The apostle addresses young converts, or those who have just "obtained like precious faith," and sets before them the victories to be obtained, or the graces to be added, in their order, necessary to insure an admittance into the everlasting kingdom of our Lord and Saviour Jesus Christ. {1865 JW, HHTL 6.1}

2. If the apostle regarded a happy frame of mind as alone constituting sanctification, then we might expect him to illustrate the victories of the onward course in the Christian life by higher and still higher flights of feeling. But in this quotation he is silent in regard to feeling, and presents progress in well-doing as the basis of true sanctification. The love of God shed abroad in the heart, enlightening the mind, and purifying the affections, is the result of faith in Jesus Christ while living in obedience to the word. Such blessedness, resulting from walking in the self-denying path of obedience, is Bible sanctification. It is certainly the privilege of the true Christian, who walks in willing obedience to the word, to enjoy all that peace and fullness of joy expressed in the Bible. But to make flights of feeling constitute the sum total of sanctification, is to expose the minds of inexperienced disciples to the wildest freaks of fanaticism. {1865 JW, HHTL 6.2}

3. Peter's progressive work system of sanctification is safe to embrace and follow, as it leads to all that faith and hope can grasp. It secures an abundant entrance into the everlasting kingdom of our Lord and Saviour Jesus Christ. {1865 JW, HHTL 6.3}

4. The apostle teaches the young Christian to progress by the simple rule of addition, with an all-persevering hand, all the way through to the kingdom. We may illustrate his system of sanctification by a ladder with eight rounds, reaching from earth to Heaven, or from a state of sin to a condition of moral fitness for the kingdom of God. Here are the rounds of the ladder: "And besides this giving all diligence, add to your {1865 JW, HHTL 6.4}

### SANCTIFICATION

"1. FAITH (upon which the young disciple stands),

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"2. VIRTUE; and to virtue,

"3. KNOWLEDGE; and to knowledge,

"4. TEMPERANCE; and to temperance,

"5. PATIENCE; and to patience,

"6. GODLINESS; and to godliness,

"7. BROTHERLY KINDNESS; and to brotherly kindness

"8. CHARITY," or love, the crowning Christian grace. {1865 JW, HHTL 7.1}

The order in which the apostle has given these progressive steps is worthy of especial notice. The young disciple, who has just embraced the faith of the gospel, must first add to his faith, virtue, and then to virtue, knowledge. He may have been vicious; at least, he may have lacked the principles of real virtue. His first work is to seek for purity of thought, words, and acts. Then, in a pure mind and heart, he may add knowledge of the word of God to enable him to defend his position before the world. Some make a careless stride over the first round, and seek to add to their faith, knowledge. They neglect to cultivate virtue, and labor to store their minds with knowledge, that they may be able to argue down their neighbors. Such seldom turn men from error to truth; but frequently, from their lack of piety, disgust and prejudice those with whom they mingle. They may talk the truth, but it is poorly represented by them. The food they offer is good of itself, but tastes badly of the dish. They generally become self-righteous, and say in their hearts, "I am rich, and increased with goods, and have need of nothing," and they know not that they are "wretched, and miserable, and poor, and blind, and naked." {1865 JW, HHTL 7.2}

Who can but admire the order in which the apostle has given the victories in the christian life? He continues, "and to knowledge, temperance: and to temperance, patience." The intemperate man cannot be a patient Christian; hence he must add temperance first, then patience will be an easy victory. The man who uses intoxicating drinks is seldom a patient man. Intemperance in eating, either in quantity, or in the rich quality, or in both, deranges the system, causes dyspepsia, affects the nerves; depresses the spirits, sours the temper, and renders the epicure unfit for the exercise of true Christian patience. We live in an unfortunate age, when men move from impulse more than from reason. The appetite must be gratified regardless of results. In the preparation of food, the taste and not the stomach, is generally consulted. {1865 JW, HHTL 7.3}

But while we object to high-seasoned, greasy food, we would not recommend an impoverished diet, but plain, nourishing food. Thus prayed Agur, "Feed me with food convenient for me," Prov.30:8. {1865 JW, HHTL 8.1}

But we must come a little closer and speak of the filthy habit, and results of using tobacco. Probably no one at first loved the taste of tobacco. It was a task to learn to use it. Yet millions contract this strong habit, useless, inconvenient, expensive, filthy, and annoying to women, and children, and temperate men, and are slaves to it till their death. {1865 JW, HHTL 8.2}

If tobacco had been known and used by any of the descendants of Abraham in the days of Moses, or by any of the nations around them, endangering the purity of the Israelites, God would have given them a

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law forbidding its use, in harmony with the principles of purity and cleanliness taught that people. And when we come to the New Testament we may see that every declaration requiring purity, cleanliness, and self-denial, is a plain rebuke on tobacco-using. {1865 JW, HHTL 8.3}

But many professing Christians will continue the use of tobacco because it is not convenient to leave it off. Was it convenient for their Lord to die on Calvary? If we suffer, we shall also reign with him. What! a cross-bearing, tobacco-eating, tobacco-smoking, tobacco-snuffing, follower of the crucified One! This is but a trifle short of a burlesque upon the Christian religion. {1865 JW, HHTL 8.4}

But physicians recommend tobacco as a medicine. May God pity them! Tobacco will not remove disease. It is a cause of disease itself. It may change the form of disease in some cases; so will the small pox, and the ague and fever. But who would expose himself at the pest-house, or to the miasma of a Michigan marsh, to find relief from some of the trifling ailments to which human nature is heir? {1865 JW, HHTL 8.5}

The habitual use of tobacco is injurious to the constitution. As one proof of this we refer to those who have become so nervous and shattered by long using this slow poison that they are compelled to abandon it. Says a veteran tobacco-user, "I have used it thirty years, and I do not see that it has much influence on me." Well, you certainly had a good constitution on the start, or you would now probably be in your grave. But if tobacco is not deranging your system, and injuring your constitution, what makes you feel so dreadfully when your tobacco-box is emptied, and the stimulating influence of the filthy weed is gone from you? You may have been without it twenty-four or forty-eight hours. How strangely you felt. Your head seemed to you thrice its usual size. And how wonderfully numb and strange you felt around the mouth and throat. In this deplorable condition a trifle would irritate you and make you manifest impatience, to be ashamed of afterward. {1865 JW, HHTL 9.1}

God has made us wisely, and nature will do her work well unless intruded upon, and wearied to feebleness by receiving into the system the influence of stimulating poisons. When the work of nature has been thus disturbed, and the habit fully formed, the steam must be kept up, or the poor slave to a morbid appetite is in trouble. Interrupted and enfeebled nature cannot rally in a moment to take the place of the intruder, and oh, the demand just now for a little more tobacco! But keep the base intruder back, and give nature time to rally and fill her place, and the appetite becomes natural, the hankering is gone, and health improves. {1865 JW, HHTL 9.2}

And as far as the health is injured by the use of tobacco, so far the mind is affected, and one of the evil results is impatience; hence in the onward victories of Bible sanctification, patience is preceded by temperance. {1865 JW, HHTL 9.3}

We come a little closer yet and ask, Why use tea and coffee? In point of filth these cannot be classed with tobacco; but they are as useless, and more expensive. In regard to their influence on the health, we use the same arguments as in the case of tobacco. The reason why those who have for years used strong tea, especially females, rise in the morning with such bad feelings at the stomach and in the head, is because the stimulating influence of tea is gone, and they find relief only in a good strong cup of tea. Sleep will restore the temperate person, and to him or her, the morning hours are the clearest and the best. {1865 JW, HHTL 9.4}

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The drunkard lies down upon his couch at night under the influence of liquor; the tobacco-slave casts aside his well-chewed quid to smoke his pipe before retiring to rest, and the tea-drinker goes to rest under the influence of strong tea. In the morning they rise with languid feelings, while a cloud of melancholy hangs over them, and they are in danger of getting impatient unless domestic matters move off smoothly. But the drunkard goes for his dram, and he feels better, for the steam is up again, while the others find similar relief in their morning rations of tobacco and tea. {1865 JW, HHTL 10.1}

And are any of these real Christians? Some think they are. Doubtful Christians, these! And do they think of meeting Jesus at his coming with a smile while their lips and beard are stained with tobacco, and their whole system and soul tainted with it! May God have mercy, and help them to cleanse themselves "from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." 2Cor.7:1. This is Bible holiness. When men, seeking for the grace of life, are thus cleansed from their idols, the light of Heaven will illuminate their minds, and enable them in all the walks of life to exhibit true Christian patience. {1865 JW, HHTL 10.2}

The apostle continues, "and to patience, godliness; and to godliness, brotherly-kindness; and to brotherly-kindness, charity." He who has added to faith virtue, and to virtue, knowledge, and to knowledge temperance, and to temperance, patience, has so far escaped the corruptions of this world that he may understand the principles of true godliness. His idols are slain, therefore he has no other gods before the Lord. He now loves God supremely, and delights to do his commandments. {1865 JW, HHTL 10.3}

And he who loves the Lord God with all the heart, and with all the soul, and with all the mind, will love his brother as himself, and the manifestation of brotherly-kindness will be natural and easy. Hence he who adds godliness will also add brotherly-kindness. Charity, or the perfect love of God, next comes in as the crowning Christian grace, constituting the highest round in the ladder of Bible sanctification. {1865 JW, HHTL 10.4}

The apostle continues in language most pointed as he applies the subject to the hearts and consciences of the people of God. Weigh well his words: "For if these things be in you and abound, they make you that ye shall neither be barren (margin, idle) nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins. Wherefore the rather, brethren, give diligence to make your calling and election sure; for if ye do these things ye shall never fall, for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord Jesus Christ." {1865 JW, HHTL 11.1}

In conclusion we notice the following points: {1865 JW, HHTL 11.2}

1. The conditions stated - "if ye do these things" - if ye ascend the ladders, step by step, and overcome and gain the specified victories. Then these things will be in you and abound. {1865 JW, HHTL 11.3}
2. In so doing there is safety - "ye shall never fall." Then let those who are trembling with fear that at some future time they will fall, cast aside such fears and in confidence ascent the way to life. {1865 JW, HHTL 11.4}
3. Those who lack these things are blind and forgetful. They cannot see afar off, and have forgotten that they were purged from their old sins. {1865 JW, HHTL 11.5}

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4. Peter's view of election. He does not teach that all men are elected to salvation or destruction, and that their fate is unalterably fixed before they are born, and leave them in Satan's easy chair; but he exhorts his brethren to diligence to make their calling and election sure. {1865 JW, HHTL 11.6}

5. The reward. The apostle in his first epistle, chap.1:2, says, "Grace unto you, and peace be multiplied." He teaches sanctification by the rule of addition; but holds forth spiritual blessings to be enjoyed in this life by the obedient by the rule of multiplication. But in this connection he presents before those who "do these things" their final reward. "An entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ." {1865 JW, HHTL 11.7}

The ministration of an abundant entrance into the city of God means something more than a mere permission to pass in. Those who have honored their lives by well-doing, and have ascended the ladder of Bible sanctification step by step, will be conducted in triumph into the metropolis of the kingdom of God. Jesus overcame, and as he ascended to the Father's throne, attending angels in triumph shouted, "Lift up your heads, O ye gates, and be ye lift up, ye everlasting doors, and the King of glory shall come in." And in response to the inquiry, "Who is the King of glory? they again shouted, "The Lord, strong and mighty, the Lord, strong in battle." Ps.24:7,8. {1865 JW, HHTL 12.1}

In like manner those who overcome and sit upon the throne of the Son, as he overcame and sat down upon the throne of the Father, will be escorted thither with triumph, while the voice of Jesus will be heard saying, Come, ye blessed of my Father, inherit the kingdom prepared for you. Welcome to the tree of life! and the crystal waters! Welcome to all the joys of the kingdom forever. {1865 JW, HHTL 12.2}

### "OUR HOME:" OR THREE WEEKS AT DANSVILLE, NEW YORK

IN the month of September, 1864, Mrs. W. and self spent three weeks at the health institution at Dansville, Liv. Co., N. Y., called "Our Home." Our object in this visit was not to take treatment, as we were enjoying better health than usual; but to see what we could see, and hear what we could hear, so as to be able to give to many inquiring friends a somewhat definite report. {1865 JW, HHTL 12.3}

As far as location and buildings are concerned, we cannot do better than to copy from the statement of Dr. Jackson addressed to Prof. Albert Hopkins, and Prof. John Bascon, Williams College, Williamstown, Mass., given in the Laws of Life for Sept. 1864, as follows: {1865 JW, HHTL 13.1}

"I doubt whether on the whole continent of America there can be found a spot better calculated, from the various combinations of health-preserving agencies, to develop good health in its population than this. In looking around to see in what direction, and to what extent, combinations of hygienic agencies exist here, we find:

"(A) Very fine and bracing air.

"(B) Abundance of sunlight.

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"(C) Pure water.

"(D) A mild climate, especially in winter.

"(E) Beautiful landscape scenery.

"(F) Seclusion, or natural conditions for quiet, being located contiguous to a thriving village of about four thousand inhabitants, yet far enough from it to make us entirely independent of any unhealthful conditions which closer contact might naturally, and would almost necessarily create. {1865 JW, HHTL 13.2}

"The house we purchased at the time of our coming here had been built about four years. It consisted of the main or center part of our present group of buildings, including a kitchen attachment, was four stories high, forty feet wide, one hundred feet long; and was finished, after a fashion, in its lower and second stories, the third and fourth being simply inclosed. There was no cellar under the main building. Now, we have put under the whole length of the building a large cellar, have built on the south end of the house a fine piazza three stories high and extending across the whole breadth of it. On the north end of the building which we purchased, we have put up what we call the "new part," consisting of a building four stories, and three stories high, eighty feet in length and thirty feet in width, giving us a work room, store room, bakery, bath and packing rooms for ladies, and large and extensive suites of rooms. Back of this, we have built a wing, two stories high, and sixty feet in length by thirty in width, containing bath room, dressing room, packing room and lodging rooms for gentlemen. {1865 JW, HHTL 13.3}

"On the south end, connecting with the south piazza, by a corridor which is sixteen feet high, ten feet wide and one hundred and fifteen feet long, which makes a beautiful place in the summer, and a warm promenade in the winter, we have erected a building and named it "LIBERTY HALL." It is sixty-five feet long, thirty-two feet wide and eighteen feet high between joints, with a fine cupola, finished in ornate style, and both in design and construction is an honor to the architect. This Hall is our play-room, lecture room, and chapel. By means of our south Piazza and corridor, persons can walk from the north end of our building to Liberty Hall - a distance of three hundred feet - without being exposed at all to currents of cold air." {1865 JW, HHTL 14.1}

The Physicians of the institution, as stated in the Laws of Life for December, are,

"JAMES C. JACKSON, M.D., Physician-in-chief,

"F. WILSON HURD, M. D., )

"MISS HARRIET N. AUSTIN, M. D., ) Associate

"MRS. MARY H. YORK, M. D., ) Physicians.

"HORATIO S. LAY, M. D., ) {1865 JW, HHTL 14.2}

In September there were at the Cure nearly three hundred patients. Their numbers have since increased, as we learned of Dr. Lay in December, to nearly four hundred. {1865 JW, HHTL 14.3}

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Baths given at "Our Home" are not as cold, neither given as frequently, as we expected to find them. They are tempered to the conditions and diseases of patients so as generally to be regarded by them as a luxury instead of with feelings of dread. The most heroic treatment, which a score of years since caused much prejudice upon the public mind against water as a curative agent, is abandoned by all well-informed hydropathic physicians. In our opinion no one, however low and sensitive to cold, need fear being injured by water at this institution. {1865 JW, HHTL 14.4}

The tables are spread with an abundance of plainband nourishing food, which becomes a daily luxury to the patients, as the natural and healthful condition of the taste is restored. The glutton, who gratifies his depraved appetite with swine's flesh, grease, gravies, spices, etc., etc., on looking over Dr. Hurd's Tract on Cookery, may in his ignorance regard this style of living as a system of starvation. But a few weeks' experience at "Our Home" would correct his appetite, so that he would eat plain, simple, and nutritious food with a far better relish than he now does that which is unnatural and hurtful. We never saw men and women gather around tables more cheerfully, and eat more heartily, than the patients at Dansville. The uniformity and sharpness of appetite was wonderful for a crowd of patients. It was the general leanness and lankness of these persons alone that could give the idea that they were sick. Besides the usual rounds of excellently-cooked wheat meal mushes, wheat meal biscuits, cakes, and pies, and occasionally other varieties, we found the tables bountifully loaded with the fruits of the season, such as apples, peaches, and grapes. No one need fear of starving at "Our Home." There is greater danger of eating too much. The appetite of the feeble patient, who has been pining with loss of appetite over fashionable food, becomes natural and sharp, so that simple food is eaten with all that keen relish with which healthy country school children devour plain food. The food being nutritious, and the appetite keen, the danger of that class of patients who have become feebly by self-indulgence, is decidedly in the direction of eating too much. {1865 JW, HHTL 14.5}

The change from the common meat-eating, greasy style of living, to a plain and healthful diet, is indeed a great change, and with some it requires time for its accomplishment. Those who are performing hard labor, whether physical or mental, should make the change gradually. It is distinctly taught by the physicians at the Dansville health institution that it endangers the constitution to make so great a change suddenly, while taxing the mental or physical energies. With their arrangements of pleasant exercise, and their noon season of quiet and rest, the change is easily and safely made. As we had lived almost entirely without meat, grease, and spices, for more than a year, we were in a condition to have our wants in the line of food fully met at the tables at "Our Home." {1865 JW, HHTL 15.1}

The manners of all connected with this institution, from the physician-in-chief down to the attendants in the bath-rooms, were affable and cheerful, in harmony with the friendly name - "Our Home." As a physician Dr. Jackson is unquestionably master of his business. He is a clear and impressive speaker, and is decidedly thorough in whatever he undertakes. {1865 JW, HHTL 16.1}

The morning lectures, most frequently from Dr. Jackson, but occasionally from Dr. Hurd, were able, and deeply interesting. All who were able were required to attend the lectures at Liberty Hall, and perform their daily prescribed walks upon the hillside, or descend into the village. In all their amusements we could not unite. For the object for which they were intended, and when confined to the institution, these seem less objectionable. But we fear the influence of card-playing and dancing, upon young men and women, who at the same time profess to be Christians, when they shall leave the institution and be exposed to the vices so common with card-players and dancers. But it is just to say that the patients are



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left to the greatest freedom of conscience in these matters. The views and feelings of the most conscientious Sabbath-keeper are treated with tenderness and respect the same as those of the popular, pleasure-loving professor. {1865 JW, HHTL 16.2}

It should be understood that this is not a theological institute It is emphatically a hygienic institution, a "Home" for the suffering invalid, where he can, if not too low, recover lost health, and learn to no longer insult the Maker by abusing the laws of his being. The religion at the institution is of about the same stripe of the popular professors everywhere, all of which, as is generally understood, we think needs reforming in about the same ratio that the able Doctors of "Our Home" think the popular practice needs reforming. {1865 JW, HHTL 16.3}

To the inquiry of many - "Are they not Spiritualists at Dansville?" - we would say that we neither saw nor heard more of Spiritualism at "Our Home" than we see and hear in any community where they do not profess this ism. Two things at least have a tendency to give the impression that this class of health reformers are Spiritualists; first, the popular publications of Dr. Trall are offered for sale in connection with the most rabid works on Spiritualism and women's rights; and second, at "Our Home" the ladies wear what is commonly called the short dress, which is so frequently worn in its ultra style by brazen-faced and doubtful female Spiritualists. These things have a tremendous prejudicial influence abroad against the invaluable good of this institution. We recognize the principles from which arise the valid objections to the present fashionable style of woman's dress, and look for a remedy that will save to the world her appearance as a woman, and save her from public ridicule, and to herself influence. But we have serious objections to woman's dress being so long as to constitute her a street-sweeper, and we strongly incline to the opinion that existing evils in her dress can be fully removed without adopting those extremes which we sometimes witness. More on this subject hereafter. {1865 JW, HHTL 16.4}

Some of the cures performed are marvelous. Charles Melville, the only little son of Eld. J. N. Andrews, is a case of mote. This boy became lame in one of his legs. His hip and leg seemed withering, and malformation appeared to be taking place in the ankle. To see this brilliant little fellow literally drag his leg after him, was enough to touch a heart of stone. He was placed under the care of the physicians at "Our Home," and in the period of fifteen weeks was so far recovered as to be returned to his parents. And when we saw him, a few days later, he would run and skip about the yard, as nimbly as other boys. The size of his leg was increasing, and the cure promised full restoration. Any good father or mother would, if the world were theirs, and purest gold, cut it in two and give half of it for such a cure on such a son. {1865 JW, HHTL 17.1}

A brother King, more than sixty years of age, came to "Our Home" from Massachusetts in August, 1864, with a cancer broken out upon the lip. In December following he was sent home cured. Under the popular practice his life would have been regarded of little more worth than a three-cent postage-stamp. We might mention others, but these are the most noted. {1865 JW, HHTL 17.2}

Prices of board and treatment, though reasonable for the times, are higher than people in common circumstances in life can afford to pay for a very lengthy sojourn at Dansville, unless their cases are very urgent. Critical cases, unless beyond all reasonable hope, we would recommend to the care of the skillful Physicians at Dansville. To these who are active yet suffering from failing health we urgently recommend health publications, a good assortment of which we design to keep on hand. Friends, read up in time to successfully change your habits, and live in harmony with the laws of life. And to those who call themselves well, we would say. As you value the blessings of health, and would honor the

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Author of your being, learn to live in obedience to those laws established in your being by High Heaven. A few dollars' worth of books, that will teach you how to live, may save you heavy doctor bills, save you months of pain upon a sick bed, save you suffering and feebleness from the use of drugs, and, perhaps from a premature grave. God has strongly related man to life. If he will live in obedience to the laws of life, and give nature a chance, she will manifest her wondrous power in restoring the sick, and in preserving health to those who are well. {1865 JW, HHTL 18.1}

### FLESH AS FOOD FOR MAN

THIS is the title of a fine Tract written by H. C. Jackson, M. D., Physician-in-chief at Our Home, and for sale by F. Wilson Hurd and Co., Dansville, N. Y. We quote largely from it as follows: {1865 JW, HHTL 18.2}

"1. Nature has divided the vertebrate animals, or those animals who have back-bones into two classes - those who are scavengers, and those who are not. The scavengers are those who live upon animal or vegetable matter when it is in a putrescent state, eating it with more relish when in the early stages of decomposition. By thus doing, they through their existence subserve a valuable purpose; they preserve the lives and secure the health of beings of a higher organization. The purpose of the Creator in making them is manifest, but he never made them as food for man. All flesh-eating animals are scavengers, and so are omnivorous animals; and uniformly these are animals low in the scale of organization. Of those in the sea, the oyster and shell fish are examples, and were it not for them the ocean would become a mass of putridity, whose pestilential exhalations would exhaust all life within itself, and on the land also. Of those on the land, THE HOG is at the head; he is the illustrious scavenger. From the filthiest heap of decaying vegetables, from the excrements of animals superior in organization to himself, to the putrid carcass of such animals, the hog never turns away. He has in his gross and filthy body made visible the object for which he was created; it is to work up into his own tissues putrescent and effete organic matters, and thus subserve the ends of human existence. His mission - if a hog can have a mission - is to dispose of, to get out of the way, filthy matters, He is of all the back-boned animals the scavenger-in-chief. Does it need an unusual degree of common sense to conclude that in thus organizing and classifying him, the Creator did not design that MAN - the creature made in his own image - should make him a staple for food? Pure human instinct would decide this question quickly. The hog has uses outside the alimental department. Vegetarians leave him there, where God placed him, without thinking it at all needful to find a reason for his having been created in eating him. {1865 JW, HHTL 18.3}

"Just in proportion as the earth is brought under human culture, and its resources properly developed, do the scavenger class of animals die, "pass away." If they live, they need care at the hand of man. The hog originally wild, needs domestication in order to preserve his existence. Occupying the soil for his own uses, man circumscribes the means of livelihood to the hog, and so is forced to bring him under his special care, or have him become extinct. The same fate would await him that has overtaken the wolf, the cougar, the lion, and tiger, wherever they have existed and man has made settlements. All animals whose end of existence is to devour, must give way as man tills and improves the earth and his own condition, to animals which along with their propensity to eat have in themselves substantial qualities for use. Whenever any people shall have become so far civilized and enlightened by Christianity as to have nothing filthy about them for the hog to devour, they will cease to be so filthy as to devour him.

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Meanwhile, they will keep up their present filthy relation of making him scavenger to all the dead and decaying matter in their streets, their pastures, their farm-yards, their stables, their cow-yards, and their hog-pens, and then do themselves the honor of becoming scavenger to him. {1865 JW, HHTL 19.1}

"2. There are animals inferior to man, in their scale of being, which do not eat other animals: these are the herbivora. They are the only animals which in their best estate man should consent to eat, and "vegetarians" will not eat these, because it is clear that human thought and feeling are modified greatly by the conditions of the body, and that these conditions are largely dependent on the food eaten, as well as the beverage drunken, and that of all kinds of food flesh-meats have the most peculiar influence on the human body by carrying into the blood qualities of their own, and which, in so far as they are assimilated, make the human tissue like to themselves. History settles this question conclusively, demonstrating the law in nature, that animals of the higher organization are not intended to eat those of a lower grade, and that all tribes and nations of men who have made themselves scavengers - as the carnivorous and omnivorous animals do, have lost power, sunk in rank, deteriorated in character, and ultimately perished. {1865 JW, HHTL 20.1}

"Now, although the herbivorous are not scavengers, and are not subject, on the score of organization, to the same objections that the hog, the turkey-buzzard, the toad, the serpent, and the rat are, yet to a creature delighting himself in that he wears the image of God, there are insuperable obstacles in the way of their use as food. {1865 JW, HHTL 20.2}

"1. He has in the grains, the vegetables, and fruits, materials for food greatly superior to their flesh. This is evident from the single fact, that any defect in growth or formation, or any disease of the grain, vegetable, or fruit, can be apprehended, and its use avoided. A decayed apple, a rotten potato, grown wheat, can be detected, and the ill results from their use forestalled. But with the flesh of animals it is otherwise. The animals may be diseased when killed - so diseased that inoculation of their diseases in the human body may take place, producing the direst results, and yet no analysis suffice to give light on the subject. There is no doubt of the truth of this statement, the facts being patent to all close observers, though Chemistry fails to give scientific demonstration. Thus, during one week in the hot months of this year, 1858, there passed through Buffalo, in the State of New York, 2,150 "head of cattle" in the space of thirty-six hours. They were all shipped at Cleveland, Ohio, and were on the route from that city to New York, the space of sixty-six hours. The days and nights during which they were passing, were among the hottest of the season; they stood the whole time on their feet closely packed, and not one of them had given it on the whole route a drop of water. They were fattened cattle, going to slaughter, and on arrival at New York were unloaded, sold, and butchered without delay. Numbers of them died on being released from confinement. To state the condition in which they were at the time of slaughter, is to furnish evidence that they were unfit to be eaten by human beings; yet the closest analysis failed to furnish proof of difference between this and other flesh of cattle killed under totally different circumstances. {1865 JW, HHTL 21.1}

Take another illustration. The cows of the Sixteenth Street distillery stables were found, on examination by the Health Officer of New York, in horrible conditions: their ears were full of sores, their eyes ran rheum, their tongues were thickened and the edges raw, their nostrils were glanderous, their udders had externally large corroding ulcers, and inside the glands were stopped by the garget; while on their bodies, in various places, were large sores of different sizes - all betokening highly inflammatory conditions. So affected were the strength and health of some of the animals, that when lying down they

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had to be lifted up, and when up, had to be held up by straps passing under the body just behind the fore legs. Yet their milk, on subjection to chemical analysis, showed no morbid or poisonous constituents, and differed only in a slight degree from the milk of healthy cows. So the milk was declared good, and the stables were "white-washed." But who among thoughtful people believes the milk to be healthy? Chemistry is not omnipotent. What the laboratory fails to find, the stomach of a child can find; and so swill milk, used as a beverage or as food by children, has its poison distilled into their blood till health is lost. Because the analyst fails to discover poison in swill milk, is no proof that it does not contain it. Because the butcher or the buyer declares the meat of fattened cattle to be good, and excellent as food, does not demonstrate the absence of poison in it; that kind of poison, too, which, when introduced to the veins of a human being, makes awful havoc with health. The issue has to be met, in the absence of proof, on philosophical grounds, and this involves an appeal to the laws of the organization of the animals eaten, and of those who eat them. {1865 JW, HHTL 21.2}

"We affirm, then, that though it be admitted that herbivorous animals, when in a healthy state, are fit materials for food of man, as they are handled, tended, fed, fattened, slaughtered, and cooked, they are wholly unfit to be eaten by him. The process of preparation is a steady, uninterrupted process from health to disease, so that by the time the animals, whether ox or sheep, whether turkey or chicken, is fit for market, it is unfit to be taken into the human stomach. Cellular, or adipose tissue has its limits of accumulation in animals which are healthy. There is a point beyond which the increase of fat cannot go, and have the animals in normal state. Where is this line, and how shall it be drawn? This is it, and it is easily drawn. That animal which accumulates fat, no matter by what means, to a degree that impairs its strength, lessens its activities, diminishes its usefulness in the sphere which it was made to fill, is diseased. It is in abnormal conditions, and unnatural and extraordinary changes are going on in its organism. Functional derangements are being established - perhaps organic changes are in process. That one or the other is true, is beyond question, and the proof is in the external change of the animal. Naturally strong, it is now weak. Naturally active, it is now inert. Naturally playful, it is now morose. Naturally sprightly, it is now dull. These present conditions contrasted with those which are common to it, show that it is out of health. If they have been brought about by high feeding, then the fattening process is the cause of it, and the animal is too fat for edible purposes; he is poisoned; he has begun to die. Keep him under the process till you have reached its utmost limit, and you kill him. Many are the animals which are fattened to a degree totally unfitting them for the uses for which they were made. Thus, the ox, whose organization especially fits him for locomotion at heavy draft, slow, laborious, patient motion - is often fattened to a degree utterly subversive of such ends. Not unfrequently is he fattened to a degree that well nigh forbids locomotion without drafts. So also of the cow, whose qualities or uses are to bear young and give milk. She is often fed to a degree and fattened to an extent which subverts her constitutional purpose. She comes to be sterile, and the secretion of milk ceases. So also of the sheep; it is not very unfrequent to see this animal lose, or shed its fleece by reason of the change in its health consequent on fattening; for it is never to be forgotten that, conditions being the same, that animal is said to be fattening whose weight increases. So also of the horse; it is very common to see him diminish in strength, power, activity, as he increases in weight. and also to see him fall dead or half dead in his tracks by reason of being put to tasks which in his fattened or diseased state - for these terms are synonymous - he is incapable of performing. {1865 JW, HHTL 22.1}

"Now, there is a great difference in the quality of flesh of animals which are fat and which are fattened. The former state or condition may be consistent with health. In such cases, however, the cellular tissue

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bears just proportion to the fibrous, the membranous, the nervous, and bony tissues, and does not impair the health of the animal, being the product of vigorous assimilation under circumstances favorable to its activities. Not a farmer living is ignorant of the fact that the beasts he fattens could never be made to reach their enormous accumulations under conditions which would allow of the freedom of their instincts. This wondrously delicate force which takes charge of life in them, under any fair chance of expressing itself, would warn them successfully. Could it achieve it in no other way, it would cloy them till proper depletion had taken place. Nature is too strong in them for any such folly. It is only when man interposes and takes them from under the control of the laws of health, and places them under the sway of the law of sickness, that these accumulations of fatty matter are produced. They are fattened by means inconsistent with the natural habits of the animal, violative of all, or nearly all the laws of its organization, and productive of, not a disproportion of cellular tissue to the other tissues, but an aggregation of waste matter in the adipose cells, in whose presence there is unmistakable evidence of disease. We affirm, then, that of necessity all stall-fed, all sty-fed, all pen-fed and all coop-fed animals, from the fattened ox to the crammed turkey, are diseased that are fattened above the degree in bulk and weight which they would increase were they in the enjoyment of habits natural to them. All increase is mere OBESITY - such a disease as in human being would challenge the largest and most liberal skill of the medical profession, and which would kill thousand and tens of thousands of animals, were not the knife drawn across their throats beforehand. {1865 JW, HHTL 24.1}

"We assert this because the laws which govern the lives of herbivorous animals, when in natural states, subject their bodies, in their various particles, to constant, steady, and perpetual change. Every hour the wearing out of particles is as certain to go on as the removal of particles is certain to go on. To institute conditions for any animal whereby the elimination of these waste matters from the system is not only interfered with, but absolutely hindered, and which, from being hindered, are compelled to remain within its walls, lodged in the various tissues, or floating in the blood, is of necessity to produce disease, and certain to insure that the disease shall become general, affecting the whole structure. This is the statement. What are the facts? {1865 JW, HHTL 24.2}

"1. All animals which by natural constitution and habit are given to active exercise, thereby with other means keeping themselves healthy, in order to be heavily fattened have to be prohibited such exercise, and so become diseased. Thus the ox is shut up in a stall, the hog in a pen, the sheep in a small lot, the turkey in a coop, the calf in a stable; and as if the prohibition of exercise was not enough, in most instances light - one of the most powerful agents in nature in working perfect changes in the animal frame - is shut off. Air also, which is absolutely essential to healthy life, is only given in small quantities, so as to check molecular changes; and as if these were not sufficient, common salt, which as a poison is only inferior to alcoholic poison in arresting the metamorphoses of the tissues and retaining in the body effete matter, is given daily with their food. Such are the conditions of preparation to be eaten, with which we surround them. Now, what are their actual conditions when they are sent to the butcher? {1865 JW, HHTL 25.1}

"2. On examination of the chest and abdomen, there are found oftener than otherwise in the ox, hog, and sheep, (1), enlargement of the heart, with fatty deposit in large quantities on its external covering, and about its orifices, (2), severe congestion of the lungs, so much that whole lobes are useless, with high degree of irritation of the kidneys; and in the hog, at least ninety-five in one hundred have ulcers on the liver, from the size of an ounce bullet to a hen's egg. If this fact is doubted, one has but to consult the Cincinnati pork-dealers to find the basis of the statement. Of the ox and cow, as they come to

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market - independent of age - five out of six will be found to have decayed teeth, ulcerated or inflamed gums, and not unfrequently, like the hog, ulcerated liver and diseased lungs. Of the crammed turkey, goose, hen, and duck, it may be said that invariably they have swollen liver, caused by its inability to perform its depuratory office; and hence the rapidity of fattening of the animals, the accumulation of fat being nothing more than an aggregation of matters which have no place in the organism, and whose retention provokes fever, sickness, death. {1865 JW, HHTL 25.2}

"As far as such conditions are found to exist, they settle the quality of the flesh of such animals beyond all doubt. It is poisonous, and of such a nature, too, to be easily taken into the human system and poison it. It is not at all difficult to account for the prevalence of scrofula, when it is remembered that fattened flesh is the staple of our tables. It is quite as easy to account for a large majority of the inflammatory diseases which are so common in the West and the South. Depend on it, that climate influences have had to bear in a large degree the responsibility of diseases which were attributable to conditions of blood consequent on eating poisoned meat." It is quite bad enough to eat meats at all, however favorable the conditions of health in which animals are placed while living; but to take an ox, sheep, or swine, and shut him up in a dark place, ill-ventilated, and where exercise is impossible, and thus keep him for months, in order to fit him to be eaten by man, is so thoroughly monstrous to one's moral sense as to admit of no justification whatever. {1865 JW, HHTL 26.1}

"3. No organ of secretion in the animal can be functionally deranged without producing general sickness. In human pathology this is well understood. A diseased liver sickens the whole man, and the whole man shows it. He has headache, loss of appetite, pain in his bones, constipation of the bowels, chills and fever, furred tongue, high-colored or colorless urine, labored breathing, dim sight, tremulous hands, ill temper, confusion of ideas, impairment of memory, and loss of strength. Let an ox show these or like symptoms, as far as his organization will allow; let him die, and make him a post-mortem examination, and find only ulceration of the liver - is not the cause of his sickness explained? Yet farmers and butchers, and meat-dealers, and meat-eaters, are constantly in the habit of killing animals, finding their livers abscessed, throwing them away, and putting the general carcass into the barrel for use. {1865 JW, HHTL 26.2}

"4. The flesh of animals fattened under such circumstances being poisonous, no culinary process can change it. It defies the kitchen as it does the laboratory. Boil it, bake it, roast it, fry it, stew it, fricassee it, make sausage of it, make mince-meat of it, salt it, spice it, and you have lost labor. The meat itself is poisonous, and there is only one way to be rid of the poison, and that is to be rid of the meat. {1865 JW, HHTL 27.1}

"5. To a meat-eater connoisseur in deciding the quality of the flesh to be served as food - the extent to which the meat is poisoned is the measure of its goodness - "the tenderness," "the deliciousness," "the sweetness" of the flesh being present to the taste just to the degree in which the poison has penetrated and become part of the tissue. To decide this question and prove the assertion true, ask butchers, hotel-keepers, Saloon-keepers, cooks, stewards on steamers, each and all, if they do not value flesh of animals, without exception, just in proportion to their fatness. They may, perhaps, prefer the lean meat to the fat of the animal, but they uniformly prefer their lean meat of a fattened to the lean meat of an unfattened animal, and for the cause stated above. Such are some of the reasons why we will not eat the flesh of animals nor feed it to our children. Will you listen further? {1865 JW, HHTL 27.2}

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"To the use of flesh-meats do we charge in large measure the prevalence of drunkenness in the United States. This frightful evil, which has left its blood-stain on the door-post of every household in the land, has met the uncompromising hostility of good men and women for the last thirty years; and much as they have done, they have only kept it at bay. They have not conquered it; they have not even crippled it; it is rampant to-day, defying them to battle. There is a reason for this persistence of the people in the use of the strong drinks. It has been accounted for on a variety of grounds, but these have all proved insufficient and ultimately unsatisfactory. But from this stand-point, the whole evil becomes perceptible. Meat is in the United States the staple of our food. No family, unless vegetarian, does without it. In the majority of families it is eaten three times a day, and from the oldest to the babe tied in a chair, the members eat it. It has its adjuncts or correspondents; these are spices, such as pepper, black and cayenne; mustard, horse-radish, common salt, butter, tea, coffee and chocolate. Of vegetables and fruits which are edible, there are aside from potatoes a minimum quantity. Add to this list fermented bread, and you have the framework of a dietary; but enlarge it, or diminish it as you will on no consideration is meat to be dispensed with. Now, when in addition to this universal and habitual use of meat is taken into account that it excites the nervous system, increases the heart's action, pushes the digestive and assimilative organs to undue effort; in fine that its presence in the stomach and as pabulum to the blood rouses the whole vital machinery to exalted and extraordinary exhibition, causing more power to be spent than occasion warrants, how far does one's imagination need to wander beyond the limits of fact, to take on the impression that whenever the hour of reaction comes, and depression takes the place of previous exaltation, the subject will find within him a clamor for strong drink. The correctness of this view can be tested in several ways. {1865 JW, HHTL 27.3}

"1. Take a meat-eater, whose habit is to eat three times a day. Cause a delay of an hour in his breakfast or dinner and watch the effects on him. If he does not show up to a degree which the meat excites his brain and stimulates his nervous system, generally the same symptoms that a brandy-drinker does who fails to get his dram at the usual time; the same symptoms that a smoker of cigars does who fails to get his Havana after breakfast; the same, or very similar symptoms that an opium-eater does, who is disappointed in chewing at his usual time his drug, then the test may be considered at fault, and so far the argument a failure. But if he does show the grand features which all indulgers in stimulants and stimulo-narcotics show, how is this correspondence to be accounted for, except on the hypothesis that, in using meat, the eater trains his nervous system, and in fact his whole body, to such morbid conditions as to make it not only easy for him to acquire the habit of drinking intoxicating liquors, but unless countervailing forces are mightily at work in his moral nature, to render it inevitable that he should acquire such habit. Most persons who form the habit of using spirituous liquors - whether distilled or fermented - begin to form it early in life, when the moral sense is imperfectly cultured. There is no substance in nature more revolting to unperverted human instinct than alcohol. By what means is it, then, that the young form a liking for it? Are we told that it is outside influence that does it -- the power of persuasion and of personal example? This cannot be. Children are not persuaded into the habitual use of Epsom salts, castor oil, calomel, and jalap. These substances are disgusting, and authority is required to induce them to take them. Alcohol mixtures are not less so to undepraved tastes. How, then, do the young learn to drink the disgusting stuff with evident pleasure? How? by previous training and education of the appetite. Habituated at the table to food whose legitimate effect is to create abnormal desire for stimulants, they are all ready to swear fealty to the King and CHIEF of them all. {1865 JW, HHTL 28.1}

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"It would require the exercise of authority in an extreme degree on the part of a father to make a child who had never eaten meat and table condiments, had never chewed nor smoked tobacco, had never drunk tea or coffee, like alcoholic mixture of any sort; and even then it would require great perseverance and unremitting application to do it. Indeed, it may well be questioned whether he could succeed at all if allowed his child such food as vegetarians eat. But educated to such dietetics as children usually are, powder is not more ready for explosion than they are to "like liquors," when once the opportunity is given. Thousands and tens of thousands of brilliant young men have been sacrificed at the shrine of drunkenness, whose brows were wreathed with garlands for the sacrifice at their parents' table. The indirect results of eating fattened meat are therefore, if possible, more frightful to contemplate than the direct results. The poison entering the circulation seems specially to affect the brain, so that meat-eaters are proverbially excitable, irritable, easily wrought to anger, are almost universally given to sexual excess, though it may be within the conjugal pale, and make gods of their bellies. This is their character in the department of the propensities. In the sphere of the intellect, compared with what they might be were they vegetarians, they are superficial, partial, and unphilosophic. To the unnatural excitement consequent on the eating of poisoned flesh is attributable the slow growth of Christian civilization. Nine men in ten are blunderers. They make mistakes oftener by far than successes. They see falsely, hear partially, comprehend imperfectly, execute deficiently. They are falsely related to the laws of life, to the principles of truth, to the facts that are about them. Illusion is the atmosphere in which they dwell. They are the victims of poisoned FOOD, as truly and to all intents and purposes as essentially as the drunkard is to poisoned BEVERAGE. The abnormal exhibitions are different, but none the less deplorable. The world suffers to-day more from meat-eating than from dram-drinking in all those higher considerations which affect its redemption, because meat-eating is the base of all the perversity which the appetite and the passions show. Vegetarians do not chew, smoke, or snuff tobacco; nor drink strong drinks, tea, or coffee; nor chew or smoke opium; nor take poisoned medicines; nor eat highly seasoned food. On the other hand are they thus habituated, on becoming vegetarians they put these all away, while the reverse of the picture is true of eaters of flesh; they drink tea and coffee, eat pepper and salt; the vast majority chew or smoke, and take drugs; many of them drink ardent spirits are proud self-willed, selfish, haughty, passionate, vengeful, lustful, and utterly at fault in making harmonious growth of character." {1865 JW, HHTL 29.1}

### COOKERY

At a convention of the friends of health reform held at Battle Creek, Mich., Dec. 22, 1864, a committee of twelve ladies, practical cooks, was appointed to prepare recipes for cooking, for the first number of the series of pamphlets entitled, How to Live. {1865 JW, HHTL 31.1}

At a meeting held Jan. 2, 1865, with Maria L. Chase in the chair, and Adelia P. Patten secretary, the committee made the following report which was unanimously accepted: {1865 JW, HHTL 31.2}

Your committee beg leave to report that they have examined the works on cookery by Dr. R. T. Trall, Dr. F. W. Hurd, and by Mrs. M. M. Jones, and find them works of great excellence; yet neither one of them singly, in our judgment, fully adapted to general family use. We therefore present the following recipes as the result of our investigations and experience. We have copied many of the recipes from the above



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named works verbatim; others we have changed where we thought they could be improved for general use, and some are original with us. This is offered only as an approximation to what is needed. We shall be happy to receive, from any friends of health reform, suggestions and recipes, which, if considered valuable, are promised a place in future numbers of How to Live. {1865 JW, HHTL 31.3}

Mrs.	A. B. LOCKWOOD,	Mrs.	E. WALKER,
"	M. J. LOUGHBORO,	"	E. JONES,
"	C. A. CORNELL,	"	H. SMITH,
"	M. J. SAWYER,	"	M. D. AMADON,
"	ANN J. KELLOGG,	"	JANE E. BUCK,
Miss	ANNA M. DRISCALL,	Miss	A. M. Smith,

Adjourned sine die

ADELIA P. PATTEN, Secretary.

### **BREAD. UNLEAVENED BREAD**

GEMS. - Into cold water stir Graham flour sufficient to make a batter about the same consistency as that used for ordinary griddle cakes. Bake in a hot oven, in the cast-iron bread pans. The pans should be heated before putting in the batter. {1865 JW, HHTL 32.1}

NOTE. - This makes delicious bread. No definite rule as to the proportions of flour and water can be given, owing to the difference in the absorbing proportion of various kinds of flour. If too thin, the cakes will be hollow; if too thick, not so light. A little experience will enable any person to approximate the right proportions with sufficient exactness. The flour should be stirred into the water very slowly, in the same manner as in making mush. If hard water is used, they are apt to be slightly tough. A small quantity of sweet milk will remedy this defect. {1865 JW, HHTL 32.2}

GRAHAM BISCUIT. - Pour boiling water on Graham flour, stirring rapidly till all the flour is wet. Too much stirring makes it tough. It should be about as thick as can be stirred easily with a strong iron spoon. Place the dough, with plenty of flour, upon the moulding board, form it into a roll, and slice with a knife into cakes three-fourths of an inch thick, and bake in a hot oven. {1865 JW, HHTL 32.3}

GRAHAM BISCUIT. - (Another form.) Stir into cold water Graham flour enough for a rather soft dough; knead it five minutes, roll three-fourths of an inch thick, and cut into cakes with a common biscuit cutter. Bake from twenty to thirty minutes in a hot oven. {1865 JW, HHTL 32.4}

WHEAT MEAL CRISPS. - Make a very stiff dough of Graham flour and cold water; knead thoroughly, roll very thin, and bake from ten to twenty minutes in a hot oven. {1865 JW, HHTL 32.5}

STEAMED BREAD. - Make mush as for the table - Graham, hominy, or corn-meal mush - as preferred. When cool, to one quart add one pint of hot, boiled potatoes mashed through a colander, half a cup of

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molasses, one tea-cup of boiling milk, and equal parts of Indian meal and Graham or rye flour sufficient to make a rather soft dough. Place it in a deep basin or pan; smooth it evenly over the top; cover it tightly and steam four hours. {1865 JW, HHTL 32.6}

**RYE AND INDIAN BREAD.** - Take one part rye meal, or coarse wheat meal, and two parts of Indian; pour boiling water, or sweet milk, over the Indian, and stir it till the whole is sufficiently wet to work in the meal without adding any more water, and then, when about milk warm, work in the meal. Should the dough be too stiff, add as much warm, but not hot, water as may be necessary; bake in a round iron dish from three to five hours. This bread, when new, or a day or two old, may be sliced and toasted; it is very sweet and wholesome. The crust is apt to fall off; this may be wet in water and put in a stone jar with some moderately tart apples, peeled and sliced, nicely covering the apples with the crust; then add a little water, and cover the dish with a tightly fitting cover; set it on the stove till the apples are cooked, and then take the crust off into the plates; sweeten the apples to suit the taste, and spread it over the crust. This is an excellent dish, if care has been taken to prevent burning the crust. {1865 JW, HHTL 33.1}

**CORN BREAD.** - One pint of corn meal, one quart of milk; boil the milk and scald the meal thoroughly; beat up three eggs; thin your dough to a batter with cold milk; add a piece of butter half as large as an egg; put in your eggs, with a little salt, pour in shallow pans, and bake brown. {1865 JW, HHTL 33.2}

**CORN CAKE.** - Pour one quart boiling water on one quart corn meal, and stir quickly. Wet the hands, and form the dough into small round cakes one-half of an inch thick. Bake in a hot oven. The addition of a few raspberries, huckleberries, or any sub-acid fruit, is a decided improvement. Sweet apples, chopped fine, are also excellent. {1865 JW, HHTL 33.3}

**CORN MEAL GEMS.** - Stir slowly into one quart of new milk, corn meal sufficient to make a thin batter. Bake in a hot oven in the bread pans. {1865 JW, HHTL 33.4}

**SNOW CAKE.** - Take one part of Indian meal and two parts of dry snow; or if the snow be moist, use equal parts of meal and snow; add little sugar; mix well in a cold room. Fill the pans rounding full, and bake immediately in a very hot oven. This makes an excellent cake. {1865 JW, HHTL 33.5}

**RUSK.** - Bread and crackers which are too old for the table, may be used for this. Dry them thoroughly in an oven; when dry, break in a mortar and grind coarsely in a hand or coffee mill. It can be eaten when soaked in milk or warm water, and is relished by almost every one. This is a standard article for the table. {1865 JW, HHTL 34.1}

**FINE FLOUR GEMS.** - Gems made of fine flour in the same manner as of Graham, the batter being rather stiffer, however, say about like ordinary bread sponge, and baked in the bread pans, are as light, and far sweeter, than any soda biscuit, and by all who have tasted them, are pronounced excellent. {1865 JW, HHTL 34.2}

**PUFFS.** - One pint of sweet milk, three eggs, twelve heaping tablespoonfuls of fine flour. Beat the eggs thoroughly, make a smooth paste of the flour and part of the milk, add the eggs and the remainder of the milk, and bake in the bread pans in a quick oven. {1865 JW, HHTL 34.3}

### **LEAVENED BREAD**

## RECIPES FROM "HEALTH OR HOW TO LIVE" by James and Ellen White

GRAHAM BREAD. - Into three pints of warm water stir Graham flour sufficient to make a batter about as thick as can be well stirred with a spoon. To this add two large spoonfuls of hop yeast. Cover and set in a warm place to rise. When light stir again, and let it rise the second time. This will make two ordinary loaves of bread. Put into tins and set in a warm place about ten minutes, or till it begins to rise a third time. Bake about one hour. {1865 JW, HHTL 34.4}

NOTE. - If mixed too thick the bread will be dry and hard; or if it gets too light before baking, it is not so good; but made just right, it will be nearly as fine-grained and spongy as the best fine flour bread. {1865 JW, HHTL 34.5}

SWEET BROWN BREAD. - Take one quart of rye flour, two quarts of coarse Indian meal, one pint wheat meal half a teaspoon of molasses or brown sugar, and one gill of potato yeast. Mingle the ingredients into as stiff a dough as can be stirred with a spoon, using warm water for wetting. Let it rise several hours, or over night; then put it in a large deep pan, and bake five or six hours. This would be a much more wholesome "wedding cake" than we are accustomed to have proffered us on certain interesting occasions. {1865 JW, HHTL 34.6}

BUNNS. - One cup sugar, three pints of milk, one cup yeast, and flour enough for a batter like common bread "sponge." Let it stand over night, then add one cup sugar, one cup of butter; mould like biscuit, and let it rise again before baking. {1865 JW, HHTL 35.1}

POTATO OR HOP YEAST. - Wash, pare, and grate, one dozen large potatoes. Boil two large handfuls of hops in five pints of water, and strain it on to the grated potatoes. Add a teacupful of sugar and one-half teacup of salt. Put all in a tin pail or pan, and set into a kettle of boiling water, and stir occasionally till thoroughly cooked. When nearly cool add a pint of good yeast and let it rise. One tablespoonful of this yeast is sufficient for an ordinary loaf of bread. If in a cool place it will keep several months in summer without souring. {1865 JW, HHTL 35.2}

### MUSHES AND PORRIDGES

GRAHAM PUDDING. - This is made by stirring flour into boiling water, as in making hasty pudding. It can be made in twenty minutes, but is improved by boiling slowly an hour. Care is needed that it does not burn. It can be eaten when warm or cold, with milk, sugar, or sauce, as best suits the eater. {1865 JW, HHTL 35.3}

When left to cool, it should be dipped into cups of dishes to mold, as this improves the appearance of the table as well as the dish itself. Before molding, stoned dates, or nice apples thinly sliced, or fresh berries, may be added, stirring as they are dropped in. This adds to the flavor, and with many does away with the necessity for salt or some rich sauce to make it eatable. {1865 JW, HHTL 35.4}

Of all Preparations for food, this stands next to good bread; and to those who live simply, and whose purpose it is to live healthfully, this dish, next to bread, comes to be a staple article on the table, and is liked for its intrinsic merits alone. {1865 JW, HHTL 35.5}

## RECIPES FROM "HEALTH OR HOW TO LIVE" by James and Ellen White

When cold, cut in slices, dip in flour, and fry as griddle-cakes. It makes a most healthful head-cheese. {1865 JW, HHTL 36.1}

GRAHAM MINUTE PUDDING. - A very palatable dish may be made very quickly, by stirring Graham flour into boiling milk, after the manner of hasty pudding, letting it cook for five or ten minutes. {1865 JW, HHTL 36.2}

CRACKED WHEAT. - Take clean, plump winter wheat, or if this is not to be had, the best that can be. Run it through a hand-mill, cracking the grain more or less, according to taste. In four quarts of boiling water stir one quart of the grain, and cook moderately for four or five hours in a tin or earthen vessel set in a kettle of boiling water. Serve and eat, the same as Graham pudding. {1865 JW, HHTL 36.3}

SAMP. - This is merely a very coarse hominy - the grains of corn being ground or broken into very coarse particles. It should be washed several times, and the water poured through a sieve to separate the hulls; and it requires boiling five or six hours. {1865 JW, HHTL 36.4}

This is cooked precisely the same as the cracked wheat, or wheaten grits. It is particularly adapted to those who have long suffered from habitual constipation. To persons unaccustomed to the grain, the effect on the bowels is decidedly laxative. The meal must be fresh ground, and made of well-cleaned and plump grain. {1865 JW, HHTL 36.5}

INDIAN MEAL MUSH. - This is corn meal stirred very gradually into boiling water, so as to prevent lumping. It should be cooked from one to two hours. {1865 JW, HHTL 36.6}

BOILED RICE. - Put one pint of plump "head rice," previously picked over and washed, into three quarts of boiling water; continue the boiling fifteen or twenty minutes, but avoid stirring it so as to break up or mash the kernels; turn off the water: set it uncovered over a moderate fire, and steam fifteen minutes. Rice is "poor stuff" without salt, say the cooks, and cook-books. If you find it so, reader, try a little syrup or sugar. {1865 JW, HHTL 36.7}

RICE AND MILK MUSH. - Boil a pint of clean head rice fifteen or twenty minutes; pour off the water; add a little milk - mixing it gently so as not to break the kernels - and boil a few minutes longer. {1865 JW, HHTL 37.1}

MILK PORRIDGE. - Place a pint and a half of new milk, and half a pint of water, over the fire; when just ready to boil, stir in a tablespoonful of flour, wheat-meal, oat-meal, or corn-meal, previously mixed with a little water; after boiling, pour it on bread cut into small pieces. {1865 JW, HHTL 37.2}

WHEAT MEAL PORRIDGE. - Stir gradually into a quart of boiling water half a pound of wheat-meal, and boil ten or fifteen minutes. It may be seasoned with a little milk or sugar. {1865 JW, HHTL 37.3}

WHEAT MEAL GRUEL. - Mix two tablespoonfuls of wheat-meal smoothly with a gill of cold water; stir the mixture into a quart of boiling water; boil about fifteen minutes, taking off whatever scum forms on the top. A little sugar may be added if desired. {1865 JW, HHTL 37.4}

INDIAN-MEAL GRUEL. - Stir gradually into a quart of boiling water two tablespoonfuls of Indian-meal; boil it slowly twenty minutes. This is often prepared for the sick, under the name of "water-gruel." In the current cook-books, salt, sugar, and nutmeg are generally added. Nothing of the sort should be used, except sugar. {1865 JW, HHTL 37.5}

## RECIPES FROM "HEALTH OR HOW TO LIVE" by James and Ellen White

### PIES AND PUDDINGS

POTATO PIE CRUST. -Boil one quart dry, mealy potatoes. The moment they are done mash them, and sift through a colander. Stir thoroughly together one cup of Graham flour, and one cup of white flour, then add the potatoes, rubbing them evenly through the flour in the same manner as the shortening in common pie crust. Have ready one cup corn meal; pour over it one and one-third cups boiling water, stirring it till all the meal is wet, then add it to the potatoes and flour, mixing only till thoroughly incorporated together. No more flour should be added. The moulding-board should be well covered with dry flour, however, as it is slightly difficult to roll out. It should be rolled very thin, and baked in a moderate oven. {1865 JW, HHTL 37.6}

NOTE. - It is very essential that the above conditions should all be complied with. Bear in mind that the potatoes must be hot, and mixed immediately with the flour; the water be poured, while boiling, upon the corn meal, and the whole mixed together very quickly and baked immediately. Inattention to any of these requisites will be quite apt to insure a failure. {1865 JW, HHTL 38.1}

CREAM PIE CRUST. - Take equal quantities of Graham flour, white flour, and Indian meal; rub evenly together, and wet with very thin sweet cream. It should be rolled thin and baked in an oven as hot as for common pie crust. {1865 JW, HHTL 38.2}

CREAM PIE CRUST. - (Another form) - Mix Graham flour with sweet cream, and proceed as above. Canal may be used in the place of Graham flour if preferred. {1865 JW, HHTL 38.3}

PUMPKIN PIE. - Select a pumpkin which has a deep rich color, and firm, close texture. Stew and sift in the ordinary manner; add as much boiling milk as will make it about one-third thicker than for common pumpkin pie. Sweeten with equal quantities of sugar and molasses, and bake about one hour in a hot oven. {1865 JW, HHTL 38.4}

NOTE. - Those who will try this method will be surprised to find how delicious a pie can be made without eggs, ginger, or spices of any kind. The milk being turned boiling hot upon the pumpkin, causes it to swell in the baking, so that it is as light and nice as though eggs had been used. {1865 JW, HHTL 38.5}

SQUASH PIE. - This is even superior to pumpkin, as it possesses a richer, sweeter flavor, and is far preferable. It is made in precisely the same manner as pumpkin pie. {1865 JW, HHTL 38.6}

CUSTARD PIE. - One pint and a half of milk, three eggs, and a large tablespoonful of sugar; maple is preferred by many for its better flavor. {1865 JW, HHTL 38.7}

SWEET APPLE PIE. - Pare mellow, sweet apples, and grate them upon a grater. A very large grater is necessary for this purpose. Then proceed as for pumpkin pie. {1865 JW, HHTL 38.8}

SOUR APPLE PIE. - Take nice, tart apples - spitzenbergs are best, although pippins, greenings, russets, etc., are excellent. Slice them; fill the under crust an inch thick; add sugar or molasses, and a spoonful or

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two of water; cover with a thin crust, and bake three-fourths of an hour in a moderate oven. {1865 JW, HHTL 39.1}

APPLE PUFFS. - Make a crust the same as for cream pie crust, using rather thicker cream; roll an eighth of an inch thick, and cut out in small round cakes with a common biscuit cutter; take one of these, wet it around the edge, and place in the center a spoonful of apple sauce. Take another and cut with a small cracker cutter a hole in the center about one inch in diameter; place the ring which is left upon the first one, and pinch the edges tightly together. Bake in a quick oven. {1865 JW, HHTL 39.2}

NOTE. - These, if rightly made, are very nice. Any kind of fruit may be used in place of apple sauce, by stewing it, and simmering down till very little juice remains. {1865 JW, HHTL 39.3}

BAKED APPLE PUDDING. - Pare, core, and slice about two quarts nice tart apples. Add to them one teacupful of Indian meal, one cup Graham flour, and stir together. Pour over them three-fourths of a cup of sugar dissolved in one cup cold water, or sweet milk, stirring till all the flour is wet. Butter or flour a deep basin or pan to prevent sticking, and turn the mixture into it, smoothing it evenly over the top. Then spread smoothly over it a batter made by stirring together half a cup of cold water, or sweet milk, three tablespoonfuls of Indian meal, three ditto of Graham flour, and one tablespoonful sugar. Bake about two hours and a half. {1865 JW, HHTL 39.4}

NOTE. - This is to be eaten with sweetened cream or a sauce made by stirring into one quart boiling milk, two heaping tablespoonfuls of corn starch, moistened with cold milk, letting it boil for five or ten minutes afterward. Sweeten according to taste. {1865 JW, HHTL 39.5}

RUSK PUDDING. - One and one-third cups rusk, half a cup sugar, two cups sweet apples, sliced, two quarts milk. Stir together and bake two hours and a half. {1865 JW, HHTL 39.6}

BAKED INDIAN PUDDING. - Two quarts sweet milk, one heaping teacupful of Indian meal, one-third cup molasses, one-third cup sugar. When the milk is boiling hard, dip out one half of it, and into the remainder stir the meal slowly, taking care that no lumps remain in it. Add the rest of the milk, the sugar and molasses, and bake about two hours, or until it is a bright cherry color. Stir once or twice the first half hour, but not afterward. {1865 JW, HHTL 39.7}

RICE AND APPLE PUDDING. - Boil half a pound of rice in milk till it is soft; then fill the pudding dish half full of apples, which have been pared and cored; sweeten with brown sugar or molasses; put the rice over the fruit as a crust, and bake one hour. {1865 JW, HHTL 40.1}

APPLE DUMPLINGS. - Make a dough in the same manner as for cream pie crust, roll a little thicker than for pies, and make up the dumplings by putting an apple, pared, cored, and quartered, to each. Steam or bake one hour. {1865 JW, HHTL 40.2}

GREEN CORN PUDDING. - To one quart of grated ears of sweet corn, add a teacupful of cream, one gill of milk, a tablespoonful of flour, and two ounces of sugar; mix all together, and bake an hour and a half. {1865 JW, HHTL 40.3}

SWEET APPLE PUDDING. - Pare and core the apples, chop them fine, and stir them into a batter made of sweet cream, or milk, eggs, and flour, - say three eggs to a quart of cream, or milk, and flour enough to make it not very thick; stir well, and bake on buttered tins or pudding dishes. This needs to bake two or three hours. Serve with sweetened cream. {1865 JW, HHTL 40.4}

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CRACKED WHEAT PUDDING. - Boil wheaten grits till quite soft, then dilute the mush with milk to the proper consistency. It should be rather thin; sweeten and bake one hour. {1865 JW, HHTL 40.5}

IMITATION, CORN STARCH PUDDING. - Take one quart of milk; boil two-thirds of the milk and thicken the other third with flour to quite a thick, smooth paste; add the yolks of two eggs well beaten, and stir into the boiling milk - it will cook in a minute; have ready some cups previously wet in cold water, fill them to the required depth with the mixture; when cool enough to turn out without breaking, turn them bottom upwards on a plate. The whites of the eggs with white sugar boiled in milk making a good sauce. {1865 JW, HHTL 40.6}

POP OVERS. - Two eggs, two cups of milk, two even cups of flour, and a piece of butter a little larger than a nutmeg. Bake in cups, or the gem pans. Serve with sweetened cream. {1865 JW, HHTL 41.1}

FRUIT PUDDING. - One quart of Indian meal, one cup of molasses, one cup of fruit, one quart of boiling water or milk. Stir all together, and steam three hours. This is to be eaten with the same kind of sauce as for baked apple pudding. {1865 JW, HHTL 41.2}

### FRUITS

BAKED APPLES. - The best baking apples are moderately tart, or very juicy sweet ones. The former, of ordinary size, will bake in about thirty minutes; the latter in about forty-five minutes. Select for baking apples of nearly equal size; wipe them dry and clean; put a very little water in the bottom of the baking vessel, and place them in a hot oven. {1865 JW, HHTL 41.3}

BAKED APPLES (Another Form.) - Take moderately sour apples, cut out the stem and blow end, wash them, fill the cavities with sugar, and place in a pie tin with little water. When done, take up on plates and dip the juice arising from the apple and sugar over them. They are better than preserves. {1865 JW, HHTL 41.4}

BAKED APPLES (Another form.) - Pare and core tart apples. Lay the quarters evenly on a pie tin. Bake till done. Slip them carefully into a deep plate and put on them sugar and cream. {1865 JW, HHTL 41.5}

STEWED GREEN APPLES. - Apples for stewing should be well flavored and juicy. Sweet apples, when stewed, turn more or less dark colored, and hence do not appear as well as tart ones on the table, though some persons prefer them. Pare, core, and quarter; put a little water to them, and boil moderately till soft, and add sufficient sugar to suit taste - more or less, according to the acidity of the fruit. Some cooks flavor them with lemon; others with a small portion of peaches or other fruit. Good apples, however, are good enough in and of themselves. {1865 JW, HHTL 41.6}

BOILED APPLES. - Select tart mellow apples. Boil in water sufficient to cover them, with the addition of sugar or molasses. When tender, remove into a vegetable dish, carefully simmer down the syrup and pour over the apples. {1865 JW, HHTL 42.1}

STEAMED SWEET APPLES. - Select apples of uniform size, remove the stem and blow end, place in an earthen dish in a steamer, steam until a fork will pass through them easily. They will be very juicy and delicious. {1865 JW, HHTL 42.2}

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STEWED DRIED APPLES. - Select rich, mellow, flavored fruits, which are clear from dark spots or mould. Wash and pick the pieces, boil in just water enough to cover them over a slow fire, without stirring, till partially softened; then add sugar or molasses and continue the boiling till done. {1865 JW, HHTL 42.3}

CIDER APPLE-SAUCE. - Six gallons sweet cider boiled down to three, add one and a half pounds sugar. This is sufficient for one bushel of apples. Some prefer the apples dried a very little, this keeps them from falling to pieces. {1865 JW, HHTL 42.4}

CIDER APPLE SAUCE. - Take six quarts sweet apples quartered and cored, pour over them one and-one half pints boiling water, and cook slowly. When about one-third done add one-half cup sugar and three-fourths of a pint of boiled cider or apple syrup, and cook till they can be pierced easily with a fork. {1865 JW, HHTL 42.5}

NOTE. - These proportions make a much better sauce than where more boiled cider is used. We wish this dish might be brought into more general use. If properly cooked it is excellent. Every one in the country knows how boiled cider is made, but every one in the city is not supposed to, from the fact that it is a commodity rarely met with in the city markets. It is made by taking new, sweet cider fresh from the press, and boiling it down till it is about the consistency of common molasses. It is more wholesome than sugar and added to apples in this way it is much more palatable. {1865 JW, HHTL 42.6}

APPLE BUTTER. - Boil cider made from sweet apples down to about the consistency of very thin molasses. Pare and core sweet or sour apples, as preferred, sufficient for the quantity of cider, and cook to a pulp. While the cider is boiling hot, add the pulp, and continue boiling, without cessation four hours, or longer, according to the thickness desired. Constant stirring from the time the pulp is added, is necessary to prevent burning. Apple butter made in this way, and boiled down very thick, will keep for years without spices, and is very nice. {1865 JW, HHTL 42.7}

IMITATION OF STRAWBERRIES.- Take tart apples suitable for eating. Chop not very fine; sprinkle sugar over them and add cream. Sweet apples are good served in this way. This is an excellent dish. {1865 JW, HHTL 43.1}

PEARS. - Pears may be baked, boiled, or stewed in the same manner as apples. Some varieties of small, early, and sweet pears are very delicious boiled whole without paring, and sweetened with syrup. The large pears are usually selected for baking. {1865 JW, HHTL 43.2}

UNCOOKED PEACHES. - When we have peaches as good and ripe as all peaches ought to be, the best way to prepare them is this: Peel them; cut the fruit off the stones in quarters, or smaller pieces; fill the dish; sprinkle on sugar, and add cream if desired. {1865 JW, HHTL 43.3}

BOILED PEACHES. - They should be pared - except when the skins are very smooth, clean and tender - but not pitted; boiled moderately till sufficiently cooked, and then sweetened. {1865 JW, HHTL 43.4}

STEWED DRIED PEACHES. - Wash, and soak in cold water over night. In the morning, sweeten and bring to a boil for a few minutes. Blackberries, raspberries, and indeed, all dried fruits are prepared in the same manner. They should be carefully looked over, washed, and set to soak in cold or tepid water, for two or three hours. Then stew in the same water till soft. Sweeten just before taking from the fire, and, when done, stir in a little flour to thicken the juices. {1865 JW, HHTL 43.5}



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CHERRIES. - Stewing is the only proper method for cooking this fruit. Remove the stalks from the cherries; pick them over carefully, rejecting all unsound ones; put them into a pan, with a very little water, and sugar in the proportion of about three ounces to a pound of cherries; simmer them slowly over the fire, shaking the pan round occasionally till done. If a richer article is wanted take the cherries out with a colander spoon, and keep them in a basin till cold; reduce the sweetened water to the consistency of syrup, and put it over the cherries. {1865 JW, HHTL 43.6}

QUINCES. - It has been said that quinces commend themselves more to the sense of smell than taste; hence are better to "adorn" other preparations than to be prepared themselves. When stewed till quite tender, and sweetened, they are, however, a very pleasant, yet rather expensive kind of sauce. In the form of marmalade, they are a better seasoning for bread, cakes or puddings, than butter. {1865 JW, HHTL 44.1}

GRAPES. - Good, ripe, well-cultivated Delawares, Isabellas, and Catawbas are incomparably superior in dietetic character, without "the interference of art." What a blessing it would be to the human race if all the vineyards in the world were made to supply wholesome food for children, instead of pernicious poison for adults! {1865 JW, HHTL 44.2}

CURRANTS. - Green currants, when half or two-thirds grown, are more mild flavored and pleasant than when fully ripe; nor do we find them often disagreeing with ordinary dyspeptics. They require stewing but a short time, and moderately sweetening. The best currants, when quite ripe, may be eaten uncooked, with a sprinkling of sugar. {1865 JW, HHTL 44.3}

PLUMS. - These must be managed according to their character and flavor. Many varieties are too sour to be eaten without stewing, and the addition of considerable sugar. Some kinds, however, are sweet and luscious enough to require neither. {1865 JW, HHTL 44.4}

STEWED CRANBERRIES. - Wash and pick the berries; stew them in just as little water as will prevent their burning, till they become soft; then add half a pound of sugar to a pound of the fruit, and simmer a few minutes. {1865 JW, HHTL 44.5}

STRAWBERRIES. - Serve with sugar and cream. {1865 JW, HHTL 45.1}

TOMATOES. - Take nice ripe tomatoes, peel and slice, then serve with cream and sugar. This is very nice. {1865 JW, HHTL 45.2}

TOMATOES - STEWED. - Pour over the tomatoes scalding water, and take off the skins; and when a quantity is to be cooked, slice and put into a kettle without water; warm very slowly at first; stew slowly three quarters of an hour; and while stewing, add, to suit the taste, coarse ground baker's crackers. Sugar may be added as a seasoning, if desired. {1865 JW, HHTL 45.3}

For a small quantity, prepare the tomatoes as before, put them into a spider with an equal bulk of broken, fresh, brown bread; add a little water, a very little fresh butter, cover closely, and stew fifteen or twenty minutes, or until thoroughly cooked. {1865 JW, HHTL 45.4}

TOMATO TOAST. - A very desirable dish is made by toasting brown bread, laying it in a dish, and pouring over it tomatoes stewed as in the first instance, without the addition of crackers. Green tomatoes may be substituted for ripe ones, and are preferred by some persons. {1865 JW, HHTL 45.5}

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### VEGETABLES

**DRIED BEANS.** - Pick the beans over carefully, wash them perfectly clean, cover them about three inches deep with cold water, and let them soak all night. Early in the morning place them over the fire, leaving upon them all the water that may remain unabsorbed and adding enough more to cook them in. Let them simmer slowly all the forenoon, but do not allow them to boil. When done if any seasoning is desired, a little sweet cream is sufficient. To bake them, take them from the fire about an hour before they are done, place them immediately in a deep pan, and bake one hour in a very hot oven. {1865 JW, HHTL 45.6}

**NOTE.** - Those who will try this method will be surprised to find how much superior it is to the ordinary way of cooking them. {1865 JW, HHTL 45.7}

**BEAN PORRIDGE.** -This is made by cooking dried beans in plenty of water till they are quite boiled to pieces. Add cream and a very little flour. {1865 JW, HHTL 46.1}

**BOILED GREEN BEANS.** - The common garden, kidney, and lima beans are all excellent dishes, prepared by simply boiling till soft without destroying the shape of the seed. A little milk or cream may be stirred in when they are cooked sufficiently, if any seasoning is desired. They usually require boiling an hour and a half. {1865 JW, HHTL 46.2}

**STRING BEANS.** - When very young, the pods need only to be clipped, cut finely, and boiled till tender. When older, cut or break off the ends, strip off the strings that line their edges; cut or break each pod into three or four pieces, and boil. When made tender, a little cream or milk may be simmered with them a few minutes. {1865 JW, HHTL 46.3}

**SUCCOTASH.** - Take green sweet corn and green beans, cut the corn from the cobs, and when the beans have been cooking about three-quarters of an hour add it to them, letting it cook about three-quarters of an hour longer. If any one desires a richer article, a little sweet cream may be added. {1865 JW, HHTL 46.4}

**BOILED GREEN CORN.** -The only corn fit for boiling green, is the sweet or evergreen corn. It should be simply husked, the silk removed and the ears plunged into boiling water and boiled from twenty to thirty minutes. {1865 JW, HHTL 46.5}

**STEWED CORN.** - Cut the corn from the cob, boil it in just water enough to prevent burning. When done, add a little rich milk or sweet cream, and a trifle of sugar. {1865 JW, HHTL 46.6}

**BOILED GREEN PEAS.** - Washing green peas seems to extract much of their sweetness. If care be taken in shelling them they will not need washing. Immediately after shelling them put in boiling water sufficient to cover them, and boil from twenty to thirty minutes. When the pods are fresh and green, if they are washed and boiled in as little water as will cover them for fifteen or twenty minutes, and the juice added to the peas, it will improve the flavor. Sweet milk or cream is the only admissible seasoning. {1865 JW, HHTL 46.7}

**BOILED POTATOES.** - Wash and trim the potatoes, put them in boiling water, with not more water than is sufficient to cover them; boil moderately until they are softened so that a fork will readily penetrate

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them; pour off the water and let them stand till dry. All who would have potatoes well cooked must observe the following particulars: Always take them out of the water the moment they are done. Ascertain when they are done, by pricking with a fork, and not leave them to crack open. When cooked in any way, they become heavy and watery by cooking them after they are once softened through. They should be selected of an equal size, or the smallest should be taken up as fast as cooked. The water should not stop boiling, as it will tend to make them watery. Old potatoes are improved by soaking in cold water several hours or over night, before cooking. They should never remain covered after having been roasted or boiled, to keep them hot. {1865 JW, HHTL 47.1}

**MASHED POTATOES.** - Pare and wash the potatoes; drop them into water which is boiling very hard; let them boil moderately till done. As soon as they will pierce easily with a fork, pour off the water, place them over the fire again for a couple of minutes till perfectly dry, then mash them till they are entirely free from lumps. If any seasoning is desired a little rich milk or sweet cream is sufficient. {1865 JW, HHTL 47.2}

**BROWNE MASHED POTATOES.** - Prepare the same as mashed potatoes above; turn them immediately into a deep platter or dripping pan, smooth them evenly and place in a hot oven till browned. {1865 JW, HHTL 47.3}

**POTATO BALLS.** - Take mashed potatoes, either cold or hot, and form them into small round cakes of three-fourths of an inch in thickness. Place them in a hot oven, and let them remain till well browned. {1865 JW, HHTL 47.4}

**STEWED POTATOES.** - Cut cold boiled potatoes into thin slices, cover with milk or diluted sweet cream, and stew slowly till warmed through. {1865 JW, HHTL 47.5}

**CHOPPED POTATOES.** - Place cold boiled potatoes in a wooden bowl; chop them with a chopping-knife till very fine; turn them into a deep platter; add milk till they are nearly covered, and bake in a moderately hot oven half an hour; stir them occasionally at first, then let a nice brown crust form upon them. {1865 JW, HHTL 48.1}

**BROWN SLICED POTATOES.** - Cut cold boiled potatoes into slices one-third of an inch in thickness; lay them on a platter in a hot oven till both sides are moderately browned. {1865 JW, HHTL 48.2}

**BROWNE POTATOES.** - Boil potatoes of a nearly uniform size till about two-thirds done; pour off the water; remove the skins; place them in a hot oven, and bake till done. When baked potatoes are wanted in haste, this is a very quick and excellent method. {1865 JW, HHTL 48.3}

**BREAKFAST POTATOES.** - Pare and wash the potatoes. Cut them in pieces one-third of an inch in thickness; boil in as little water as possible, so that it will nearly all be evaporated in cooking. When done, add a small quantity of sweet cream or milk thickened with a little flour. {1865 JW, HHTL 48.4}

**BOILED SQUASH.** - Winter squash should be pared, cleaned inside, cut into small pieces, and boiled, or steamed, which is better. When done, mash and season with sugar, and it is ready for the table. {1865 JW, HHTL 48.5}

**BAKED SQUASH.** - Take winter squash, cut in halves, partially clean them inside, and bake slowly in an oven an hour and a half; then scrape the inner surface and remove the squash from the rind - which has

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served as a dish in baking - mash and serve for the table Or, cut the squash into several pieces, clean inside, and bake slowly. Eat the same as bread or baked potatoes. {1865 JW, HHTL 48.6}

MASHED PARSNEPS. - Wash them thoroughly, and remove the skins by scraping, split them into halves, or quarters, and boil till tender. When done, mash them the same as potatoes. {1865 JW, HHTL 48.7}

BROWNED PARSNEPS. - Cold parsneps may be cut into pieces one-half inch in thickness, and browned in the oven the same as potatoes, or fried on a griddle. They are nice for breakfast. {1865 JW, HHTL 49.1}

STEWED PARSNEPS. - Wash, scrape, and cut the parsneps into thin slices. Stew them in just water enough to prevent their burning. When nearly cooked, add a little boiling milk, and thicken with a small quantity of flour wet with cold milk. Let them simmer fifteen minutes. {1865 JW, HHTL 49.2}

CARROTS. - Carrots may be boiled, stewed, or browned, in the same manner as parsneps. When stewed they are a favorite dish with many persons. {1865 JW, HHTL 49.3}

BOILED TURNIPS. - When turnips are sweet and tender, they are best if boiled whole till soft, and then sent immediately to the table. If any are allowed to boil too long they become bitterish. An hour is the medium time. They are less watery and better flavored when boiled with their skins on, and pared afterward. {1865 JW, HHTL 49.4}

MASHED TURNIPS. - This is the best method of preparing watery turnips, and a good way of cooking all cookable kinds. Pare, wash, and cut them in slices; put them in just enough boiling water to cover them; let them boil till soft; pour them into a sieve or colander and press out the water; mash them with fresh milk or sweet cream until entirely free from lumps; then put them into a saucepan over the fire, and stir them about three minutes. {1865 JW, HHTL 49.5}

STEWED TURNIPS. - Wash and pare your turnips, divide them into small pieces, and slice very thin. Put them into a stewpan with water sufficient to cook them. Cover close, and let them boil till all the water is evaporated. Then add a little salt, with cream or butter. Either is good. {1865 JW, HHTL 49.6}

BOILED CABBAGE. - Take off the outer leaves; cut the head in halves or quarters, and boil quickly in a large quantity of water till done; then drain and press out the water, and chop fine. Cabbage requires boiling from half an hour to an hour. {1865 JW, HHTL 49.7}

STEWED CABBAGE. - Slice the cabbage very fine, pour over it boiling water, nearly sufficient to cover it. Let it cook quickly till tender. Add boiling milk and thicken with flour wet with cold milk. Let it simmer fifteen minutes. This is excellent. {1865 JW, HHTL 50.1}

CAULIFLOWER. - Cut off the green leaves; plunge the heads in boiling water and then cook from twenty minutes to half an hour. Split the heads open and lay them in halves in vegetable dishes, and cover with a sauce made with boiling milk, thickened with flour wet with cold milk, and boiled till well cooked. {1865 JW, HHTL 50.2}

GREENS. - Spinach, beet-tops, cabbage sprouts, mustard leaves, turnip leaves, cowslips, dandelions, and deerweed, are all excellent for greens. They all require to be carefully washed and cleaned. Spinach should be washed repeatedly. All the cooking requisite is boiling till tender, and drain on a colander. Lemon juice is the only admissible seasoning. {1865 JW, HHTL 50.3}

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**BOILED BEETS.** - Wash the roots carefully; avoid scraping, cutting or breaking the roots, as the juice would escape and the flavor be injured; put them into a pan of boiling water; let them boil one or two hours according to size; then put them in cold water and rub off the skin with the hand, and cut them in neat slices of uniform size. Good beets are sweet enough intrinsically, and need no seasoning. {1865 JW, HHTL 50.4}

**CHOPPED BEETS.** - Boil them whole. Peel and chop fine. Season with butter or a little salt. {1865 JW, HHTL 50.5}

**BAKED BEETS.** - Wash the roots clean, and bake whole till quite tender; put them in cold water; rub off the skin; if large, cut them in round slices, but if small, slice them lengthwise. If any seasoning is insisted on, lemon-juice is the most appropriate. When baked slowly and carefully, beet-root is very rich, wholesome, and nutritious. It usually requires baking four or five hours. {1865 JW, HHTL 50.6}

**STEWED ASPARAGUS.** - Cut the tender parts of the stalks into pieces of half an inch in length. Wash them; put them in enough boiling water to cook them without burning, and when nearly done add a small quantity of sweet cream or milk thickened with flour. {1865 JW, HHTL 51.1}