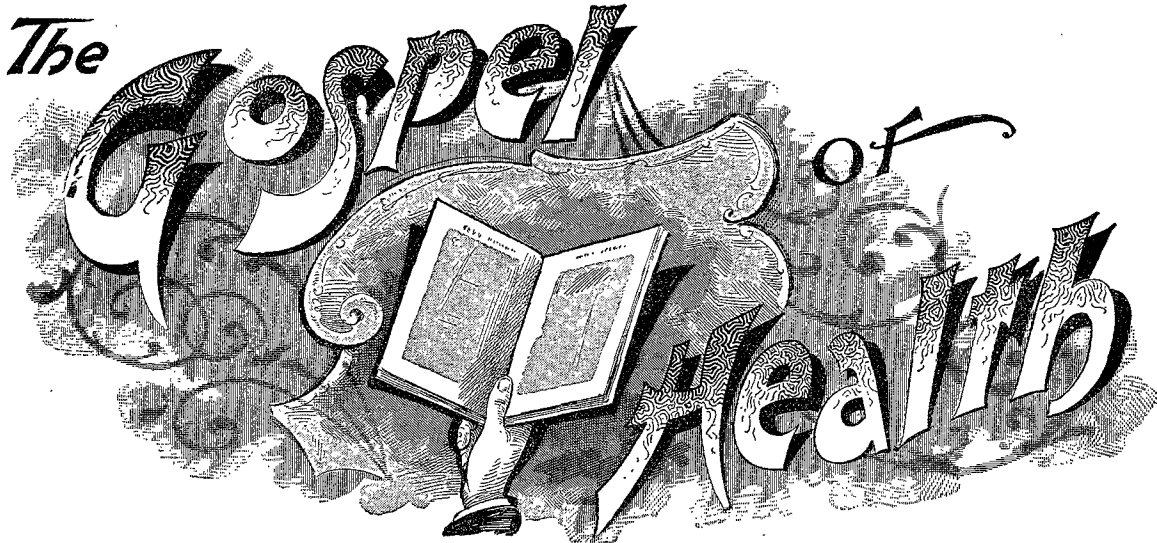


The Gospel of Health



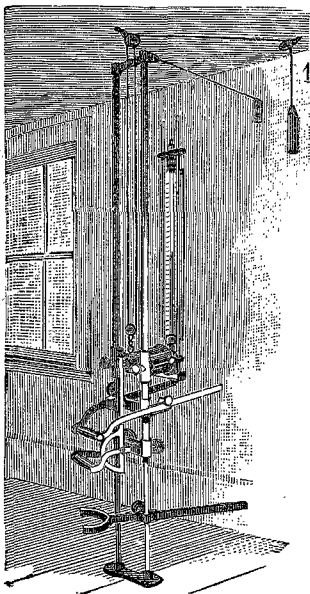
VOL. I.

AUGUST, 1897.

No. 7.

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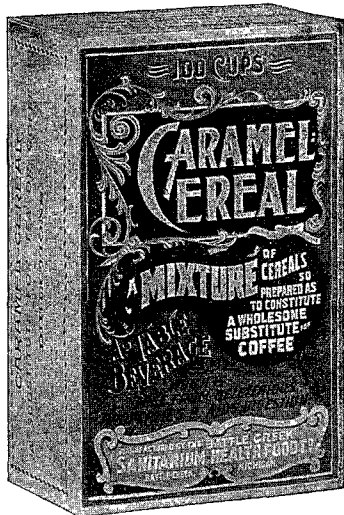
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The Gospel of Health

VOL. 1.

BATTLE CREEK, MICH., U. S. A., AUGUST, 1897.

NO. 7.

THE GOSPEL OF HEALTH.

In spite of all our efforts to hide our eyes from the fact, a careful study of the question affords convincing evidence that we are going down hill physically. This is true, not only of Americans, but of every civilized nation. The average length of life is certainly increased, but this is not on account of race improvement, but only because the weak and feeble are kept alive by means of quarantine, which wards off the plague, smallpox, yellow fever, cholera, and other decimating maladies which formerly made way with all but the strong and vigorous, thus securing the "survival of the fittest." As the result of these public protective measures, the strong are deteriorated by contact and intermarriage with the weak, and constitutional weakness is transmitted by heredity.

The constitutional vigor of a race is measured only by its endurance, and this is indicated not by the average death-rate or the average longevity, but rather by the number of persons who attain great age. Examples of very aged persons are certainly becoming less and less frequent. At the present time, only in Hungary is to be found any considerable proportion of persons who are more than a hundred years of age.

We have trusted too much to public hygiene, to quarantine and isolation, disinfection of sewers and water supplies, food inspection, and similar public health measures; for good and important as these measures are, and indispensable certainly to the welfare of a nation, the final result, as previously pointed out, must be really to deteriorate the race, unless

public health measures are supplemented by personal hygiene. Men and women who inherit weaknesses and tendencies to disease of various sorts must learn how to obliterate these tendencies by health training. That this can be done has been clearly demonstrated again and again. Weakly men have become athletic, even gigantic in strength, as illustrated by the case of Dr. Winship, and numerous others whose names might be mentioned.

It is encouraging to note that there is a growing interest in the subject of health, and a demand everywhere for instruction in reference to the proper care of the body. On every hand men and women are asking, "What shall I eat?" "What shall I eat for breakfast?" or "for dinner?" "How much shall I eat?" "When shall I eat?" "What sort of clothing shall I wear?" "What kind of exercise shall I take?" "How much? and when?" These questions are of vital importance, and upon the practical answer given to them in the daily life of each individual depends his physical welfare.

Indeed, there is no greater need in civilized lands at the present time than for a crusade in behalf of the better care of the body. Men and women must be brought to recognize the fact that our bodies are the temples of the Holy Ghost; that God dwells in every man and every woman and every child; that each human being is an inspiration of a divine idea; that the man who debases his body by improper habits of life insults his Maker in so doing; and that the man who fails to cultivate and develop his body so as to give to its powers their largest scope, thus securing the highest degree of efficiency, endurance, and activ-

ity, is accountable to God for such neglect; for these truths are the fundamental principles of the gospel of health. Every man and every woman whose mind has been enlightened should seek to let his light shine into the lives of others. By such a propagation of life-saving truths there might be set in operation a renovating force which, operating through a specific length of time, would result in the restoration of the race to its original primitive vigor. Certainly it is only by the practise of these principles that we can hope to stem the tide of physical deterioration and decay which is rapidly sweeping the race toward extinction.

OUR readers will notice that we have opened a new department in this number of the paper, called "The Summer School." This department will contain carefully prepared reports of the lectures and talks given before the Summer School students. These will not always appear in the exact order in which they are given in the school; neither will all the different branches of instruction be represented in each number, as that would necessarily crowd out other important matter; but no essential feature of the school will be omitted, and the articles appearing in this department will, in due course of time, cover all the various lines of work carried on by the students. We would therefore commend this part of the paper to the careful attention of those who wish to become thoroughly acquainted with gospel health reform and the various lines of philanthropic work which are so closely associated with it.

BROTHER A. C. BAINBRIDGE writes us:—

"It is with pleasure I hail the GOSPEL OF HEALTH. God has wonderfully blessed me in an isolated life, as I have followed the instructions given in the 'Testimonies.' If we obey God, he will *make* and *keep* us well."

EATING FOOD TO SAVE IT.—Never insist upon a child's eating food to save it. Better waste a little food than to waste the child's health. Form the habit of putting a limited amount on the child's plate at once, rather than to overload it and then make the child feel that he has done wrong in not eating it all.

If a child's appetite begins to fail, try to discover the cause and remove it. Never tempt the palate with rich, unwholesome foods, as pastries, preserves, highly seasoned meats, etc. Failing appetite is often a symptom of some serious acute disease, or of over-

feeding or clogging of the digestive or eliminative organs. Fasting for a few meals at such a time will give nature a chance to successfully contend with and remove the waste and other poisons which were hindering the work of nutrition.

EXPERIENCE OF ELDER J. N. ANDREWS IN HEALTH REFORM.

[SOME twenty-six years ago Elder J. N. Andrews, who was one of the pioneers in hygienic reform among Seventh-day Adventists, wrote a series of articles for the journal then known as the *Health Reformer*, and now as *Good Health*, in which he presented many important and interesting facts which we think may profitably be reproduced in these columns for the benefit of the great number of our readers who were not participators in this reform movement at the early period referred to, and were not personally acquainted with Elder Andrews. Those who enjoyed that privilege will remember him as a man of remarkably stately and dignified appearance, great intellectual ability, keen wit, unusual amiability, and a most indefatigable student. He it was who, perhaps more than any other man, dealt out the fundamental truths which constitute the back-bone of the religious movement in which Seventh-day Adventists are engaged. He devoted many years to the preparation of that monumental work, the "History of the Sabbath."

Elder Andrews was a man who weighed with great care every question which he considered, and was almost painfully conscientious in testing and verifying every fact and principle to which he gave his adhesion. For a great part of his life he systematically robbed himself of sleep that he might have the more time to devote to his work, and it was doubtless owing to this fact, coupled with his extremely arduous labors, that his constitution was so undermined that he fell a prey to the disease which prematurely ended his useful life. Elder James White, in a brief account of the early life of Elder Andrews, published some twenty years ago, wrote as follows:—]

John Nevins Andrews was born at Poland, Me., July 22, 1829. His paternal ancestors were among the early colonists of this country, having landed at Plymouth eighteen years after the arrival of the "Mayflower," and settled at Taunton, Mass. In the Indian wars that followed, nearly the entire family were massacred. As the male members of the family, with the exception of one sick boy, who remained at home, were at work in a field, the Indians surprised

them, and got between them and their guns. They were men of high stature, and of great physical strength, and in their determination to sell their lives as dearly as possible, they tore up trees of considerable size and used them as weapons. But the contest was unequal, and the well-armed Indians killed them all.

“Both my grandfathers,” says Elder Andrews, in a sketch from his own pen, “served in the Revolutionary War. Their names were David Andrews and John Nevins. The name of the latter was given to me. Grandfather Nevins was a man remarkable for his piety and kindness of heart. He lived to be very aged.”

“My earliest religious conviction was at the age of five years, when I heard a discourse by Daniel B. Randall, from these words: ‘And I saw a great white throne, and him that sat on it, from whose face the earth and the heavens fled away.’ So vivid was the impression made upon my mind that I have rarely read the passage without remembering that discourse. But it was not until I was thirteen years old that I found the Saviour. This was in January, 1843. I then became deeply interested in the doctrine of Christ’s near coming, and I have ever since cherished this faith.”

Elder Andrews entered upon the work of the Christian ministry in 1850, at the age of twenty-one, and for twenty-seven years has been a close fellow laborer and an intimate friend of the writer. When he entered the ministry, he was afflicted with sore throat and a cough, and it was the general opinion among his friends that consumption would terminate his life in a few years. His labors as a teacher and writer have been excessive, and he has taxed his strength severely by continuous study. Yet his health has been improving since 1864, when his attention was

called to the subject of health reform. As before stated, his prospects for life and health, when he entered the ministry in 1850, were most gloomy. And that he should recover health while laboring intensely hard, depriving himself of seasons of recreation, and frequently cutting short the proper periods of sleep, furnishes the strongest proof of the benefits of hygienic reform.

In 1871 a personal friend requested him to write out his experience for the benefit of another friend. Of this request Elder Andrews says:—



ELDER J. N. ANDREWS.

“In asking me to write directly to his friend, my correspondent truthfully remarks that ‘Many people will not believe what appears in papers and periodicals, but a personal account will often suffice to remove old prejudices.’ Now there is a reason for this unbelief and distrust that is certainly very weighty. The press teems with accounts of wonderful cures wrought by such and such medicines; and the point of each statement is this: If you would have health, buy this marvelous remedy. Therefore sensible people long ago decided that these certificates were in a great majority of cases entirely unreliable.

“Now why should not health reformers be as generally and as promptly discredited as the venders of the various ‘magic cordials’ and ‘healing balsams’ everywhere offered ‘for the relief of suffering humanity’? They should, if they can be justly classed together. And if the same principle governs the action of each, then let them share in the same condemnation.

“But observe the contrast: The advocates of the hygienic system declare, as a fundamental principle, that health can be regained or preserved only upon condition that we ‘cease to do evil and learn to do well;’ while the dealers in the aforesaid wonderful

preparations severally state that 'no change of diet or of habits of life is required in order to be benefited by this wonderful remedy.'

"The first party declares that the restorative power exists only in the vital forces which God has given us; the other, that it is to be found in drugs. The one affirms that the restorative power in ourselves can alone give us health, but will do it only upon condition of abstinence from wrong habits, and of simple obedience to the laws of our being. But the other replies in derision, 'This is all humbug; you may eat, drink, and act as you will, without any danger of evil consequences, provided you freely use my healing balm.'

"Which of these parties is entitled to our confidence? One of them asks no money, but insists that we govern ourselves by the laws which the Author of our being has established within our own organization. The other bids us freely disobey, and promises us immunity from evil consequences on condition that we use the medicines which they desire us to buy at their hands.

"We know which of these two kinds of teaching is the more enticing to the multitude; but would it not be well to ask which is the more reasonable? One of them declares that obedience to the laws of life is the one condition upon which we can have health. The other asserts that God has provided means whereby men may deliberately disobey those laws, and yet escape the consequences of that disobedience; and that that means is something known only to the ones who say this, and to be had only on condition that you pay them well for it. On which side are reason and common sense? On that of self-control, or on that of self-indulgence? And which of these two classes is attempting to get your money on false pretenses?

"I am a firm believer in the principles of health reform. I have cause to be such. My judgment is convinced that its principles are reasonable, and just, and true. Moreover, I have proved them true by the test of actual experience. In this thing, therefore, I speak not merely from that which I have heard, but I also testify that which I know. I believed in the health reform when I first learned its principles, because to me they were self-evident truths. But there is no teacher like experience. Ever after I was first instructed in this system, I believed it to be true; but the experience of seven years enables me to speak now as one who knows whereof he affirms.

"I do not attempt to instruct the people in physio-

logical and hygienic science. There are plenty to do this who are fully competent to the task. I speak rather as members of the church bear testimony after the sermon of their pastor, not to give instruction in the doctrines set forth, but to declare that I have proved these very things to be true, and to testify that I know the certainty of that wherein we have been instructed.

"And why should I not speak with much assurance? I know what were the difficulties under which I labored eight years ago, and I well understand that my present condition is in marked contrast to my state at that time. Then I was a feeble man from head to foot. Now I have found entire relief from all the difficulties under which I suffered, and in God's merciful providence have excellent health.

"I can hardly recall any period of my early life in which I was the possessor of sound health. In boyhood, my growth was rapid, but I never saw the time when my physical strength was fully equal to that of most of those of my years. I loved severe study much more ardently than I did any of the sports and pastimes of my associates. From my earliest childhood I was taught to shun evil associates, and warned against intemperance in every form in which my parents understood it to exist; but I was not instructed in the principles of hygiene, for neither my father nor my mother had any just knowledge of these.

"I was kept from the use of tobacco, and from even tasting strong drink; but I learned almost nothing of the evils of unwholesome food—at least, of such as was common in our own family. I did not know that late suppers, and 'hearty' ones at that, were serious evils. I had no idea of any special transgression in eating between meals; and though this was mostly confined to fruit, I did herein ignorantly transgress to a very considerable extent. I supposed old cheese was good to aid digestion! Do not smile at my folly; unless my memory is at fault I had learned this out of 'standard medical works.' As to mince pie and sausage, I had no thought that these were unwholesome, unless too highly seasoned, or, as it was termed, 'made too rich.' Hot biscuit and butter, doughnuts, pork in every form, pickles, preserves, tea, coffee, etc., etc., were all in common use. Of ventilation I understood almost nothing. And I might continue to enumerate the particulars of my ignorance of vital hygienic truth, but it would be easier to tell what I knew than to attempt to mention that which I ought to have known but did not.

“And I must also expose my ignorance by confessing that I had little other idea of headache, dyspepsia, nausea, fevers, etc., than that these were, for the most part, wholly beyond our control, and that, like the various phenomena of nature, they were ordered by God’s hand, and man had generally no agency therein. It is strange, indeed, that such ideas should prevail; but that they do prevail, even now, you may satisfy yourself by calling out the opinions of the very next person you meet.”

(To be continued.)

PREPARATION FOR THE TIME OF TROUBLE.

BY DAVID PAULSON, M. D.

PAUL prayed that “the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ.” 1 Thess. 5:23. The Rotterdam translation renders the word “coming” as “arrival.” The thought conveyed is that Paul prayed that the generation which is to be living upon the earth when Christ comes shall be preserved, spirit, soul, and body.

Ordinary fruit, though cooked a number of times, will not withstand the elements of decay; but when preserved, it is by that process rendered secure. So what is indicated in this verse is not the mere excitement of the feelings from a certain meeting or revival, but a thorough-going work for the entire man. The completeness of this work spiritually is presented in Rev. 14:1, where a company is brought to view redeemed from the world, without fault, having their Father’s name on their foreheads. God will not label a single trait of Satan’s character with his own name; when the Lord stamps upon his people his own name, it will be because they have the character which that name stands for, or, in other words, because they have beheld Christ until they have come to reflect his image fully.

The physical preservation that the same company will go through is brought to view in Psalm 91, the “time of trouble chapter,” where we are told, “Thou shalt not be afraid for the terror by night; nor for the arrow that flieth by day; nor for the pestilence that walketh in darkness; nor for the destruction [deadly disease — *Jewish translation*] that wasteth at noonday. A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee.”

The reason it does not come nigh them is given in the eleventh verse: “For he shall give his angels charge over thee, to keep thee in all thy ways.” But when angels keep a people in all their ways, it is because their ways have become God’s ways. When the remnant people have had the religious experience brought out in Revelation 14:1, and the physical work done for them indicated in Psalm 91, then the prayer of Paul will have been fully answered. That this will be done by a miracle there can be no doubt. For God’s dealings with people in times past show that the miracle power comes from God, but the responsibility of having it done rests upon the human agent.

A few examples will illustrate this:—

When the angels of the Lord were to tear down the massive walls of Jericho, the children of Israel were requested to walk around the walls once a day, and on the seventh day seven times, and then give a shout. From the human standpoint this might seem a very absurd thing; but if they had not done their part, the walls of Jericho would never have fallen down.

At a certain time Naaman wished to be cleansed of his leprosy. He went to the man of God, who merely told him to go and bathe in the river Jordan, and he should be whole. There was no special virtue in that water more than in any other kind of river water, and Naaman knew it. He thought that the man of God would come out and “touch on the spot,” and then the work would be done. But it was not done until he did what he had been told to do.

Noah was to be saved from a flood of waters. He built the ark, but the Spirit of God has assured us that had it not been for a special miracle, the ark itself would have been dashed to pieces like an egg-shell upon the angry billows. But who believes that the Lord would have saved Noah by a miracle unless he had done his part?

There are many who expect to be preserved when a thousand fall on one side and ten thousand on the other, in the same way that Naaman expected to be cured. They think that in some way God will “strike on” them, and they will stand; but we may be sure that if we are preserved, soul, body, and spirit, by a miracle, the Lord will lay the responsibility upon us by giving us a part to act. This is clearly brought to view in Eph. 6:13, 14: “Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand therefore.” But we have no promise

that we shall stand unless we have "done all to stand."

In "Early Writings," p. 60, we read: "I saw that many do not realize *what they must be* in order to live in the sight of God without a high priest in the sanctuary through the time of trouble. Those who receive the seal of the living God and are protected in the time of trouble must reflect the image of Jesus fully. I saw that many were neglecting the preparation so needful, and were looking to the time of refreshing and the latter rain to fit them to stand in the day of the Lord, and to live in his sight. O, how many I saw in the time of trouble without a shelter; they had neglected the needful preparation; . . . but there will be no time then to do it, and no mediator to plead their cause before the Father." At present Christ stands in the heavenly sanctuary saying to the Father regarding all those who believe on him: "Look not upon that erring child, but look upon me. Look not upon his filthy garments, but upon my spotless righteousness." Paul says, "In him ye are complete;" and while thus beholding Christ, we are changed, growing up into him in all things.

Only a short time before we leave this earth, Christ will leave the heavenly sanctuary, just at the time when it is most difficult to secure judgment in the earth, and "he that departeth from evil maketh himself a prey." At that time the prophet saw that there was no intercessor. Isa. 59:16. How appropriate, then, it is that Paul should pray for this people who are to pass through this experience, that they might be preserved blameless, soul, body, and spirit. It is reasonable that this completeness of spiritual work should not take place without the laying aside of all habits that tend to weigh man down physically.

For example: if it were possible to give a very wicked man a good man's brains and nerves, we may conceive that for the time being he would think and talk like a good man; but the blood in him, which would be full of all manner of iniquity, straining through this brain, would in a very short time bring him to the same place where he was before; and then he would think and talk just as he did then. So he would get no particular benefit from the exchange, unless he had a physical work done for him as well. This thought is made clearer by noting 2 Cor. 6:16: "Ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them, and I will be their God and they shall be my people; . . . and will be a Father unto you, and ye shall be my

sons and daughters." From the very next verse we gather these thoughts, "Having therefore these promises;" that is, promises that God will walk and dwell in humanity, which are held up before every fallen son and daughter of Adam; but the conditions follow: "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." When the cleansing of the flesh and spirit has been accomplished, then holiness will be perfected.

God does not expect us to do this in our own strength, any more than he expects us to carry out Isa. 1:16 by our own efforts: "Wash you, make you clean." But he does intimate that just in proportion as he actually takes possession of our faculties, just in that same proportion he will cleanse us from the filthiness of the flesh and spirit; and from the example of Naaman we may be sure we are expected to carry out our part. This is made clearer in "Great Controversy," Vol. II, p. 66: "If you pursue a wrong course and indulge in wrong habits, . . . you will not place that high estimate upon salvation and eternal life which will inspire you to conform your life to the life of Christ. You will not make those earnest, self-sacrificing efforts for entire conformity to the will of God which his word requires, and which are necessary to give you a moral fitness for the finishing touch of immortality." Here the thought is plainly presented that those who are not cleansed from the filthiness of the flesh will not be sufficiently imbued with the great truths of this time to be sanctified by them. May God help us to understand this in its true meaning.

SUNLIGHT.

BY D. H. KRESS, M. D.

WALKING down the street on a bright morning a few days ago, the writer happened to notice how generally the dwellings were darkened by shades and window blinds. In one house with thirteen windows, all but one were covered in some way so as not to let in the light. The neighboring house had twenty windows, three of which were partially unprotected. And these houses were not exceptions to the general rule. If the reader will make it a matter of observation, he will be surprised to see how universal is the custom of shutting out the sunlight.

Few people realize the importance of light, or the intimate relation that exists between light and health.

By the things seen God often teaches us of the things unseen, or spiritual truths. Jesus is compared to the sun: "The Sun of Righteousness shall arise with healing [health] in his wings." There is healing, or health, in the bright beams of the sun. It is further said of him, "In him was life, and the life was the light of men." There is life in light. To demonstrate this, plant a potato in a dark cellar, in the best soil, and yet it will send out but a pale, sickly looking sprout; and if the light is entirely shut out, it will soon die. But open a window and allow the light to penetrate the darkness,—even a few rays,—and it will live and grope its way toward the light. Grain growing under trees is smaller than that growing outside, although the soil under the tree may be the richer. That part under the tree is deprived of light.

Only those can enjoy health who welcome sunlight into their homes. By welcoming light they welcome life. The beautiful color on the cheeks of apples and peaches is always found on the side exposed to the light of the sun. Rosy cheeks and a fresh complexion are seen only on the faces of those who live much out of doors, while the waxy, pale, sallow faces are found in the dark tenements of large cities, and the shaded rooms of our modern palaces and homes.

It seems strange indeed that men should despise one of heaven's choicest blessings, choosing darkness rather than light, sickness rather than health, death rather than life. "Pestilence [or sickness] walketh in darkness." Ps. 91:6. Darkness favors the development of mold and disease-producing germs, while sunlight is destructive to both. By closing the blinds and drawing the curtains we shut out light and life, and invite darkness and disease. Dark rooms gather moisture, and carpets and bedding in such rooms become damp and give forth a peculiar odor. This odor is due to the development of germs, and is highly poisonous. If light and air be allowed to enter freely, the room becomes dry. From this we see that the sun is constantly drawing moisture.

Our bodies may be compared to a house. About three pints of water containing poisonous products are daily thrown off through the skin. We do not notice this because of the rapid evaporation due to the sunlight. The quantity of waste matter or poison thrown off is increased in warm, dry weather, and diminished in a damp, moist atmosphere. This is the cause of the prevalence of disease in marshy regions. Because of this retention of poisons in the body, people feel gloomy in wet, cloudy weather.

The aged and those who are suffering from disease of the kidneys, not being able to eliminate poisons through these organs as fast as it is formed, can usually predict a wet spell by the pain produced by the poisons not eliminated, because of the damp atmosphere which precedes the rain. Invalids, for the same reason no doubt, dread the night season. The skin, being deprived of the stimulation of the light, is less active than during the day.

Consumption and other diseases are contracted by living in dark rooms, where sunlight is not permitted to enter. People suffering in this way are advised by physicians to go to a high altitude, where there is plenty of sunlight and the air is dry. This often involves great expense. Why not welcome the invigorating and life-giving light into our homes, and thus prevent disease?

Just before the Lord delivered his people from bondage in Egypt, there was "darkness in all the land of Egypt," "but all the children of Israel had light in their dwellings." Ex. 10:23. This is written for our learning and admonition upon whom the ends of the earth are come. While the pestilence is walking in darkness, the Lord says, "No plague shall come nigh thy dwelling" (Ps. 91); for all his people will have light and life in their dwellings.

COMMITTEE ON REORGANIZATION.

A MEETING of the committee of twenty-seven appointed to act in the organization of an association to take charge of and carry on the work formerly conducted by the Health Reform Institute, was held in the committee-room of the Hospital, July 8, 1897. Dr. J. H. Kellogg in the chair.

It was moved and seconded that the chair appoint a sub-committee of seven (afterward increased to eight) with power to act in carrying out the wishes of the committee on reorganization. This motion was carried, and the following persons were appointed: J. S. Comins, Elder J. Fargo, Dr. David Paulson, A. R. Henry, W. H. Hall, G. H. Murphy, Dr. J. H. Kellogg, Dr. D. H. Kress.

The chairman then spoke of the circumstances under which the work of the institution was now being carried on,—that the affairs of the Sanitarium were in the hands of the court, and that the old managers were acting under written instructions from the court, and would continue to do so until such time as a receiver should be appointed. It was desired that

this committee should suggest some one to act as receiver.

By request, Hon. S. S. Hulburt, attorney for the association, stated briefly the responsibilities of the receiver. He said:—

“The responsibilities of a receiver and his duties are measured by the orders of the court. The corporate property—all the assets of the Sanitarium—are in the hands of the court itself, and the receiver is the arm and agent of the court in carrying out the minute and detailed instructions which the court will give as to the manner in which the assets of the Sanitarium, great and small, shall be disposed of. A technical sale will have to be gone through with, whereby every asset of the institution—all its corporate property—will have to be sold. No sale can be made of anything but what the court shall order. No sale which has to do with anything belonging to the Sanitarium can be so valid as to pass title until that sale has been reported to and confirmed by the court. A great multitude of details will have to be carried out by the receiver, under the charge and direction of the court. Therefore the receiver must be a man familiar with all the business of the institution, one who knows all about its matters, and who will take an interest in it from beginning to end, and who is accessible to the managers of the institution. The receiver appointed must give a bond of \$50,000. This bond is to be approved by the court. It does not run back to any individual. The statute requires that the bond shall run to the people of the State, in order that every possible precaution may be taken, and not a dollar paid out except by the order of the court, in addition to that bond.”

It was the unanimous expression of those present that the court be requested to appoint Dr. Kellogg as receiver of the Health Reform Institute.

Dr. Kellogg then stated that the old Health Reform Institute was dead, but that its work was not dead; and that it was a necessity for a new association to be formed to carry on the work, but it must be organized entirely without reference to the old association; that the committee had nothing whatever to do with the assets of the Health Reform Institute, nor did it control a single cent of property nor a single foot of land; that the court had the affairs of the old association in its hands, and would deal with the stockholders, and with every question in reference to the old association; and whatever the committee did, it must do with new money and on a new basis.

It was moved and seconded that the sub-committee should bring before the committee of twenty-seven for consideration such plans as it may decide upon, before any positive action is taken.

The meeting was then adjourned.

OUR RESPONSIBILITY.

BY M. E. OLSEN.

PEOPLE sometimes lay off all responsibility as to spreading the principles of health reform by alleging a lack of fitness to engage in that work; but present responsibility is not measured by present capacity. If we have neglected the opportunity to learn about these things when first presented to us (and this light has been with us now for many years), is it at all to be wondered at that we find ourselves to-day confronted with duties which we are illy qualified to perform? What must we do then? Obey the apostle's injunction to “redeem the time,” by learning how as quickly as possible, and going to work with such energy, earnestness, and zeal that we may, if possible, make up for lost time.

The following words from the Testimonies vividly bring to view our present relation to the cause of God and to that important branch of it known as the health work:—

Remember that your responsibility is measured, not by your present resources and capacities, but by the powers originally bestowed and the possibilities for improvement. The question which each one should ask himself is not whether he is now inexperienced and unfit to labor in God's cause, but how and why he is in this condition, and how it can be remedied. God will not supernaturally endow us with the qualifications which we lack; but while we exert the ability we have, he will work with us to increase and strengthen every faculty; our dormant energies will be aroused, and powers which have long been palsied will receive new life.

These are encouraging words. Let us thank God that there is still opportunity to work for him. We cannot do as much, to be sure, as would have been our privilege had we taken hold long ago, but still there are glorious opportunities calling to us on every side. It is too late to mourn over the mistakes of the past. The future is unknown. But we have the *present*, and God wants us to make the most of it. Each day as it passes gives every one of God's children some opportunity, however humble it may be, to let his light shine. Every day he can glorify God in his body and in his spirit, and help somebody else to do the same.

Let no one be discouraged by a sense of past failures from taking hold now. If we will only move out in faith, God will give us an experience even at this late day. Quoting again from the Testimonies:—

You have diminished your powers and lessened your capabilities. You lack the experience and efficiency which you might have had. But before it is forever too late, I urge you to arouse. Delay no longer. The day is almost spent. Yet while the blood of Christ is pleading, you may find pardon. Summon every energy of the soul, employ the few remaining hours in earnest labor for God and for your fellow men.

Shall we heed this solemn warning? or shall we reject the call, and compel the Lord to raise up others to do the work he has appointed to us?

MEDICAL MISSIONARY WORK AT THE PENNSYLVANIA CAMP-MEETING.

THIS camp-meeting was held in the suburbs of Altoona, and in addition to our own people it was very largely attended, especially in the evening, by an intelligent class of citizens.

Mrs. Pruitt had already been on the ground for several days before I came, and was helping to provide a hygienic bill of fare in the dining-tent, besides giving both private and public instructions in the various lines of health.

There was a deep interest manifested throughout the meeting in the principles of the gospel of health. The people seemed deeply stirred to study the relations that exist between the care of the body and the transforming work of grace in the soul.

Quite a number of the young people present at this meeting determined to give their lives to the medical missionary work, and some of them are now enjoying the benefits of the Sanitarium Summer School.

DAVID PAULSON.

EFFECTS OF TOBACCO UPON THE STOMACH.—M. Lyon, an eminent French physician, has recently published in the *Union Medicale* an account of careful researches which he has carried out respecting the effects of tobacco upon the stomach. He finds that tobacco lessens the contractility of the muscles which partly compose the walls of the stomach, thus producing indigestion and dilatation. This is an important addition to the charges which medical men have brought against tobacco.

THE SUMMER SCHOOL.

SUMMER SCHOOL NOTES.

MOST of the readers of the GOSPEL OF HEALTH have, through the *Review* and other sources, followed the progress of our Summer Training-School. About three hundred students are in attendance. The lectures, talks, experimental classes, and other parts of the daily program pass off with admirable regularity, and much interest is manifested.

Elder A. T. Jones closed a series of Bible studies August 8. He has given excellent instruction in right methods of Bible study, the Bible and history, our need of the Holy Spirit, and other subjects. He has also brought out very clearly the important part which medical missionary and philanthropic work is to play in the giving of the last warning message.

Professor E. A. Sutherland, whose talks on education were listened to with much interest, dwelt upon the importance of educators' taking the Bible as the basis of all knowledge, whether in science, art, or literature, and showed the benefits arising from an education conducted along these lines.

Dr. J. H. Kellogg has addressed the students on several occasions. His talks are full of hope and good cheer, calculated to inspire all hearts with fresh zeal, and to give them broader views of the work of the medical missionary.

Drs. Paulson, Kress, Rand, and George are conducting classes in physiology and anatomy, Bible temperance and hygiene, the treatment of emergencies, chemistry of food, and other subjects.

Mrs. E. E. Kellogg and Dr. Lauretta Kress have given some excellent lectures on scientific cookery, and arrangements have also been made for the students to do practical work in cooking.

Dr. Abbie Winegar is giving instruction in healthful dress. Some of the other physicians will soon begin courses in other lines of work.

Mrs. S. M. I. Henry's instruction in gospel and mothers' work is timely, and much appreciated. Her long and varied experience in work of this kind renders her especially well fitted to give the right kind of preparation to others who wish to take it up.

Mrs. A. S. Steele, well known to our readers as a teacher in the South, has talked on the preparation needed for missionary work in the Southern States, and her talks have been interesting and helpful.

An excellent work is being done in the daily classes in calisthenics in charge of Miss Lenna Whitney. It is very encouraging to note the improvement the students are making in their physical development.

Elder J. O. Corliss has given some Bible instruction of a very helpful nature. The daily consecration meetings are attended with deep interest and a spirit of earnest devotion.

Aside from the regular instruction provided in the class program, the students enjoy many additional opportunities of a highly educational nature. Dr. J. H. Kellogg has recently given two lectures on the evil effects of alcohol illustrated by stereopticon views. His Monday evening lectures, at which the contents of the patients' question box are examined, are especially helpful and entertaining. Then there are lectures to ladies on Friday afternoons, a child culture circle, and many other opportunities of a similar nature.

A number of the students are getting actual experience in holding gospel meetings, doing street and jail work, and conducting cottage health studies and prayer-meetings.

On the whole, it is doubtful if there was ever before such an opportunity provided for acquiring, in a short time, a practical knowledge of the things most essential to successful work for the Master.

OPENING ADDRESS TO THE SUMMER SCHOOL.

BY J. H. KELLOGG, M. D.

(At the Sanitarium Chapel, July 9, 1897.)

I AM glad to see here to-night so large a company of persons who have determined to prepare themselves for a definite and specific work for God and humanity. The purpose of this summer school is not simply to educate men and women in the various lines of knowledge that would be useful to them individually, but to prepare them to go out to work for other men and women.

This school is not the first attempt in this line. Just twenty years ago this very year a similar school was organized — on a narrower basis, but with precisely

the same motives. The meetings were held in the rooms which were at that time devoted to gymnastics, but now known as the medical ward, on the third floor, in the rear part of the main building. There gathered in that room some thirty or forty persons to attend the first session of our School of Hygiene. I am very glad to know that at the present time some of these persons are most earnest advocates of the principles of reform which they learned at that time. Elder Ira J. Hankins was one of the members of that school. He is now in Africa, and with one or two others has been instrumental in organizing a very interesting work at Kimberley, South Africa, in the Diamond Fields. The institution there is the only place in all that region where a man can be brought in and lifted up, — where a man who is intoxicated can be cured of the appetite for drink, — not simply lifted up for the time being, and sobered up so he can get back to his work again, but taught how to conquer the appetite which has bound him. Several other members of that school are still engaged in the work, and for all these twenty years have been faithful to the principles that they learned here.

A few years later there was organized another school of the same kind and for the same purpose. It was called the Health and Temperance School, or Health and Temperance Class. That was before the term "medical missionary" had been adopted for our work, but the methods and purposes were similar. This school was carried on three or four years successfully; and we now see our Missionary Nurses' Training-School as an outgrowth of that class. Our first medical missionary class consisted of five members. This class has gradually grown, until at the present time it has more than three hundred members in training for the missionary field.

I think all present should look upon the occasion of the beginning of this ten-weeks' course of study as an era in their lives. I hope that every one of the company composing this class has fully determined in his heart and soul to make this school and this course of instruction the beginning of a life-work for God and humanity.

We sometimes hear this thought expressed, "I am willing to give myself to God;" "I want to consecrate myself to God;" "I want to give myself to Christ." Now what does that mean? How are we going to do it? I fear that the great majority of people who talk thus do so in a merely figurative way. They do not take hold of it as a real thing and as an actual transaction, in which they turn themselves

over to another Master than the one they had served before. They want to be called the children of God, the servants of Christ; yet they do not properly appreciate what it means really to give themselves to Christ.

Now let us think for a moment what it does mean to give one's self to God. Really, we cannot give ourselves to God, for we already belong to him. God made us; and Christ bought us,—purchased us by his own blood. Thus all we can do is simply to recognize the fact that Christ has bought us, and that we really belong to him. Now when we really do that, what does it mean? Why, it means that we shall absolutely surrender ourselves to Christ,—to think his thoughts, to do his deeds, to live his life. Is not that exactly what it means? Are we ready to do this? In starting out upon this course of preparation to work for God and humanity, are you prepared truly to follow after Christ; to do what he did, to think his thoughts, to perform the deeds that he did, and thus surrender yourselves wholly to Christ?

In the New Testament we read, "He that saveth his life shall lose it." Now suppose we say to ourselves, "I cannot afford to do that; this world is too precious; it has too many good things and too many pleasant things in it; I want a little taste of them, and then I will surrender to Christ, by and by." If we undertake thus to save our lives,—that is, to save our lives for ourselves, to have a good time in the world,—we lose our lives.

A new thought has come to me during the last few years concerning self-denial, and that is that God never asks anybody to surrender anything that is really good for him. God is so great and so wise that he is capable of giving to everybody in the world the thing that is really best for him without asking him to deny himself of anything that is good for him. So when I find things denied to me, I try to content myself well without them; for I feel sure that it was not good for me to have them—they might have been sweet in my mouth, but they would have been bitter when swallowed. Some of us have had that experience; we have thought that such and such things would be so desirable, and that no other thing would be so precious; but when we came to receive it, it turned to gall and wormwood. That is the result of living our own way. We know it is selfish to desire anything simply for the gratification of self, and if we resolutely turn away from such things, we shall be wonderfully blessed.

The Christian life is full of antitheses,—exactly different from the ordinary experience. Just think of this; we have rest by bearing burdens. We see a yoke of duty which we feel we cannot possibly bear,—it would crush us to the earth,—but when we bow our heads and allow the yoke to be put upon our shoulders, the burden disappears. Why is this? It is because Christ is the great burden-bearer. He says, "Come unto me, all ye that are weary and heavy laden, and I will give you rest." How thankful I am for this promise, and how sorry I am that I did not know long ago how to get rid of my burdens. Now when my burdens seem too heavy to bear, I just get down on my knees—and Christ takes them.

I did not mean to speak of myself, but I wanted to impress this thought upon every mind present,—that the great thing, and the only thing worth living for, is to give yourself to God, to work for God. There is only one way to do this, and that is to work for humanity. We sometimes think what a beautiful thing it is to be holy, and we ask God to make us pure and holy. I think it was the great artist Ruskin who said that "holiness" and "helpfulness" came from the very same original root,—really, helpfulness is holiness. We sometimes get too much of a burden about ourselves. If we can just turn away our eyes from ourselves, and think, "What can I do to help this or that poor soul?" by the very effort we put forth to help him, we shall unconsciously help ourselves.

When we become really consecrated to God, when we have given him our lives, so that he receives us and helps us, I believe we shall have power. But we must live lives of self-denial, self-abnegation, and self-forgetfulness; we must forget ourselves. Is it not a wonderful thing, that by giving our lives we save them; that we make our lives great by making ourselves small? The trouble with us is that we are too large; we are too full of ourselves; and by being filled with self, we finally grow smaller until we get to be nothing but needle points; and every one about us recognizes our extreme littleness. Now when Christ takes possession of us, we grow larger; our sympathies expand and we take in the sorrowful and the suffering, and the great and small all around us. We do not simply look to the ends of the earth, but we look to our neighbors who are living close by us, to whom we are ordinarily most likely to be blind. We can see those all about us requiring our services, our sympathy, our aid and helpfulness.

I hope we are going on with our studies here in the

true spirit of this work. This work means the entire gospel. I know that I never had the right idea of the gospel in my early life; all that it ever meant to me was to save "me;" at the experience meetings people would usually close their remarks by saying, "Pray for me that I may have a right to the tree of life," or, "Pray for me that I may be saved in the kingdom at last." And everything that I heard was in accordance with that idea — for every man to get himself saved, if he could. The great Dr. Drummond remarked concerning the ideal Christian in "Pilgrim's Progress," that he was a type of many Christians; he left his wife and family in the City of Destruction, and made for heaven as fast as he could. He was really a selfish Christian.

This work that you are beginning here does not represent a narrow gospel which means simply one man, but the broader gospel,—a gospel including the whole race. Your work will be of no significance at all, unless it means the salvation of souls. There is no purpose in it worth anything, unless it helps men up, and helps them up high enough so they can get hold of God, and then he will lift them up the rest of the way. When a man gets well, it is because the great divine power that is working for good throughout the universe heals that man. God is seeking to do the very best he can for every man and every woman, and every child—and so for every bird and beast and insect—God is seeking the best for them, until their mission ends.

Now if we will let this thought take possession of us,—that God has a mission for each one of us to perform; if we can get the fire of consecration into our hearts so that our lives will be daily offered up to God to be consumed in the service of our fellow men—if we can go through this ten weeks' study with this feeling, it will be one of the most beautiful seasons of all our lives. I am happy to see this large company of men and women who have gathered here and who say by their presence, "We are enlisted in this work; we are going to take hold of these truths, and to give them to others who are dying for the want of them." We are going to carry on this propaganda for God and humanity—not a sectarian work, not a denominational work, not a narrow work—but a broad work—a work for every man, woman, and child that needs help. This is a Christian work; this is gospel work; this is the kind of work which our Master did when he was going about doing good. How grateful we should be that God gives us this work to do. Let us drink in all the truth that comes to us. It is not

the one that talks to you, it is not the various teachers, but it is God, who is teaching you these principles. It is these principles which have built up this institution; these principles are sound and true; and if we are in a receptive state of mind, God will impress these principles and truths upon our minds, so that we can make an efficient use of them. Let us ask God to give us a true spirit of consecration.

THE CHEMISTRY OF FOODS.

BY WM. A. GEORGE, M. D.

A FOOD is a substance which when taken into the body will produce energy or repair waste. With this definition before us, let us classify the substances usually used for food, and as briefly as possibly study the chemical composition of each class. All foods may be placed under three classes, as follows:—

1. Substances which can only furnish energy, including carbohydrates and oxygen.
2. Substances which can only repair waste, including water and mineral salts.
3. Substances which can both furnish energy and repair waste, including albumens and fats.

OXYGEN.

Although oxygen (O) as it exists in the air which we breathe so freely is not usually counted as food, when we consider the fact that we can live but a very few minutes without it, we can easily understand that it is one of the most important of our food substances. Air is composed of one part of oxygen to about four parts of nitrogen (N) by volume, or one part of oxygen to about three and one-half parts of nitrogen by weight, as oxygen is a little heavier than nitrogen. But the oxygen and nitrogen of the air are not united to each other. They are both free elements. So we say that air is simply a physical mixture, and not a chemical compound, of oxygen and nitrogen.

The nitrogen of the air is of use only as it dilutes the oxygen, which would be too strong to breathe in its pure state. When we take air into our lungs, the nitrogen is not used, but is all expelled again, while at each breath some of the oxygen is taken from the air by the blood. Thus air which has once been taken into the lungs contains less oxygen than that which has not. The oxygen which is removed from the air inhaled is replaced by a compound of oxygen

with carbon (C) received from the blood. This compound, called carbon dioxide ($O=C=O$ or CO_2) or carbonic acid gas, is formed by the union of two atoms of oxygen from the air with one atom of carbon from the carbonaceous foods stored in the tissues.

Oxygen is the only free element which is made use of in the body, all other foods being compounds, composed of two or more elements united to each other. Oxygen also forms a part of all foods, except some of the mineral salts. In fact, about eight tenths of the whole body is composed of oxygen. Water is eight-ninths oxygen, sugar more than half, starch almost half, albumen one fourth, fats one twelfth; and the whole earth,—land, sea, and air combined—is estimated to be about one half oxygen.

CARBOHYDRATES.

Under the term carbohydrates are included starch, grape-sugar (or fruit sugars of all kinds), and cane-sugar. By far the larger part—perhaps six sevenths—of our solid food is carbohydrates of some form, either starch or some form of sugar. It will be seen at once that starch is the most important of all our solid foods, as it makes up so high a per cent. of all grains and vegetables.

As starch forms so large a part of our diet, and as the science of healthful cookery depends so largely upon the proper preparation of this substance for the use of the body, it is very important that we should understand something of its composition and properties. When we look at this substance under the microscope, we find it composed of little bodies called starch granules, which vary in form according to the grain or vegetable in which they are studied. The starch granules of the potato are much the shape of potatoes; in beans and peas much the same shape as the beans and peas themselves; in wheat they are round balls; in rice they are very small and irregular in form; and in corn they are usually six-sided. If we examine these granules after they have been cooked, we find them swollen, and often broken open; while in raw starch they are so small and hard that it is almost impossible to break them up. When thoroughly cooked either by boiling or baking they are, however, easily broken, and are thus better prepared for digestion. A few chemical tests will illustrate the action of cooking upon starch.

If to a small amount of raw starch mixed with a little water, we add a few drops of tincture of iodine or iodine solution, the starch will gradually but slowly turn blue. But if we add iodine solution to some

thin starch paste (one teaspoonful of starch boiled for fifteen minutes with one-half pint of water), it will at once turn to a deep blue color, showing that cooked starch is in a better condition to be acted upon chemically than raw starch.

Starch cannot be absorbed into the blood as starch, but must first be changed to sugar. This process begins in the mouth by the action of the saliva, as may be shown as follows:—

A small amount of starch paste is mixed with saliva and allowed to stand for one or two minutes, when by adding some of the iodine solution it is found that the starch is all changed to something else, for it gives no blue color with the iodine. It is then tested for sugar, and found to be changed to sugar. If instead of starch paste, we use some starch water containing an equal amount of raw starch, and mix it with the same amount of saliva, as in the other case, we shall find upon the addition of iodine solution that at least some of the starch remains unchanged, as it will turn blue, showing the presence of starch. This will be true even if the raw starch and saliva are kept together for one or two hours in a warm place. The starch, however, gradually disappears, so that we may say that raw starch is very slowly digested by saliva; and as the action of saliva is stopped within one-half hour after taking food into the stomach, raw starch may be said to be indigestible. We can thus see the great importance of cooking all starchy foods most thoroughly.

Starch is composed of three elements—carbon, hydrogen (H), and oxygen. The starch molecule is said to be composed of six atoms of carbon, ten atoms of hydrogen, and five atoms of oxygen, and is written $C_6H_{10}O_5$. The relation of starch to sugar will be considered at another time.

GOD IN MAN.

BY H. F. RAND, M. D.

IN contemplating the wonderful works of God as revealed in the human body, we cannot but exclaim with the psalmist; “I am fearfully and wonderfully made; marvelous are thy works; and that my soul knoweth right well.” We will consider a few scriptures that speak of the body, its embryology, and life.

Let us first read 1 Cor. 6:19: “What? know ye not that your body is the temple of the Holy Ghost, which is in you, which ye have of God, and ye are

not your own?" The apostle manifests surprise that any one should not know that his body is the temple, or dwelling-place, of God; and yet the way people treat their bodies shows that they are ignorant of this fact. But let us notice a little further. The Word not only says that this body of ours is a temple; but, "I will dwell in them, and walk in them." 2 Cor. 6:16. How true! For in our every part is God manifest in different ways. Our breath is the life of God breathed into us; our blood is life (Gen. 9:4); and we know from the Word that life emanates only from God. John 5:26.

In 1 Cor. 3:16, 17, Paul says that this temple is holy. It is God's presence that makes any place holy. Moses was required to take off his shoes, because the ground where he stood was holy. God's presence in the burning bush made it so. Since God dwells in our bodies, should we not consider them sacred, and worthy of the best care?

Man is the crowning work of creation, God's masterpiece. He was not developed from a lower species of animal life, but (in the words of Gen. 1:27) "God created man in his own image, in the image of God created he him, male and female created he them." Further, in Gen. 2:7 we read that "the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." This fact is referred to in Ps. 33:9 and 148:5.

Our substance is not hid from God. Ps. 139:15. He saw in his mind all our parts while they were yet imperfect, and they are written in his book. Verse 16. God knows "the way of the bones" (Eccl. 11:5), or just how they go together, "bone to his bone." Eze. 37:7. Then after the frame is put together, God says in the sixth verse, "I will lay sinews upon you, and will bring flesh upon you, and cover you with skin, and put breath in you and ye shall live." God has set every member in our bodies as it pleased him (1 Cor. 12:18), and fenced them in with bones. Job 10:11. We might well exclaim with the psalmist concerning the wonderful thoughts God has concerning us, "How precious also are thy thoughts unto me O God! *how great is the sum of them.*" Ps. 139:17.

Everything to which God has given life, grows; so it is said of our bodies, in 2 Cor. 4:16, that "man is renewed day by day." God gives us food which is appropriated by the living principle in each of our members, and thus supplies the means of growth. Then he gives us his word to nourish us spiritually.

God has given us instructors and instruction, that we may "all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." Eph. 4:13. By speaking the truth in love we are to "grow up into him in all things, which is the head, even Christ." Eph. 4:15.

But Paul speaks (Rom. 7:21) of finding two laws working in his members. One of these laws tends to life, the other to death. One or the other of these laws will have possession of us at death. Which one it shall be depends upon how we live. 1 Cor. 15:31.

We are sinful by nature; but if faithful, the word assures us that God "shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself." Phil. 3:21. Paul died daily by keeping his body under. 1 Cor. 9:27. Thus God's laws ruled and reigned in him, and he grew up into him in all things.

We see in John 5:26 that God the Father is the source of life, and that he has imparted the same life-giving power to the Son. So that "in him was life, and the life was the light of men." This light it is "which lighteth every man that cometh into the world."

Now God has given us life, that we might "honor and glorify him in our bodies and spirits, which are his." 1 Cor. 6:20. Again God says, "I have created him for my glory. I have formed him, yea, I have made him." Isa. 43:7.

Still men will allow the law of sin to work in their members, and by so doing, "make God to serve with their sins." Isa. 43:24.

THE LAST CALL.

(Report of a talk to the students of the Summer School
by Elder A. T. Jones.)

I WISH to study with you this evening the parable of the marriage supper. Let us turn to the fourteenth chapter of Luke, and read it: "Then said he unto them, A certain man made a great supper, and bade many: and sent his servant at supper-time to say to them that were bidden, Come; for all things are now ready. And they all with one consent began to make excuse. The first said unto him, I have bought a piece of ground, and must needs go and see it: I pray thee have me excused. And another said, I have bought five yoke of oxen, and I go to prove them:

I pray thee have me excused. And another said, I have married a wife, and therefore I cannot come. So that servant came, and showed his lord these things. Then the master of the house, being angry, said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind. And the servant said, Lord, it is done as thou has commanded, and yet there is room. And the Lord said unto the servant, Go out into the highways and hedges, and compel them to come in, that my house may be filled. For I say unto you, that none of those men which were bidden shall taste of my supper." Verses 16-24.

Now when was this call first made?—At supper-time, the last hour of the day. How many invitations were issued?—Three. What was the first invitation?—"Come, for all things are ready." But the people did not come. Then a second invitation was issued. This one was carried to the people in the streets and lanes of the city. Thirdly, the king's servants went into the highways and hedges with orders to *compel* the people to come in, that the house might be full.

Notice the different classes here spoken of. The first was well-to-do. One man had bought a piece of land; another had gotten him oxen; the third must have had some prospects in life, else he would not have married. The second class consisted of people in rather poor circumstances. They lived in the streets and lanes of the city, without homes that they could call their own, still they had something over their heads. But the third class had nothing but the hedges to shelter them. They came in answer to the last call.

We have seen that three calls are mentioned here. How many messages are brought to view in the fourteenth chapter of Revelation?—(Class) "Three." Do the messages of Revelation fourteen and Luke fourteen cover the same ground?—(Class) "They do."

Let us turn and read these messages: "And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven and earth, and the sea, and the fountains of waters. And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornica-

tion. And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God," etc.

We have studied the fourteenth chapter of Revelation a long time. We have studied what is said of the "loud cry." We know that the time has come when the earth is to be filled with God's glory. But you and I have not seen that "loud cry" in operation yet.

This parable in Luke presents the call at supper-time, the last hour of the day. Then don't you see that it describes the work of God in our day? Surely, for there is no call after the third one. Well, then, in your connection with the work of God, have you seen anything that indicates that we have come to that part of the parable where the invitation goes to the highways and hedges?—(Class) "Yes." Then have we not reached the time when the last call is being given?

Now you are here in this summer school to qualify yourselves to go out in the highways and hedges. Then inasmuch as the invitations to the marriage supper itself were issued at the close of the day, and the third one was the last of the three, don't you see that *we are engaged in giving the last call of the last call?* How much longer shall things continue? How much longer shall the supper wait when it has been ready all this time?

We have looked for the power of God to take hold of us, and make the work advance faster than it ever has done. But we haven't seen it. Now if it does n't come with the work of giving the gospel to the people of the highways and hedges, the poor, the needy, and the outcast everywhere, when will it come?

But you are wrapped right up in this work; tell me, then, is it coming or is it not coming? Is that power of God to be manifested in his work? Of course it is. Then you who go out to do this thing, you who *are* this thing, I ask you, Upon whom is that power to rest? Through whose ministrations will that cry be heard? You see we are just shut up to that one thing that we are to expect the power of God to so manifest itself through *us* that the earth shall be lightened with its glory. This work of giving the truth to the lost, the helpless, the homeless, of every sort, the tramps and outcasts, those who have to make their homes on the highways, that have to seek shelter under the hedges: *this work, I*

say, is the last committed to God's people. It is the loud cry of the third angel. What else can it mean when we read there in Luke that the servants are bidden to go out into the highways and hedges, and compel them to come in, that the house may be filled?

The well-to-do people who have had the truth presented to them have asked to be excused. Well, God lets them stay away. Then the people in the streets and lanes of the city have had a chance; but God goes on farther than that, the very lowest classes are invited.

Not that the first are excluded after the first call; many of them will come in under the second and third calls. God never abandons people. They may spurn his gifts, but he continues to offer them just the same.

Now I want to call your attention to one or two things. Last winter thirty-nine of our State legislatures were in session. Every member of all those legislatures, together with the members of Congress, received the *American Sentinel*. Next winter the rest of the State legislatures will be in session, and their members will be supplied. So it has gone on for years. Then have n't the chief men of the country had enough knowledge of the truth to be able to decide one way or the other?

A great many of the women in the Woman's Christian Temperance Union have been reached since January 1. Every Baptist minister has been reached. Every Methodist minister has been reached, and a great majority of our lawyers and judges.

Then take the work done by the tent-meetings, city missions, tract societies, etc. Can we help concluding that the vast majority of the people of the United States have, in one way or another, been brought in contact with the message? Then is it not true that the whole United States fits that part of the parable which says, "All things are now ready"?

And Australia, the third angel's message is going in that country. The issue there is the same as we would have here if an amendment to the Constitution were before this country.

Don't you see how easy it would be for God to raise some such issue in England? There is Germany, dotted all over with persons who are holding up the light of truth. There is the condition of the Eastern question. How easy for things to take such a turn that the message will spread over the whole world like wildfire.

But remember one thing: you and I must be ready ourselves. How can we go out to the world and give

people the message: "Come, for all things are ready," unless we are altogether ready ourselves? Now, then, this is the time when the power of God is to be sought.

The Saviour said: "*Ye shall receive power when the Holy Ghost is come upon you, and ye shall be my witnesses unto the uttermost parts of the earth.*"

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A lady sends us fifty orders. She hopes to do better when the work is well begun.

The imaginary insurmountable difficulties which prevent so many from entering the work soon vanish when the individual goes forth in the spirit of the Master to do good.

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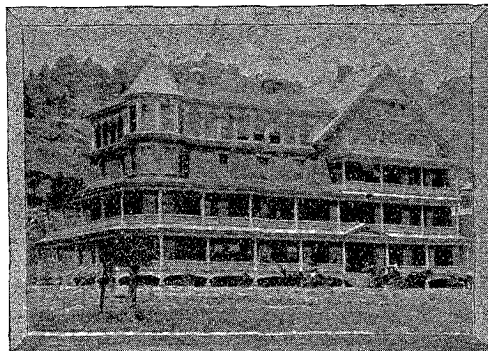
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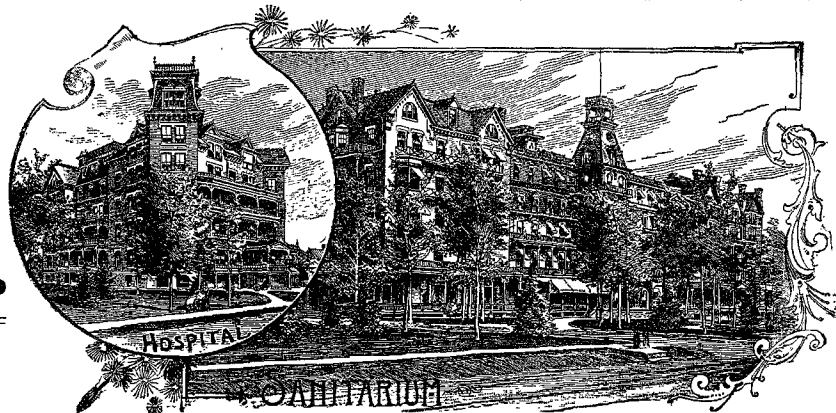
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