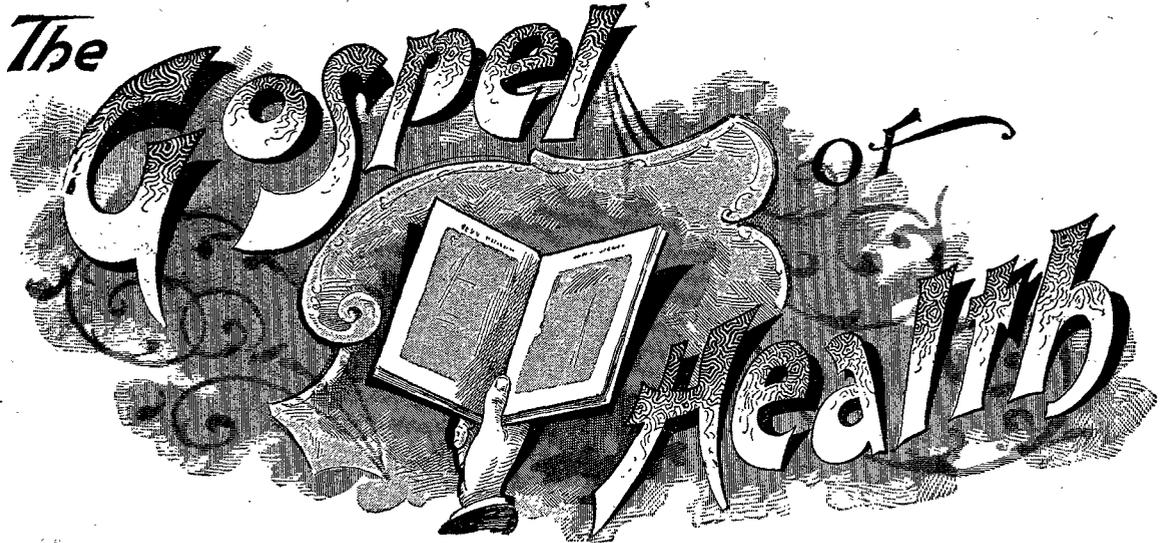


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NO. 6.

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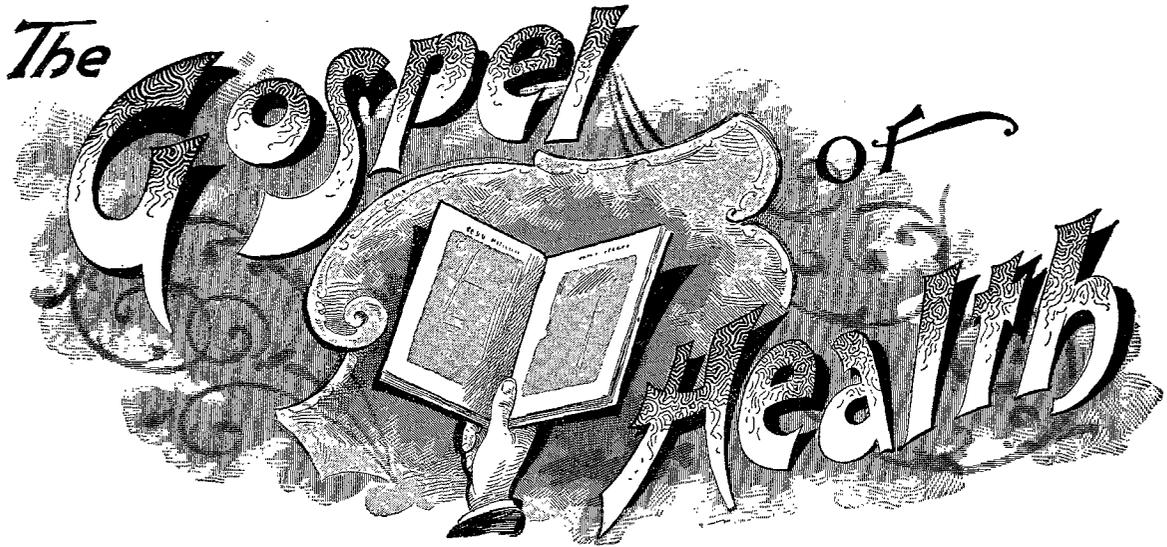
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RAPID GROWTH OF THE MEDICAL MISSIONARY WORK.

BY J. H. KELLOGG, M. D.

It is impossible to view the remarkable growth and development of this branch of our work without a feeling of thankfulness. Beginning thirty-two years ago as a small enterprise, our sanitarium work has extended around the world, and the various philanthropic and gospel enterprises connected with it are now to be found in most of the large cities of this country, and a considerable number of those in other countries, as may be seen by a perusal of the *Medical Missionary Year Book*. This great work is now represented by institutions, buildings, and facilities, provided at a cost of more than a million dollars, and by an army of more than fifteen hundred trained workers who have dedicated their lives to the service of God and humanity.

Thus far the work has been almost altogether self-supporting, but now, as it is rapidly extending to foreign countries, where it necessarily operates largely among a class of people unable to render material aid of a financial character, larger outlays of means are called for. Moreover, the development of gospel work in various lines has rendered necessary the employment of a considerable number of evangelists, whose work can not be made self-supporting without greatly restricting and hampering its progress. Thus the necessary expenditures for carrying forward the

various lines of gospel and philanthropic effort have come to exceed the income from the earning branches of the work. notwithstanding the fact that no one connected with the work receives more than a bare living from it. The majority labor without other compensation than poor lodging and clothing.

The point has at last been reached where the workers, to a very large degree, are doing a work of faith, depending for financial support upon the co-operation and financial aid of Christian people. This statement does not apply to our sanitariums, nor to the self-supporting missionaries and nurses; but to the gospel work connected with our medical missions, especially in the South and in foreign countries. No portion of the tithes contributed to the general work has been used to support these laborers. The Foreign Mission Board, which has, in the past, assisted in foreign fields, took action recently to the effect that it can no longer devote a share of the first-day offerings and other funds placed at its disposal to be used in sending supplies and other help to our medical laborers in foreign fields. Some of these are in great need. They should be supplied with instruments, food, and cheap cottages where they can treat the sick. Two thousand dollars is needed at once by our missionaries in the South Sea Islands. An evangelist nurse is much needed for Samoa. Dr. Braucht, a missionary there, will support such a laborer himself if others will meet the expense of outfit and transportation to that distant field, which will be about three hundred and fifty dollars.

Our main dependence for the support of this work lies in the missionary gardening and farming enterprises, the funds arising from which the General Conference, in its regular session at College View a year ago, set apart for this particular purpose. So it will be necessary for the friends of this branch of the Lord's cause to plan liberally. Some are doing this. One brother has given the use of his entire farm, others have pledged the products of twenty acres, ten acres, five acres, one acre, etc.; still others have placed on the Lord's altar the total increase of the season's work. It is our daily prayer that God will move upon the hearts of his people to support this great work, which represents, as no other work has done before, the whole gospel — the complete salvation from sin, disease, and death.

OVEREATING.

BY J. H. KELLOGG, M. D.

THE statement may be somewhat astonishing to many, but it is sustained by medical authors of extensive observation and research, that nine tenths of all the evils from which the people of this country suffer, are attributable to this one cause — overeating. Thousands of farmers and merchants, whose occupations are the most favorable to health and longevity, break down at middle age, when they should be in their prime, attributing their physical bankruptcy to overaction, when it is solely due to overeating.

But while this subject is one which vitally concerns all classes of society, it also has a special bearing upon those who have made some attempts at reform, and have adopted a vegetarian diet. Perhaps no one thing has brought more disgrace and reproach upon the vegetarian system than this evil habit, and in this way: A person becomes convinced of the truth of the principles of vegetarianism, and at once begins to follow out their teachings. In so doing, he soon finds that as his appetite and tastes become normal, his simple food is received with a relish before entirely unknown, and eating affords him an amount of gustatory enjoyment which he has never before experienced. As a natural result, he finds himself inclined to linger a little longer at the table than formerly. His diet being composed of simple, unstimulating food, his tastes have become natural, and he finds it impossible to satiate his appetite, so that, although he increases the quantity of food taken at each meal, he still leaves the table with a good appe-

tite and a keen relish for even more food. After passing along in this way for a few weeks or months, constantly overloading his stomach, the person begins to feel some of the premonitory symptoms of dyspepsia. Sour stomach, heartburn, and indigestion are the almost invariable consequents of each meal. Alarmed at his symptoms, he begins to doubt the truth of the system which he has adopted, and, may be, abandons it altogether, declaring that vegetarianism has made him a dyspeptic, that it is a false theory, and will not bear the test of actual experiment. Thus the system is condemned, whereas the whole fault was in the individual.

Such cases as this are not of rare occurrence; and the above is a fair statement of the experience of scores and even hundreds who have adopted the only true system of living. Hence, the necessity of attending seriously to this subject in order that such disastrous results may be prevented.

Any substance which can serve no useful purpose when taken into the body is a poison, and, like all other poisons, must be cast out as soon as possible. Every particle of food, then, which is taken into the stomach after enough has been already received to supply the wants of the system, is unusable, and is, consequently, no more nor less than a poison. It is a clog to the vital machinery, and thus renders the proper digestion of any portion of the food an utter impossibility; hence, no portion of the body can be properly nourished, as the nutrient material has been improperly prepared.

THE QUANTITY OF FOOD REQUIRED.

The inquiry may be raised, How much should a person eat? Of course no definite rule can be laid down which shall be a correct criterion for every person under all circumstances, as different individuals, and the same individual under different circumstances, require different quantities of food. Each person must judge for himself. It should be borne constantly in mind, however, that the great danger is that too much will be eaten, rather than that too little nourishment will be taken.

Those engaged in mental labor need to use special care to avoid excess in this direction. Persons who are constantly engaged in active physical exercise may overload the stomach habitually for a long period with apparent impunity, although such a course will doubtless end at last in unhappy results; but the individual who is engaged in intellectual pursuits is obliged to economize his stock of vitality in every

way possible, in order to enable him to endure the enormous drain which is constantly made upon him. Hence it is, that, although a man whose labor is chiefly mental requires a larger amount of nutritious food, he can not safely indulge in so large a quantity of food as can the man whose labor is of a physical nature.

DIET OF LABORING CLASSES IN EUROPE.

The danger of eating too little is very slight compared with that of erring in the opposite direction. Indeed, the quantity of food required to maintain the body in a healthy condition is much less than is generally supposed. Intelligent and reliable writers upon dietetics assert that an adult man may subsist for any length of time, and without causing any organ of the body to suffer in the least from imperfect nutrition, upon a single pound of wheat meal per day, with a sufficient amount of pure water. The Chinese laborers, or coolies, in their native country, subsist and thrive upon a very small quantity of rice, and are a very powerful class of men when not weakened and enervated by the use of opium. A small quantity of gruel made from oat or barley meal, together with a little black bread, constitutes the almost exclusive diet of the laboring classes of several European nations, who, notwithstanding their frugality, are remarkably robust and hardy. The writer is acquainted with a number of persons whose food costs them on an average from fifty to seventy-five cents a week. The diet of these persons is not stinted, but is composed of a good variety of nutritious fruits and vegetables and grains, at regular market prices.

EVIL EFFECTS OF OVEREATING.

The evils resulting from excess in eating can scarcely be overestimated. Indeed, startling as the statement may seem, it is nevertheless well supported, both by experience and by reliable authority, that it is safer for a person to disregard the quality of his food than to indulge in excess in quantity. In other words, food of inferior quality and not the best calculated to nourish the system, taken in proper quantity, is less injurious than food prepared in the best possible manner, taken in too large quantity. A person, then, who adopts the vegetarian system, thinking to make a reformation in his manner of living by so doing, and who then constantly overloads his stomach, even with the best of food, has only rendered his condition worse than before, and consequently is in greater need of making a reformation.

Overeating not only injures the organs of the body, by clogging the system with poisons, and thus inviting disease of all kinds, but it has a most injurious effect upon the mind, rendering it more or less stupid and inert, blunting its finer sensibilities, enfeebling the moral perception, and rendering the person incapable of comprehending the ways and will of the Creator.

Every person, by a little attention to the matter, can easily determine the quantity of food which is adequate to meet the demands of his system. A few trials at least will settle the matter, as nature will usually give evidence of having been ill-treated when the stomach has been overloaded, by a sense of fullness in the region of the oppressed organ, or by dulness and stupidity of the intellectual organs, which may be accompanied by headache. Some or all of these symptoms will not fail to remind the offender of his transgression. When a person finds, by any of these indications, that he has eaten too much, the best thing he can do is to fast, or eat nothing but fruit, for a meal or two. This will give his digestive apparatus an opportunity to rest, and thus recover its strength and tone. He must be exceedingly careful, however, that he does not overeat at the subsequent meal, and to prevent himself from so doing he must call to his assistance all the powers of his will.

VALUE OF FRUIT.

The free use of fruit is an excellent corrector of imtemperate appetite. It furnishes the bulk needed by the system to keep the bowels active, and its pleasant acids and salts stimulate the secretions of the body, and aid in the building up of tissue. Containing but little solid nourishment, it may be eaten in considerable quantities at each meal, and will help to satisfy the appetite without overloading the system with nourishment that it does not need. Where three meals are taken, it is an excellent plan to make the first and last meal of the day consist entirely of fruit.

While too much can not be said about the pernicious practise of overeating, it may be well to caution those who might be so inclined against erring in the opposite direction. If too little nourishment is taken, the body will suffer as inevitably as though too much had been taken. Either extreme will result in the improper nourishment of the system. Both extremes should consequently be carefully avoided, and each individual should learn to eat just the amount which his system requires, and no more nor less.

HYDROPHOBIA.

BY G. C. TENNEY.

HYDROPHOBIA is much more prevalent than many of us are aware. It manifests itself in most children at a very early age. "Hydrophobia" means, literally, the fear or dread of water. And the most of us will have associated with our earliest recollections certain violent symptoms which manifested themselves at the sight of the family wash-tub partly filled with the dreaded water, over which mother stood armed with ominous soap and rag. What yells! What contortions! What agony! as the merciless cloth wore its way to the cuticle on body and limbs! We fancied that mother thought we were made of dust, and were dirt clear through.

Could memory penetrate farther back, the symptoms of hydrophobia would still be there. Even babes are known to dread the bath, and often render the atmosphere blue with squalling at the contact of water with their tender skin; and as soon as they can talk, it is always too hot or too cold. Many, when they become men and put away childish things, forget to put away their hydrophobia. They always have an instinctive horror of water as applied to their own bodies.

Civilization draws the line on those who do not wash their faces occasionally, consequently most children are taught to "wash" before breakfast. That becomes a fixed habit, and often a form as dry and void of virtue as the stereotyped "blessin'" that follows. Some people have an idea lurking about them that the last time they took a bath they took a cold too, and consequently associate the two together. Everybody ought to know that the daily morning bath is one of the surest preventives of troublesome colds. By it the skin is kept free and active, and the system is fortified to resist changes of temperature.

But the trouble that attends the bath is perhaps its greatest bugbear. It requires warm water; it takes precious time; it is a bother to prepare for the bath, and to dress again. This can only be obviated by taking thought beforehand. Water only requires to be slightly warmed. The atmosphere will do this in the summer, and in winter the water may be quickly heated on a stove or left in a warm place over night. Cool water for the morning bath is better than warm water, for various reasons. A cool bath applied quickly by hand or sponge upon rising in the morning and followed by vigorous rubbing, is the best "eye opener" in the world. It is a refreshing tonic,

awakening to action every nerve and energy. But this slight ablution is not enough. At frequent intervals the whole skin should be thoroughly renovated with soap, sponge, and water.

There is no way in which hydrophobia more clearly shows its prevalence than in the construction of our ordinary houses. Every pains seems to be taken, as if by a conspiracy of architects, carpenters, and owners, to render the taking of a bath as difficult as possible. To make a house air-tight and water-tight is the foolish ambition of almost every one who builds. The consequence of this is seen in marked increase of disease. We are, as a race, degenerating into invalidism, and it is very largely attributable to the fact that we so carefully exclude from our persons God's best and freest gifts.

In planning a dwelling, among the first of all considerations should be the arrangements for pure air and convenient bathing. A house without a bath-room ought not to be found in all our land. A convenient bath-room where warm and cold water may be freely had, costs much less than a parlor, and is of far greater value.

The best cure for the kind of hydrophobia we are now discussing is to get better acquainted with water and its life-giving effects. Some foolish people are afraid of their best friends until they come to know them. So it is with our blessings; the world would be better and happier if we all learned to appreciate and utilize the blessings lying all around us, instead of spending our time fretting about those we can not reach.

HEALTH REFORM IN ITS RELATION TO THE CLOSING GOSPEL WORK.

BY F. M. WILCOX.

MAN'S physical and spiritual natures are most closely and intimately associated. The condition of one affects the other. The same Power that creates the clean heart and renews the mind, likewise formed the body and constituted the physical powers. Evidences of this closeness of relationship are not alone recognized in the law of nature, but also in the written word. The apostle Paul writes, "I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ." The beloved disciple, writing under the inspiration of the Holy Spirit unto Gaius, says, "Beloved, I wish

above all things that thou mayest prosper, and be in health, even as thy soul prospereth." To frail humanity it is indeed most cheering that the great God of the universe, our Creator and Redeemer, desires his children to be in physical as well as spiritual health.

The work of Christ was to save men from sin and all its effects. He came to remove the defacement that sin had made in the physical as well as the spiritual nature. His work was to restore the image of God in the soul. And to bring about a spiritual reform in fallen humanity, he first corrected their physical habits.

The closeness of the relationship existing between the human and the divine, the physical and the spiritual, is illustrated in the wonderful truth expressed by Paul, that our bodies are the temples of the Holy Ghost. The sanctification of the body would be its setting apart to the particular office to which it was consecrated by God,—a dwelling-place of the Most High. We belong to God by right of creation and by right of redemption; and in recognition of this right he asks us to present our bodies to him a "living sacrifice, holy and acceptable." And this, he adds, is a "reasonable service." Thus the devotion of every power to God is not on his part an arbitrary requirement, nor on our part a slavish service, but should be dictated in us wholly by a sense of gratitude and obligation for the benefits bestowed.

This consecration of soul and body to the Lord has always been required of his people; but in these last days special emphasis is given to this subject by the teachings of the Spirit of the Lord, because the world has grown more degenerate physically and spiritually, and also because the Lord is now to perfect in Christian character a people who will stand as beacon-lights amid the moral and physical impurity which surrounds them, and attain such characters as will fit them for translation without falling under the power of sin and death.

COMPLETE REFORM EMBRACED IN THE MESSAGE.

The message of truth in past ages has always been a message of reform, and this is emphatically true of the message of God in these days; the reform will embrace not alone a reformation in one particular, but in every line,—a reform spiritually, intellectually, and physically. This is emphasized in the following statements from the Spirit of God: "God has permitted the light of health reform to shine upon us in these last days." "The health reform is one

branch of the great work which is to fit a people for the coming of the Lord." "It is as closely connected with the third angel's message as the hand is with the body."

In the minds of some the term "health reform" has been narrowed to meet the idea of diet alone. While what one eats and drinks forms a very important part of this question, the subject of health reform, and the light bestowed upon us as a people, pertain not alone to food and drink, but to dress, and to everything that has an effect upon or a relation to our physical condition. Says the Spirit of prophecy, "Temperance in all things is to be connected with the message, to turn the people of God from their idolatry, their gluttony, and their extravagance in dress and other things." This same principle is plainly stated in the Bible where it says, "Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God."

UNHEEDED LIGHT.

But while for thirty years the light upon this great subject has been shining upon us as a denomination, according to the testimony of the Lord's Spirit, and from the admissions that we ourselves must make as we look over our past history, the light has not been heeded. Says a testimony given in 1897, "The obligation we owe to God in presenting to him clean, pure, healthy bodies, is not comprehended." Again, "It is our duty to study the laws that govern our being, and conform to them. Ignorance in these things is sin." "The Lord has given his people a message in regard to health reform. This light has been shining upon their pathway for thirty years. Can he be pleased when half of the workers laboring in a place teach that the principles of health reform are as closely allied to the third angel's message as the arm is with the body, to have their co-workers by their practise teach principles that are entirely opposite? Testimony after testimony has been given which should have brought about great reforms. The light which God has given upon health reform can not be trifled with without injury to those who attempt it. And no man can hope to succeed in the work of God while by precept and example he acts in opposition to the light which God has sent." "Guilt rests upon us who, as a people, have had much light, because we have not appreciated or improved the light given upon health reform. . . . This is not a matter to be trifled with, to be passed off with a jest."

It is not alone to the rank and file of the denomina-

tion that these words of reproof come. They apply as well to those who minister in word and doctrine, and who are set forth as the great conservators of the reform principles of this message. And in saying this the writer of this paper in no way exempts himself from the guilty class. I quote again: "The Lord does not give light on health reform that it may be disregarded by those who are in positions of influence and authority. The Lord means just what he says, and he is to be honored in what he says." "There are those who have stood directly in the way of the advance of health reform. They have held the people back by their indifference and depreciatory remarks, and their supposed pleasantries and jokes. Had all walked unitedly in the light from the time it was first given on the subject, there would have been an army of sensible arguments employed to vindicate the work of God. . . . But it has only been by the most aggressive movements that any advance has been made." The Spirit of the Lord says further: "The health reform, I was shown, is a part of the third angel's message, and is just as closely connected with it as the arm and hand with the body. I saw that we as a people must make an advance move in this great work. Ministers and people must act in concert." "This branch of the Lord's work has not received due attention, and through this neglect much has been lost."

HEALTH PRINCIPLES A PART OF THE GOSPEL.

And not alone does the Lord enjoin upon his people the practise of the principles in their lives, but he also urges the necessity of making these principles a part of the message of reform to be given to the world. Indeed, it is plainly stated that the teaching of these principles should precede the teaching of what might be termed the doctrinal part of our work. In an unpublished testimony written in 1895, we have the following: "This work we begin to comprehend better,—the light given years ago,—that health reform principles would be as an entering wedge to be followed by a religious influence." Again, "The need of healthful habits is a part of the gospel which must be presented to the people by those who hold forth the word of life." "If we would lift the moral standard in any country where we may be called to go, we must begin by correcting their physical habits." "Take the living principles of health reform into communities that to a large degree are ignorant of what they should do." In a personal testimony published in "Testimonies for the Church," Vol. I,

we have these words: "You have stumbled at the health reform. It appears to you to be a needless appendix to the truth. It is not so; it is a part of the truth." "Its place is among those subjects which set forth the preparatory work to meet the events brought to view by the message. Among them it is prominent." In "Christian Temperance and Bible Hygiene," is the following: "Much of the prejudice that prevents the truth of the third angel's message from reaching the hearts of the people might be removed if more attention were given to health reform. When people become interested in this subject, the way is often prepared for the entrance of other truths." "Those who proclaim the message should teach health reform also. Satan and his angels are seeking to hinder this work of reform, and will do all they can to perplex and burden those who heartily engage in it."

(To be continued.)

THE PRIVILEGE OF FOLLOWING HEALTH PRINCIPLES.

BY M. E. OLSEN.

SOME people seem to think health reform a cross. This is certainly a great mistake; and yet it is possible to make a cross of these principles, and a very heavy one at that, in the same way that we can make the Christian life hard, though Christ has expressly declared: "My yoke is easy, and my burden is light." The hardness in the Christian life comes of trying to serve two masters,—holding on to the world with one hand and reaching for a heavenly crown with the other.

This was the trouble with the children of Israel in the time of Malachi the prophet. They complained that it was vain to serve the Lord, and said: "What profit is it that we have kept his ordinance, and *that we have walked mournfully before the Lord of hosts?*" The Lord never intended that they should "walk mournfully" before him. But it was the worldly, sinful life they led that made his service seem so distasteful to them, taking all the life and gladness out of it, and leaving only the empty form. Our Heavenly Father wants his children to enjoy their religion, and so he tells us: "Serve the Lord with gladness: come before his presence with singing. . . . Make a joyful noise unto the Lord."

If we take hold of the health reform in this half-hearted, hesitating, mournful way, feeling that it is

a great hardship, but we must bear it patiently, like a veritable martyr, it is hardly likely to be a success. Furthermore, such a service is not acceptable to God, who loveth a cheerful giver. If our hearts are in Egypt, we might as well be sitting around the flesh-pots, and eating our fill. Paul says, "With the mind serve I the law of God," and we can not serve God acceptably unless our minds are yielded fully to him.

AN UNMIXED BLESSING.

Health reform, rightly understood, is an unmixed blessing; we should count it a real privilege to follow its precepts, for they are a vital part of that royal law of liberty of which James speaks. If we feel differently, let us pray God to write the health laws in our hearts, that we may live under the new covenant in health reform as well as in other things. Then we shall be able to say with the Saviour, "I delight to do thy will, O my God: yea, thy law is within my heart."

Let us consider the subject a little more closely, especially from the standpoint of diet. Is there anything hard or unreasonable about the reform diet? Does it take away anything we really need, or that is necessary for our enjoyment? Then what does it do? It shows us how we may give up things that are evil in their nature and tendencies, and receive in rich measure of things that are good. It speaks to us in the language of Isaiah: "Wherefore do ye spend money for that which is not bread? and your labor for that which satisfieth not? hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness."

Rightly viewed, is it not a privilege to lay aside pastries, cakes, rich puddings, condiments, pickles, meat, cheese, and other harmful articles, and live on a simple diet of fruits, grains, vegetables, and nuts prepared in the most wholesome manner, that our minds may be clear, our bodies vigorous and exempt from disease, our souls attuned to the voice of God? Is it not a privilege to begin in this earth to put away fleshly lusts, and subsist as far as possible on the kind of food which will be set before us in heaven? Is it not a great joy and blessing to have the consciousness continually that we are in harmony with God, and with his created works, following to the best of our ability the highest standard of living, as brought out in his word?

Is it not a privilege to belong to a people who have been brought into such close relations with God that he has been enabled to show them some things that

have not been revealed to others? Then why should we complain when light comes to us showing that some things which we formerly used in our ignorance are harmful, and science confirms the fact? Should we not rather rejoice, and promptly discontinue the use of such articles, even though we may not see, just then, all the reasons why they are hurtful for us. God will show us in his own good time, if we will but be patient.

The Lord wants his people to be "the head, and not the tail." He would see them come up to the highest standard as regards the development of both mind and body. He is ready to supply the necessary strength, and only asks us to be submissive, that he may fashion us into his own glorious likeness. "The willing and the obedient shall eat the good of the land."

A GRATEFUL WITNESS.

Some look upon health reform in this light. Only a few hours ago the writer sat in the assembly-room, and heard from his own lips the testimony of a champion bicycle rider to the benefits he had received from health reform. The man could not control his feelings; he broke down and wept like a child as he related the interesting circumstances which had brought him to the Sanitarium, and made him acquainted with these wonderful principles which have saved his life. This poor man had "suffered many things of many physicians," and after swallowing enough drugs to stock a small apothecary shop, was given up to die. Now he stood before us in perfect health and vigor. So far as his physical condition is concerned, he could return at once to his former profession, with its high salary and exciting scenes. But his love for the health principles has laid upon him the burden to study them more fully, and then go out and give the glad tidings to others. In short, he has decided to devote his life to medical missionary work.

Many similar instances might be cited. The very principles which some of us who have known them for a long time, carelessly observe, or openly criticize and reject, are eagerly sought after by honest men and women all over the world. When these people get the light, they are willing to make great sacrifices in order to live up to it. "And they shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the kingdom of God. And, behold, there are last which shall be first, and there are first which shall be last."

GLADSTONE IS GONE.

BY G. C. TENNEY.

FOR more than threescore years the name William Ewart Gladstone has bespoken a giant of strength, a landmark lofty and conspicuous in the human forest. The greatness of the man is contemporary with his entire public life, and his public life began with his entrance upon what we call manhood. He was born in Liverpool in 1809, entered Eton College at the age of twelve, left it six years later for Christ College, whence he graduated in 1831 with double first-class honors. The next year brought him to his twenty-second birthday, and made him a member of the House of Commons. His public services his integrity to principle, his power and genius, have won for him the honor of the world, the gratitude of masses of men whose causes he championed.

Mr. Gladstone was possessed of a rich and powerful voice, gifted with fine eloquence and a diction that was almost faultless. Back of these gifts, and above them, were the deep convictions of enlightened principle and the promptings of a conscience that was kept clear toward God and man. He had such confidence in himself, such confidence in his cause, and such faith in God, that he became almost irrepensible as an advocate. He had not only the courage of his convictions, but, as one has said, he had the more rare courage to change his convictions when a better way presented itself.

His beloved home at Hawarden was the safe retreat of domestic simplicity and love. An Englishman's love for privacy guarded the gateways. Strangers could look at the walls from a distance, but they must read in the newspapers about the simple habits of the Gladstones within. We get some glimpses of the devoted love that made of twain one flesh, but such scenes were not for display. The psalmist says that "a man was famous according as he had lifted up axes upon the thick trees." Gladstone is famous for the big trees he felled,—the thick oaks of his own estate as well as the human trees, great and small, that fell before his stalwart battle-ax in Parliament.

Gladstone took good care of his body. His physical life was guarded by a faithful observance of the laws of health as he understood them. Punctuality, regularity, simplicity, variety, were text-words to him. He was not only a famous woodchopper, but a pedestrian as well. It is said that he had the happy faculty of laying off his burdens when the time for repose came. He did not carry his burdens to bed, nor

take his trouble to the table. In the prattle of his little grandchild he found relief from the debates of diplomats. In the consolations of religion he found rest from intrigue. The study of the classics gave to his mind a counter bend to the problems of statecraft.

The man who was four times prime minister of the greatest empire the world ever saw, lived, as Daniel did, a life of simplicity, blended with fidelity to conscience. That he made no mistakes, or that he saw all things in the clear light of truth, will not be claimed for him. But that he died as he had lived, a great man, a benefactor, is attested by all. It is sealed by the final, "Amen," with which his lips closed forever.

DIET AND TEMPERANCE.

BY W. S. SADLER.

WHILE connected with various lines of rescue work in Chicago, I have been very forcibly impressed with the important part the diet question plays in the conversion of these men. It is a common thing to hear one of the converts at the mission or the Workingmen's Home make this remark: "When I live on this kind of diet, I don't want to get drunk like I used to," or, "I don't crave whisky half as much since I have been eating this kind of food." The vegetarian diet has been the means of helping many men who were considered hopeless cases to overcome their appetite for strong drink.

On the other hand, I have made a careful study of the causes which have led to the downfall of several men who did very well for a time; and have almost invariably found it to be some dietetic error. A man would make up his mind to go out and get a square meal, and then after eating beefsteak, pepper, and mustard, his appetite would be abnormally aroused, and the old craving for liquor would set up, with the result that he went and got drunk.

It has occurred to me that if conscientious attention to the diet question is essential to the poor drunkard who is trying to reform, it is equally essential to Christians who are battling with hereditary and cultivated weaknesses of another kind.

Anything which disturbs the digestion necessarily influences the mind, and, in fact, the entire nervous system. In view of this, and also of the great truth that God can influence man only through his nervous system, it certainly places upon every Christian the responsibility to give most careful attention to the

question of diet, in order that he may be able to maintain the highest possible degree of physical health. The same material assistance which a hygienic dietary affords the struggling inebriate, is also offered in like proportion to every Christian who is struggling against the cravings of a perverted appetite.

We frequently hear the rescued men, in their testimonies, talk of being saved from "eating" as well as from "drinking," by which they mean that God has shown them light in regard to diet, and helped them to be careful of what they eat, besides enabling them to overcome the appetite for strong drink. Should not those who have had much light on this question be as eager for truth and as willing to practise what has been shown them as these poor, unfortunate men in Chicago?

OUR CAMP-MEETINGS.

PREPARING TO ATTEND CAMP-MEETING.

BY A. B. OLSEN, M. D.

IN ancient times the Lord God of Israel said unto Pharaoh, "Let my people go, that they may hold a feast unto me in the wilderness." Such is the object of the modern camp-meeting; it is to be a feast unto the Lord. The perplexing cares and worries of life are left behind, and man seeks, amid the quiet scenes of nature, communion with his God. Worldly business is set aside, and time is given for sober thought and meditation upon spiritual things. Temporal affairs give way to those things which concern our eternal destiny. God is worshiped in truth.

The camp-meeting gives a splendid opportunity for both physical and spiritual growth. Fresh air is invigorating, and tent life with a healthy environment and under proper conditions is always conducive to health. Indeed, this was man's original mode of living. A green meadow studded here and there with forest trees and dotted with clean white tents arranged neatly and in order, makes a beautiful sight, especially on a quiet Sabbath morning. No wonder Balaam, when he lifted up his eyes and saw Israel encamped according to their tribes, exclaimed, "How goodly are thy tents, O Jacob, and thy tabernacles, O Israel!"

It is necessary to begin to plan for the camp-meeting some time ahead. Many things about the home and farm must be arranged and cared for so they can be

left for a week or more. Always plan to attend the entire meeting. It comes only once a year, and no one can afford to miss the privileges and blessings which it brings. The Israelites were required to attend three feasts at Jerusalem each year. This must have taken considerable time, but they gave it willingly and gladly, and in return received rich blessings. So it will be with us to-day; our blessing will be in proportion to our desire to seek God.

What to take with us in the way of clothing, bedding, food supplies, etc., becomes an important question. Always take an abundant supply of blankets and other warm bedding. Living in a tent is quite a radical change for the majority of us, and proper attention should be given to dressing warmly. It is well to prepare for all kinds of weather; for no one can tell whether it will be cold or warm, rainy or dry. Those who attend the early camp-meetings in the North would do well to provide themselves with a change of woolen underwear. All garments chosen for the camp-meeting should be plain and neat; extravagance in dress, while always in bad taste, is peculiarly out of place and unseemly at such a gathering.

Another important question is the preparation of food to take to the meeting. Nutritious foods prepared with simplicity and easy of digestion are most conducive to health and spirituality. The manner of celebrating the Passover anciently furnishes us a valuable lesson. Only unleavened bread was used at this festival, and the plainest and simplest of other foods. During this week the people lived very abstemiously, according to the instruction given them by God, and thus they were better prepared to appreciate the spiritual meaning of this important feast, and receive instruction from the Lord. Before leaving Egypt the children of Israel prepared only unleavened bread for their journey, and when that was gone, God gave them manna from heaven, and thus taught them simplicity in diet. Rich foods clog the system and blunt the finer sensibilities. They render one stupid and sleepy in meetings, so that it is impossible to grasp the divine truths that would bring us nearer to God. The appetite becomes a snare which leads us away from the Lord.

A small wood stove is an essential part of the outfit, and should always be provided. It is wiser to spend a little money for such necessities than to run the risk of taking cold or eating only cold food.

The majority will travel on the trains; but if the distance is not too great and the weather is favorable, traveling by team is preferable, and will be a means

of promoting health. Take time to enjoy the beauties of nature and speak of the handiwork of God.

In conclusion, permit me to call attention to the thirtieth chapter of 2 Chronicles, and bespeak for it a careful study.

CAMP-GROUND SANITATION.

BY CHAS. E. STEWART, M. D.

THIS subject is one of great importance, and should receive careful consideration by every one who is interested in camp-meetings.

The first thing to require attention is the selection of a suitable plot of ground on which to pitch the tents. The location should be one that is high and dry, and in close proximity to a supply of pure water and fuel. The camp-ground should be at a considerable distance from manufacturing establishments and dwelling-houses. Low places, such as river-bottoms, should be avoided, as they are usually damp. Sites close to marshes are also objectionable, for in such places there is a great deal of organic matter undergoing decomposition, which renders them conducive to malaria and other disease conditions. The vital resistance of the body becomes lowered by constantly breathing in air saturated with the foul gases which are constantly given off from this decomposing matter, and as a result disease-producing germs, which are always present under such conditions, find this a favorable opportunity to attack the weakened body and set up disease.

The selection of the water-supply should also receive careful attention, for it is through this indispensable medium that many of the most fatal infectious diseases are contracted. If possible, water from a deep well—artesian is preferable—should be obtained. If there is any suspicion that the water is impure, it should be boiled.

TESTS FOR IMPURE WATER.

Water which is unfit for use may be detected by the following simple tests: Place the water to be tested in a small, clean, glass bottle; to this add a small pinch of pure white sugar. Cork the bottle, and set it in a warm place. If at the end of two days the water in the bottle shows any cloudiness, it should be considered as unsafe to drink.

Another method, which is more reliable than the preceding, is as follows: Make a solution of twelve grains of caustic potash and three grains of potassium

permanganate in one ounce of water. Place four ounces of the water to be tested in a clean glass bottle, and to this add two or three drops of the above solution. The color of the water containing the permanganate is of a beautiful pink or purple color. If this color is changed to brown or disappears after standing a few hours, the water should be considered unfit for drinking purposes.

DISPOSAL OF GARBAGE.

Another matter which should receive careful attention is the disposal of refuse material. This is often thrown out on the ground in close proximity to the tents, where it rapidly decomposes, especially in warm weather, and as a result foul odors permeate the camp. It is a well-known fact that where these foul odors exist, disease-producing germs are also present, ready to avail themselves of every opportunity to take up their abode with us. The most effectual remedy for this condition is to employ a man who shall devote his whole time, if need be, to seeing that all refuse material is regularly gathered up and properly disposed of, so as not to be a menace to the health of the campers. Besides the liability to the production of disease, garbage of any kind on the ground presents an unsightly appearance. God would have us "do all things decently and in order," and surely a well-ordered, clean, wholesome camp would meet his approval.

Our people are looked to for advanced ideas on reforms of various kinds, and we are in duty bound to disseminate the knowledge we possess on these lines by both precept and example. This applies to a well-ordered and well-regulated camp-ground from a sanitary standpoint, as well as to many of the other truths we advocate. We are largely influenced by our surroundings, and our surroundings are to a certain extent what we make them. Our bodies are the temples of the Holy Ghost. If we could keep this fact constantly in mind, we would exercise more care in the protection of this temple. When we injure our bodies, whether it be by intemperance or by making our surroundings such that our bodies can not maintain a normal condition in them, we are defiling the habitation of God. "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?"

ARRANGEMENT OF BEDS.

Another precaution which it is necessary to observe, is in regard to the position of the beds. We hear a

great deal of complaint about taking cold at camp-meeting. No doubt this is often due to the careless way in which the beds are made. When placed directly on the ground, as is frequently the case, they become damp and unfit to sleep in. This difficulty may be overcome by having the beds raised eight or ten inches from the ground. It is well to have a board floor laid in the tent, especially when the meetings are held during the rainy season, or where the surface of the ground is liable to hold standing water. It is a wise precaution in any case, being much more cleanly and pleasant than the damp ground. The bed clothing should be thoroughly aired each day, and the tent opened up frequently, to allow a free circulation of air through it and to admit the rays of the sun.

Negligence in the selection and proper care of a site from a sanitary point of view has been the means of disseminating maladies which have resulted in death. Disease is lurking about us on every hand, and how careful we should be to place ourselves so fully in harmony with God's laws that we can present our bodies to him in perfect health, as he would have us.

WHAT SHALL WE EAT AT CAMP-MEETING?

BY W. A. GEORGE, M. D.

GOD has blessed us as a people with much light on the subject of diet, and a great variety of healthful foods have been prepared, which are very convenient for use on the camp-ground, as they are already cooked and will keep well. Each camp-ground should have a well-regulated provision stand, where a supply of the best foods may be had. There should also be a dining-tent, where those foods which must be prepared fresh and warm may be served by the meal, by the dish, or in any quantity, the object being to provide fresh, warm, thoroughly cooked, wholesome food at a reasonable price, to those who do not have the facilities for preparing these foods for themselves. If milk is sold on the grounds, it should be thoroughly sterilized by heating at nearly the boiling-point for one-half hour, and then it must be fresh. The water used for drinking should be boiled, and then cooled in large earthen jars. On most camp-grounds it is positively dangerous to use the common water-supply without first boiling it.

By far the best diet for the camp-ground is what is

called a dry diet, composed of plain graham, oat-meal, or whole-wheat crackers, dry toast (zwieback), rolls, granola, granose cakes, nuts or nut preparations, baked beans, peas purée, together with fresh, dried, or canned fruit. Those wishing to bring fruit will find canned fruit (in glass cans) always in demand; but the rich jams, sweet and sour pickles, jellies, and preserves would better be left in the cellar at home. The advantages of the dry diet are (1) the food can be more thoroughly prepared; (2) it can be kept longer without spoiling; (3) it is more digestible; (4) it requires mastication, and is therefore more thoroughly mixed with the digestive fluids; (5) it prevents rapid eating,—a bad practise which is so common on the camp-ground. It is best not to drink anything while eating, the only fluid taken being that which is contained in the fruits, which may be eaten freely. One or two hours after eating, cool (not cold or hot) water may be taken as desired, but not at meal-time.

In most cases it would be best to have some warm food at least at one meal each day, although where the food is mostly dry it does not matter so much; but even dry crackers, granose cakes, etc., are more palatable if freshly toasted in a hot oven.

We have noticed on some camp-grounds the rapid sale of sweet foods, such as sweet crackers, cookies, and sweet-meats of different kinds. Sugar and milk are also used in large quantities by some. Nothing will becloud the mind sooner than much of these sweet foods. All should avoid eating too much. Eat less than when engaged in physical work at home. It is often good to eat nothing but fruit for one or two meals, as this will make the mind clear and active.

One meal of food improperly prepared or improperly eaten may so becloud the mind that God's blessings will not be discerned and his Spirit not received. In the same way one meal eaten by the minister, who is to be the channel for God's blessing, may keep back God's Spirit from the whole congregation.

CAMP-MEETING MENUS.

BY LAURETTA KRESS, M. D.

MEALS taken on the camp-ground should be simple and easily prepared, yet supplying abundant nutrition to the body. The following menus have been made out with this object in view, and it is hoped that they will be at least suggestive:—

	No. 1.	
	BREAKFAST.	
	Crystal wheat with nut sauce	
	Berry toast	
Granose cakes		Graham crackers
	Fresh fruit	
	DINNER.	
	Rice soup served with zwieback	
	Nuttose sandwiches	
Fresh fruit		Crackers
	No. 2.	
	BREAKFAST.	
Granola fruit mush	Toasted whole-wheat wafers	
	Granose flakes with malted nuts	
	Stewed raisins	
	DINNER.	
Asparagus toast	Stewed peas with nuttose	
	Granose cakes	
Nuts		Crackers
	No. 3.	
	BREAKFAST.	
	Steamed rice with sliced oranges	
	Whole-wheat wafers	
Granose flakes		Stewed fruit
	Bromose	
	DINNER.	
Nuttose hash		Stewed beans
	Roasted peanuts	
Graham bread		Nut butter

RECIPES.

Zwieback.—Cut good whole-wheat or graham fermented bread in uniform slices not more than a half-inch thick, place on perforated tins, and bake or toast in a slow oven for a half-hour or longer, until it is browned evenly throughout the entire slice.

Stale bread is the best for making zwieback, but it should be good, light bread; that which is sour, heavy, and not fit to eat untoasted, should never be used. Care must also be taken not to scorch the slices, as that spoils them. Properly made, they are equally crisp throughout, and possess a delicious, nutty flavor.

Crystal Wheat.—Into a pint of boiling water in the inner cup of a double boiler, sprinkle an equal measure (one pint) of crystal wheat. Stir until it becomes thickened; then place in the outer boiler, in which water should be actively boiling, and cook for half an hour or longer:

Nut Sauce.—Heat a quart of water in which a tablespoonful of nut butter has been dissolved, to

boiling. Thicken with three tablespoonfuls of browned flour, add salt to season; cook thoroughly for five or ten minutes, then add one-third cup of hot stewed strained tomato. Beat thoroughly, when it is ready to serve. This is excellent as a dressing for toast and for vegetables.

Nuttose Sandwiches.—Spread slices of good whole-wheat or graham bread with butter. Fill with nuttose which has been minced fine and seasoned with a little salt and lemon-juice.

Granola Fruit Mush.—Into a quart of boiling water sprinkle a pint of granola. Cook for two or three minutes. When done, stir into it a large cupful of nicely steamed, seedless raisins. Serve hot with cream. Milk may be used instead of water, if preferred.

Asparagus Toast.—Cook the asparagus in bunches. When tender, drain off the liquor, and season it with a little cream, and salt if desired. Moisten zwieback in the liquor, and lay in a hot dish; unbind the asparagus, heap it upon the toast, and serve.

Nuttose with Green Vegetables.—Green peas, wax beans, beet greens, shelled beans, and tomatoes are all excellent cooked with nuttose. Add the nuttose in about the proportion of two thick slices of nuttose, cut into small pieces, to one pint of shelled peas or one pound of canned peas. Cook together until the vegetables are done, and serve without other seasoning than a little salt.

Nuttose Hash.—Chop cold boiled potatoes and nuttose, equal parts. Put into a saucepan just enough of the liquor obtained from stewing nuttose to moisten well the chopped foods, heat thoroughly, tossing and turning until equally hot throughout, and serve. Salt for seasoning should be added to the liquid before introducing the chopped foods. A little chopped celery may be used with the potato if preferred. The stewed nuttose should be served separately.

Orange Rice.—Wash one cup of rice, introduce into two cups of boiling water, place in a steamer, and let it cook one hour without stirring. Prepare some oranges by separating into sections and cutting each section into halves, removing the seeds and all the white portion. Sprinkle the oranges lightly with sugar, and let them stand while the rice is cooking. Serve a portion of the orange on each saucerful of rice.



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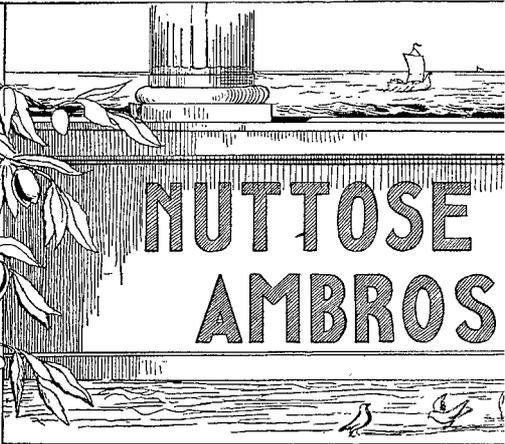
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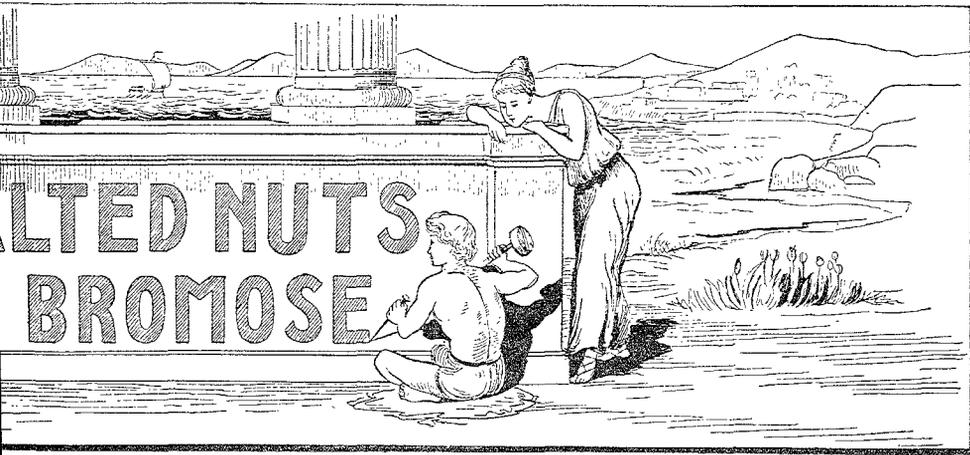
IN addition to the saving
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 stomach of the feeblest invalid
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WEATHER FOODS



by and the tiresome hot work in a close summer kitchen the general health foods, which are thoroughly cooked and ready for immediate use.

Our health should become impaired because of the warm weather. One can eat as easily in summer as in winter. To accomplish this, however, one must eat the right kind of food. This is the class of food we manufacture, and these foods are the same as those served at the Battle Creek Sanitarium, the most thoroughly equipped institution

to substitute, both in quality and taste, for meat, butter, and milk, yet possess-

the choicest edible nuts and are so readily digested as to be adapted to the stomach of the youngest infant. The same food which builds up and nourishes a wasted and enervating health.

In regard to the manufacture of these foods, together with many recipes for luncheons, 20th Century Dinners, and Five O'clock Tea Parties (without the tea). For four cents in stamps will bring a sample. It will pay you to investigate.

3607 Palm St., Cor. Grand Ave., St. Louis, Mo.,
Aug. 4, 1898.

Sanitas Food Co., Battle Creek, Mich.

Your food productions and preparations have been well tested by me, and I have no criticism, for which you ask, as I am delighted with their taste and effects, and their most ready assimilation. Your work in compounding these valuable food stuffs is highly creditable to you. I find that children and all take them in astonishing quantities with total impunity. I hope the Sanitas Food Co.'s productions will be common articles of diet in many homes in the near future. I shall take much pleasure in eulogizing and prescribing them in my practise in the future.

Thanking you for your generous samples, I am,
Yours truly,

W. H. VAIL, M. D.

Longmont, Colo., Dec. 2, 1897.

Sanitas Food Co., Battle Creek, Mich.

DEAR SIR: I take this means of thanking you for your sample box of foods that reached me some time ago. I am very much impressed with the way your foods are prepared, and also the benefits that are derived from their administration to my patients. Again thanking you for your kindness, I am, Yours very truly,

CHARLES FISHER ANDREW, M. D.

2230 Master St., Philadelphia, Pa.,
Nov. 1, 1898.

Sanitas Food Co.

GENTLEMEN: Allow me to thank you for the samples of Bromose, Maltol, Malted Nuts, Ambrosia, etc., which I received from you. I regard them as superior food agents, on account of their fat- and blood-making qualities and easy digestibility, together with their agreeable taste, and must recommend them to the public.

You are at liberty to make what use you please of this opinion. Yours respectfully,

CHAS. S. GAUNTT, M. D.

(Late Professor of Medical Chemistry in the Hahnemann Medical College, Philadelphia, Pa.)

Mr. Amos W. Hart, attorney, Washington, D. C., says, with reference to Malted Nuts and Ambrosia, "I have nothing but the highest praise to bestow. I can not digest milk, malted milk, and similar foods, but have no difficulty with Malted Nuts or Ambrosia, besides finding them very nourishing and palatable. They form a part of my every-day diet."

237 Fifth Ave., New York, March 3, 1898.

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GENTLEMEN: In August, 1897, I began the use of an article of diet prepared by you called Malted Nuts. After using the preparation for five months, I found I had gained twenty-five pounds in weight.

The food agrees with me perfectly, and I am still gaining in flesh. I can not find words to express my appreciation of so perfect an article of food.

Yours sincerely,

MRS. BARTON HUFF.

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THE OBJECT OF THE CAMP-MEETING, AND HOW IT MAY BE MET.

BY D. H. KRESS, M. D.

"THE object of the 'camp-meeting is to lead all to separate from business cares and burdens, and devote a few days exclusively to seeking the Lord." These meetings can be of the greatest benefit and blessing to those attending. God does not design that any one should come without realizing that Jesus meets with him, and that his spiritual strength will be renewed. "According to your faith be it unto you." Satan especially makes war with the remnant who keep the commandments of God, and he does his utmost to defeat the object of these meetings; but we may disappoint him, for we are not ignorant of his devices.

Business cares and burdens should be laid aside and not carried to the camp-ground, for the mind occupied with these has no room for Jesus. Anciently, at the Passover of the Jews (a yearly gathering designed for the spiritual help of the people), Jesus found the temple occupied by those that sold oxen and sheep and doves, and the changers of money sitting. He drove them all out of the temple, overthrew the tables, and said: "Take these things hence; make not my Father's house a house of merchandise." All thoughts of speculation, all worry about cows, horses, sheep, crops, etc., should be laid aside, and the mind emptied for Jesus to fill with his Spirit.

None should come to the meeting tired out and exhausted; the physical and mental powers should be at their best. Do not prepare pies, cakes, pickles, and other unwholesome and indigestible foods for the camp-ground. It is bad enough to use them at home. Let the food prepared for these occasions be simple—composed principally of fruits and grain preparations.

After each meal take some physical exercise, help your neighbor in putting up his tent, or take a brisk walk in the open air for about thirty minutes before attending the meeting. Overeating and lack of exercise lead to grosser sins. These were the causes of the licentious, brain-destroying habits of the Sodomites. "This was the iniquity of thy sister Sodom, pride, fulness of bread, and abundance of idleness." Eze. 16:49. The only way to keep the mind pure, the thoughts right, and prevent the sins of Sodom on the camp-ground, is to avoid the causes—fulness of bread and abundance of idleness. Of Israel it is

said that the people sat down to eat and drink and rose up to play. Carelessness in diet, overeating, and lack of exercise result in bringing in a light and frivolous spirit. Good resolutions can not keep it out. The thing to do is to avoid the causes.

By taking these simple precautions, health and freedom from disease may be enjoyed on the camp-ground. Our minds may be kept free from poisonous, stupefying impurities, and thus be in a condition where we may be able to discern the still small voice of the Spirit speaking to the soul. At these meetings we are surrounded by an atmosphere of grace as real as the air we breathe. Spiritual blessings hang over our heads, ready to be communicated to the one who will determine to do nothing that will defile mind and body.

The Saviour said, "Blessed are the pure in heart, for they shall see God." This is true to-day. Those who go to camp-meeting with pure hearts and clean bodies will see God in the camp. They will walk in the light, and enjoy rich blessings that the others know not of.

WHAT SHALL WE DO WITH THE CHILDREN AT CAMP-MEETING?

BY LAURETTA KRESS, M. D.

WHAT shall we do with the children at camp-meeting? In the first place, shall we take them with us, or shall we leave *all* at home? I answer, Let us do neither. When children have reached an age where they can go to the meeting with us, and be benefited the same as we, it is the wisest thing to take them. If we have no suitable person to leave small children with, it would be better in most cases to do without the meeting ourselves rather than expose them to danger.

I have seen many little ones stricken with disease on the camp-ground by the improper management of parents. I recall one instance that occurred two years ago at camp-meeting. A mother brought her child, and being somewhat limited in means, placed no floor in the tent, except under the bed, which was a straw tick filled and laid on a few boards. The season being a rainy one, the tent had a small pond in the center of it, and there was water under the bed. About ten o'clock one night I was called to this tent to see the child. I found her with a high fever, and lying in the damp bed. We moved her

out of this tent, but the child never recovered from the sickness. She was taken home and laid to rest a few weeks later.

Many other instances have come to my notice. I remember an early experience of my own, when I was very young in the truth. I had never been to camp-meeting, and felt I must go at all hazards. My child was a babe of only ten months, but I thought she was so good I could easily manage her on the ground. I noticed the water looked bad, but let the child drink some before it was boiled. The consequence was severe sickness which prevented me from getting any real good of the meeting, and made necessary my hasty return home. The child has never fully recovered.

If we take the children along, we must give them proper care and attention. The child's clothing is of great importance. Plenty of light woolen under-clothing, good shoes, rubbers, and bedding should all be provided, as we often have cool nights and mornings, also damp days. Provide the children with flannel or outing-flannel night-dresses. Put them to bed early, and give them plenty of sleep. Do not awaken them too early in the morning. Don't give them anything to eat between meals. The practise of carrying crackers, ginger-snaps, etc., to meeting for them to nibble on is a pernicious one, and ought to be forever abandoned by our people.

The question is often asked, "What will you do with the children when they get tired of going to meeting?" I should stay away from the meeting with them. Take them out for a little walk to view nature. Read them some interesting lesson from nature as you walk. Your own soul and the child's will be watered with a fresh shower from heaven, and you will return feeling you have received more benefit than if you had compelled the child and yourself to sit and listen to a sermon when both were tired.

Take along something useful for children to do—as stringing beads, sewing carpet rags, piecing blocks. Take also a ball or a bean bag. Go out with the children occasionally and toss the ball with them a few moments for recreation.

Don't let them run loose on the camp-ground. Keep them near you. Live with your children here as well as at home. Don't shake, scold, and nag them all day. Speak kindly, softly, remembering this is holy ground—God is here. The camp-meeting will be thoroughly enjoyed by the children if their rights are respected, and their natural wants supplied.

STUDIES IN GOSPEL HEALTH REFORM.

Explanatory.—It is proposed in this department to print a series of health studies, treating the subject in the light of the Bible and the Spirit of prophecy, and showing the harmony of both with the principles of true science. These studies are intended especially for use in the reading circles which are being formed in the various churches throughout the land.

The organization of the circle is a very simple thing. If there are three or four earnest souls in a church who feel their ignorance of this important subject, and wish to study it, let them select one of their number as leader, and appoint a time to meet together once a week for mutual prayer and study, using for a basis the lessons contained in this department. As the interest grows, others will join the circle, and its influence will constantly widen.

The studies, as printed in this department, aim to be mainly suggestive. Careful preparation should be made by the leader, and each member should take an active part. Study the subject broadly, deeply, exchange experiences with one another, tell where you have succeeded and where you have failed in endeavoring to carry out these principles. Others may have had an experience which will help you.

Make the studies entirely informal. It is not necessary to open with singing; but do not fail to do much praying, both in the meeting and at your homes, during the week. Look to God for light and guidance, ask him to make every duty clear, and he will do so. Study his word and the instruction he has given us through the Spirit of prophecy. Resolve to put into immediate practise the will of the Lord as fast as it is revealed to you.

As soon as you have organized a circle, report to GOSPEL OF HEALTH. We desire to keep in touch with you, and may be able to render some assistance.

Study V.

THE EFFECT OF DRUGS ON THE BODY.

BY A. B. OLSEN, M. D.

1. WHAT are drugs?

Ans.—So many substances are used in the treatment of disease nowadays that it would be difficult to give a concise definition. Schmiedeberg, a noted professor in the University of Strasburg, makes the following statement: "The chemical substances with

which pharmacology [the science of medicines] is concerned might [simply] be called *poisons*."

This definition is excellent, and perfectly in harmony with what is said in sections 1054 and 1056 of "Healthful Living."

2. What is disease?

Ans.—A departure from the normal physiological action of any part of the body. Disease literally means a lack of ease.

3. Do drugs cure disease?

Ans.—"Healthful Living," pars. 1040, 1046.

"Drug medicines do but cure one disease by producing another."—*Prof. Martin Paine, M. D.*

"Some patients get well with the aid of medicine; more without it; and still more in spite of it."—*Sir John Forbes, M. D.*

4. Why is it, then, that some people who take drugs do get well?

Ans.—"Healthful Living," par. 1042.

The body has been richly endowed by the Creator with means for throwing off disease and restoring health and vital vigor. Fever, one of the most common symptoms of disease, indicates an accumulation of poisonous substances in the body. Nature is doing her best to get rid of these poisons, when man comes along and doubles the work of nature by putting more poison into the body in the form of some abominable drug. See also "Healthful Living," par. 1038.

5. What is the effect of drugs on the organs of digestion?

Ans.—First, they irritate and inflame the delicate lining membrane of the alimentary canal, and tend to produce a catarrhal condition. Some cause constipation, while others bring on diarrhea. Many neutralize the digestive juices, and thus render them inert and incapable of performing their function; others produce an excessive secretion of the juices; still others dry up the secretions.

6. What is the effect of drugs upon the nervous system?

Ans.—"Healthful Living," par. 1052.

One of the chief objects of medicine-taking is to stop pain. Pain is an evidence of physical injury or disease. The rational treatment would be to find the cause that is at work, and remove that. True, such a procedure requires both patience and skill and the fullest co-operation of the patient, and consequently it is usually dispensed with. The average physician is hardly willing to study his cases so thoroughly as such methods would require, and even if he were, people are not willing to give up hurtful indulgences.

So the doctor prescribes an anodyne (pain-killer), which stupefies and paralyzes the nerves so that they are no longer able to carry sensations of pain, the patient is relieved, and the doctor well paid for his wonderful skill (?). The pain is still there; it is simply covered up.

7. Do drugs add strength to the body?

Ans.—This question has practically been answered in No. 6, but I wish to emphasize the matter. As already explained, drugs stimulate, but they no more give strength than applying the whip adds strength to the jaded horse. In an editorial of a recent number of the *Journal of the American Medical Association*, the following statement occurs: "There is no drug yet discovered, unless it be alcohol, which adds materially to the force of the body, and physicians can do no more goodly service to their patients than by impressing upon them this fact." This is a strong statement, and is weighty with meaning, coming, as it does, from an entirely scientific and authentic source. Speaking of the action of so-called nerve tonics, the same authority writes: "All of these remedies simply call into activity the reserve forces of the human economy, and place the reserve fund of the prodigal youth at his disposal to be spent after his ordinary strength is exhausted. In a greater or less time, such an individual will find that his reserve fund has disappeared, and that he is a bankrupt in physical energy."

8. Why do people resort to drugs?

Ans.—The desire to give the patient something prevails everywhere. This is because they are far more willing to swallow nauseating medicine than they are to deny a perverted appetite. Another reason is found in "Healthful Living," pars. 1039, 1057.

9. How may nature be assisted?

Ans.—"Healthful Living," pars. 1054, 1055; Ex. 15:26; 23:25.

10. In view of the above facts, can we consistently indulge in the use of drugs?

Study VI.

MIND-CURE, TRUE AND FALSE.

BY DAVID PAULSON, M. D.

1. WHAT is there about mind-cure, hypnotism, mesmerism, etc., that makes the subject one of importance to us to-day?

Ans.—First, a very large proportion of the diseases

that afflict mankind have their origin in a wrong state of the mind. "Healthful Living," pars. 985, 986, 987. Secondly, there are truths in relation to this subject which can not be ignored. We must reject the spurious, but cherish the true and genuine.

2. Is this a subject upon which science can speak with any degree of assurance?

Ans.—No; because the operations of the mind are hidden from our view. The skilled scientist can analyze the contents of the stomach, and determine its condition with a considerable degree of accuracy; he can test the heart, lungs, and other vital organs; but he is largely at sea when he has to do with the mind. God alone can read that.

3. What may be said with reference to the origin and growth of the ideas represented by the so-called mind-cure, hypnotism, Christian science, faith-cure, etc.?

Ans.—The movement in its present form is comparatively recent, but is growing at an alarming rate. Scarcely anybody had heard of Christian Science fifteen years ago; now its adherents are numbered by the tens of thousands, and exert a very wide-spread influence. Mesmerism and hypnotism were then confined very largely to the dime museums; now we find them even in the physician's office. When I was in New York City, a short time ago, a prominent physician there was treating hundreds of cases of nervous disease by hypnotism, and the fact was attracting much attention from the medical profession.

4. Is there danger that God's people will be drawn away by this delusion?

Ans.—There is great danger. See Matt. 24:24. One reason why we are liable to be deceived is that the so-called mind-cure possesses some elements that, taken in themselves, are to be commended. Christian Scientists say that we ought to be well and healthy, which is certainly true. Their work is based on the principle that there is a close relation between mind and body, a principle which all know to be true.

5. How may we know that the work done by these people is not of God?

Ans.—God has never put it in the hands of his children to exercise arbitrary control over the minds of their fellow men, such as that exercised by the hypnotist and mesmerist. Further, we know that these people are out of harmony with God because they deny the underlying principles of the gospel, and wholly disregard natural law.

6. How, then, are we to account for the seeming success which attends their efforts?

Ans.—In a large number of cases of disease the difficulty is with the mind. The various members of the body are able to perform their functions, but await the command of the will, and that is paralyzed. It is Satan that has brought these individuals into their sad condition; and when it is to his advantage to set them free for a time, he can and will do so, thus glorifying his agent. But Satan can never create life where there is no life; he can not restore health to a diseased body. If he were able to do that, he could create worlds. Creative power, even in the smallest degree, belongs alone to God.

7. How strong an influence does the will exert over the body?

Ans.—"Healthful Living," pars. 991, 901, 994.

8. What effect do cheerfulness and contentment have upon the system?

Ans.—See Prov. 17:22; H. L., pars. 996, 1,000.

9. How do the opposite feelings affect it?

Ans.—"Healthful Living," pars. 997, 998.

10. Mention other kinds of legitimate mental therapeutics.

Ans.—Doing good in the world, making our fellow men happy, has a beneficial effect upon the health. H. L., par. 1,002; see also Isa. 58:8.

Having a conscience void of offense. H. L., pars. 1,003, 1,004.

The Holy Spirit is a wonderful quickener of both mind and body. H. L., par. 1,007.

11. How may we sum up the principles studied in this lesson?

Ans.—Mind-cure, mesmerism, hypnotism, Christian Science, faith-cure, etc., as practised in the world, are not of God, because those who practise these arts deliberately set aside nature's laws, which are God's laws, and oftentimes boldly deny the divinity and mission of Christ.

But there is a very close relation existing between the mind and the body, and it behooves us, as medical missionaries, to recognize this fact in our work by ministering to the needs of both. This we can do by presenting a complete Saviour, "who forgiveth all thine iniquities, who healeth all thy diseases," and at the same time showing how the patient may co-operate with divine healing power by perfect obedience to the laws of health.

A MAN "too busy" to take care of his health is like a workman too busy to sharpen his tools.
—*Sel.*

Study VII.

PRAYING FOR THE SICK.

BY DAVID PAULSON, M. D.

1. WILL God be glorified in raising up to health a person who is deliberately sinning against the laws of his body, having rejected the light of health reform?

Ans.—No; for God can not countenance disobedience. H. L., pars. 1,025, 1,026.

2. Can the Lord consistently answer the prayer of a person in behalf of the sick if that person is voluntarily ignorant of the light given in regard to health reform, or is openly opposing the health principles?

Ans.—See Prov. 28:9; Ps. 66:18.

3. But Christian Scientists do this very thing, and many who profess to believe in healing by prayer utterly reject light on health subjects. How are we to account for the success which some of them seem to have?

Ans.—See the answer to question No. 6 of the previous study.

4. Suppose the time should come that a professedly Seventh-day Adventist elder takes the same course, openly denounces health reform principles, and then prays for a sick brother or sister in the church, with the result that health is apparently, at least, restored.

Ans.—The same principle would certainly apply. There are thousands of people bound down by a weakened will and strong imagination who, to all intents and purposes, are seriously ill. When the devil can do the cause of God more harm by breaking this spell than by keeping the victim bound, he will not hesitate to do it, and will use some man or woman who is out of harmony with God's principles to be his agent. The people seeing such a wonderful miracle will be led to put their trust in the agent, and will lose confidence in health principles; thus Satan's object is gained.

It should be said, however, that such a person might be opposing health reform principles from lack of a proper understanding of them, though his course would not even then be justifiable. A man is taking dangerous ground when he opposes something whose nature he does not understand.

5. How, only, can the sick be prayed for consistently?

Ans.—The case must first be carefully considered, and the circumstances looked into. "Healthful Living," par. 1,018.

The individual must be willing to lay aside all

harmful practises, and give the Lord a chance to work largely through his natural laws. "Healthful Living," par. 1,016.

6. What may be said further of the attitude of the person for whom prayer is offered?

Ans.—"Healthful Living," par. 1,017.

7. For those who refuse to take this attitude, what word is there?

Ans.—"Healthful Living," par. 1,019.

8. Does the Lord always heal immediately in answer to prayer?

Ans.—"Healthful Living," par. 1,034.

9. Is it safe to ask unconditionally and without submission for the healing power of God to be manifested?

Ans.—"Healthful Living," par. 1,028.

10. When prayer has been offered for the sick, should further effort in the way of treatment be omitted?

Ans.—"Healthful Living," par. 1,032, last part; 1,035.

Study VIII.

GOSPEL HEALTH REFORM.

THE answers to the following questions will be found in the article by Elder F. M. Wilcox, on page 108 of this journal.

1. How are man's physical and spiritual natures related?

2. Does the plan of redemption make provision for both?

3. Give some reasons why special emphasis should be laid upon the matter of cleansing the body from all defilement, at this particular time.

4. Have we as a people fully comprehended the importance of the health principles?

5. How close is the relation between health reform and the third angel's message?

6. Is it enough to practise the health principles ourselves, or are we also to give them to the world?

7. What are some of the ways in which we can do this?

The reader might with benefit make this a personal question, and say: "What can I do to help forward this work?" If he does not feel able to answer the question at once, let him make it a matter of prayer. The Lord has a part and a place for every one of his children in the great harvest-field. He will make clear to each of them just where it is, and will impart a fitting up for the task.

8. Should the presentation of the health principles precede or follow the preaching of other parts of the message?

9. Should these principles occupy a subordinate or a prominent place in the galaxy of truths taught?

10. What class of people especially need to be well informed in regard to this subject?

Added Suggestions.—Pages 61–64, in Vol. III of “Testimonies for the Church,” will be found very helpful in connection with the above study. It will be well for the reader to give it some attention.

Make the study as personal as possible. Thus you will get what the Lord has in it for you. Don’t forget to share with others the light you receive. Those words of our Saviour should be continually ringing in the ears of the Christian: “Freely ye have received; freely give.”

Keep the channel open; God will keep the stream of blessings flowing through it, and you will be a source of joy and gladness to all your neighborhood.

GOSPEL OF HEALTH reading circles are being formed in a number of churches in different parts of the country. We would like to receive a report from each circle at least once a month.

As will be noticed, the studies are numbered this month, and will be hereafter. The first four were printed in the issue of May. The order followed has been to take up first the subjects that seem most necessary and important for our churches to study at this particular time.

THESE studies will be freshly prepared each month, and will take up live topics of the day,—subjects on which every Seventh-day Adventist who wishes to fortify his mind against errors of doctrine, and his body against disease, should be thoroughly posted

As already mentioned, it has not been the aim to make the studies exhaustive, but rather suggestive. Let the members of the circle study the subject for themselves, seek out other passages in the Bible and Testimonies bearing on the different points discussed, and compare with their own observations and experiences. Thus the meetings will grow in interest and enthusiasm.

PUBLISHERS’ NOTES.

DON’T fail to read your paper through. We shall try not to put any thing in GOSPEL OF HEALTH which it is not worth your while to read.

CONSIDERABLE space is given this month to a consideration of various subjects relating to camp-meetings. Articles have been contributed for this department by five of our leading physicians.

WE have an especially interesting article from Dr. Waggoner, entitled, “The Word a Healing Messenger,” which we have been obliged to lay over to the next number for lack of space.

THE Medical Missionary and Benevolent Association is sending out a full corps of workers to the various camp-meetings. There will be present at each meeting, as far as they can be provided, a doctor, an evangelist, and one or more nurses. This will give our people who attend these meetings an excellent opportunity to become fully acquainted with the many interesting lines of work being carried forward, and with the great principles which underlie it.

WHILE studying the subject yourself, take a little time also to give the principles to your neighbors. Mark an especially interesting article in your paper, and let a friend read it. For those entirely unacquainted with the truth, *Good Health* is the best publication to use. Where a person has some understanding of the message, and would be especially liable to be affected by the religious phase of the health principles, his attention may properly be directed to GOSPEL OF HEALTH.

THE medical students who visited among the churches during their vacation brought back with them the addresses of a number of brethren and sisters who have generously opened their hearts and their homes to rescued people. Probably not all the openings have been filled, as there is always some difficulty in arranging details; but those in charge of this work are glad to know where to look for friends who will give their hearty support and co-operation. While

waiting till some rescued person is sent to your door, don't forget to pray (1) that just the right one may be selected, and (2) that you may be prepared to receive the brother or sister or child, and do a work that will last for eternity.

SUMMER TRAINING-SCHOOL.

THE summer school last season was so great a success that arrangements have been made on a larger scale for the present season, and for a somewhat more extended course of study. Special attention will be given to personal gospel work, Christian Help work, and city mission work. There will be practical instruction in cookery, physical culture, water treatment, and other simple methods of nursing.

In Chicago students will have opportunity for an excellent experience in connection with the Workingmen's Home, the Life-Boat Mission, Star of Hope Mission, and cottage meetings. There will also be an opportunity for observing the management of emergency cases at the dispensary.

This course is intended especially for persons who desire to prepare themselves for active missionary work. Bible workers, young ministers, ministers' wives, in fact, all who desire to engage in practical work in connection with the cause in almost any capacity, will find this course of inestimable value to them.

For full information address the Medical Missionary, Battle Creek, Mich. J. H. KELLOGG.

ONE HUNDRED YOUNG MEN WANTED AT THE SANITARIUM IMMEDIATELY.

THE Sanitarium management are making larger preparations than ever for the development of their industrial department, and now offer an opportunity for one hundred young men to pay their way in work while taking their course of instruction in the Summer School, which will be conducted at the College and the Sanitarium. This school is distinct from the Summer Missionary Training-School announced above, but its purpose is essentially the same, the aim being to aid young men and women in obtaining an education preparatory to entering a course of special training that will fit them to take up some line of work for God and humanity. This course of in-

struction will begin June 1, and will continue through the summer. The special features will be short courses of from four to six weeks' duration, in which will be taken up such studies as arithmetic, bookkeeping, reading, writing (both the Spencerian and the round-hand system of writing will be taught), English grammar, Bible, history, chemistry, botany, singing, astronomy, natural philosophy, physiology, hygiene, cookery, simple remedies, and other practical subjects. The plan will be to teach the most essential things, and give every student an opportunity to progress as fast as his time for study and ability to learn will permit him to do. It is expected that by the plans adopted, the progress will at least be twice as rapid as under old methods. Some of the classes will be held at the College, some at the Sanitarium. Six or seven hours a day of labor will be required to meet the expense of board and tuition.

Forty or fifty young women will also be received, if application is made at once.

NECESSARY QUALIFICATIONS.

1. Consecration to the service of God and humanity.
2. Good health.
3. At least average mental ability and capacity to learn.
4. Candidates should be not less than eighteen years of age.

Thoroughgoing young men and women are wanted, those who love the work, and who desire to fit themselves for some line of missionary effort. Preference will be given to those who desire to prepare themselves for some branch of the medical missionary work.

Further particulars, if desired, may be obtained by addressing the Sanitarium Industrial Department, Battle Creek, Mich. Application should be made at once. J. H. KELLOGG.

SOME of the good things in waiting for our readers:—

“Summer Diseases,” by Dr. J. H. Kellogg.

“Therapeutics of Jesus,” by Elder G. C. Tenney.

“Good Health,” by Elder A. T. Jones.

“Healthful Dress,” by Dr. Abbie Winegar.

“The Word a Healing Messenger,” by Dr. E. J. Waggoner.

A decorative border with a repeating floral and scrollwork pattern surrounds the text.

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Who are ready to circulate our publications can, by writing us **at once**, secure **special discounts** such as have not been offered heretofore. Exclusive territory will also be granted, thus giving one an opportunity to build up an independent book trade. Write at once, stating how much experience you have had and the field you wish to occupy.

Address

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TO CHURCH LIBRARIANS

WE tender hearty thanks to the librarians who have been working up a larger circulation for the paper in their respective churches. Some have been more successful than others, but we are sure that you are all doing what you can. May the Lord continue to bless your efforts, and may you see fruit in the kingdom of God.

Your letters are read with interest. While a rush of work sometimes prevents our replying as soon as would be desirable, we wish to assure you that they are greatly appreciated.

Some have given us the names of church-members interested in the paper but not able to subscribe. These have been carefully noted, and the publishers will send such persons occasionally interesting reading-matter in health lines.

GOSPEL OF HEALTH should be in every Seventh-day Adventist home, but we have no funds at our disposal with which to furnish it to those unable to subscribe. Are there any of our readers who wish to contribute something toward such a work? If any feel it would be a privilege to send the paper to some lone Sabbath-keeper who can not afford to take it, they may address their communications to GOSPEL OF HEALTH, Battle Creek, Mich.

... The ...

Ladies' Guide

In Health and Disease.

Girlhood, Maidenhood, Wifehood,
Motherhood.

BY J. H. KELLOGG, M. D.

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THIS work admirably meets a want that has long been recognized by intelligent women in all parts of the land. Having devoted many years to the study of the diseases to which the sex is peculiarly liable, as physician-in-chief of one of the largest health, medical, and surgical institutions in the United States, and in the treatment of thousands of women suffering from all forms of local disease, the author has brought to his work in the preparation of this volume a thorough education and a rich experience, which have enabled him to produce a volume eminently practical in character, and calculated to fill the place in the practical education of women for which it is intended.

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CAMP-MEETING DON'TS.

Don't fail to subscribe for GOSPEL OF HEALTH before you leave the ground.

Don't spend time in idle gossip. It will ruin the meeting for you. Let the mind dwell on high and lofty themes.

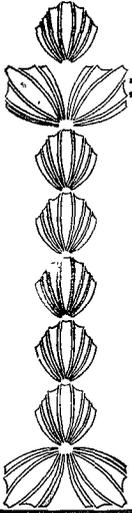
Don't indulge in large draughts of ice-cold lemonade. Ask the doctor on the ground, and he will tell you why.

Don't stock the provision stand with canned salmon, ginger-snaps, doughnuts, greasy pies, and cakes. It takes too much valuable energy to digest such things, and they make poor blood.

Don't absent yourselves from the business meetings. They are very important.

Don't go away from the meeting without getting a good understanding of Health Reform and Christian Help Work. You can not keep pace with the message without these helps.

Don't listen to the discourses in a criticizing spirit. There is no more effective way of closing your heart to heavenly influences. The critic is his own worst enemy.



Social Purity is a subject of growing importance. The youth of to-day are subject to fierce temptations. They will not be able to stand firm for the right unless fortified by principle. It is time that parents were awake to their responsibility, and were putting forth earnest efforts to stay the inflowing tide of evil.

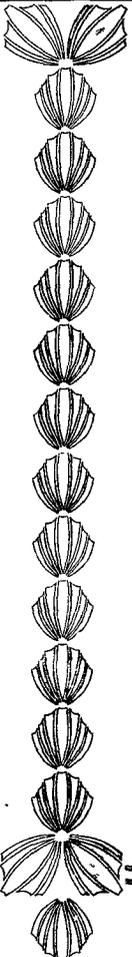
This little book has already done an untold amount of good, and should be still more widely circulated.



SOCIAL PURITY

By ...

J. H. KELLOGG, M. D.



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A TALK TO GIRLS,

By MRS. KELLOGG, Associate Superintendent of Social Purity Work for the National Woman's Christian Temperance Union, has been added in the later editions.

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READING CIRCLES.

The Battle Creek church is taking up the study of the health principles with commendable enthusiasm. Five Gospel of Health Reading Circles have been formed, and excellent interest attends the meetings. Several new circles are in process of organization.

We hope no reader of GOSPEL OF HEALTH will be satisfied until such a circle has been formed in his church or company. It is true we can study these principles at home, all by ourselves, but it always brings in new interest and new blessings when we meet with those of like faith, exchange experiences, and together seek the Lord for light. "Then they that feared the Lord spake often one to another."

Every-Day Dishes and Every-Day Work

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SANITARIUM ON STATEN ISLAND.

Encouraging reports come from our Summer Sanitarium on Staten Island. Arrangements have been made to accommodate a large patronage, so that all who come may have every convenience and comfort. The health principles are an inestimable treasure. The Lord has prepared the hearts of the people everywhere to receive them.

The Stomach,

Its Disorders and How to Cure Them.

BY J. H. KELLOGG, M. D.,

Superintendent of the Battle Creek (Mich.) Sanitarium; Member of the British and American Associations for the Advancement of Science; the American Microscopical Society; the Society of Hygiene, of France; Author of the "Home Hand-Book of Domestic Hygiene and Rational Medicine," etc.

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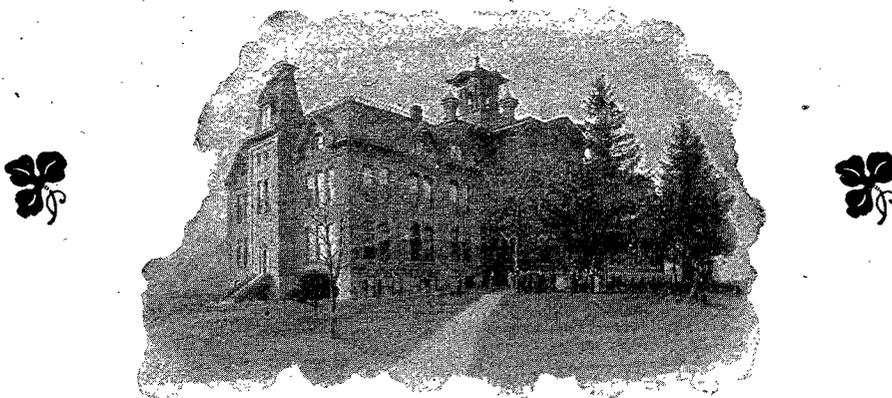
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HEALTH REFORM.

39

his work, and upon those with whom he labors. If his principles are wrong, he can and will misrepresent the truth to others; if he accepts the truth which appeals to reason rather than to perverted appetite, his influence for the right will be decided.—*S. T., No. 7, p. 41.*

146. One reason why we do not enjoy more of the blessing of the Lord is, we do not heed the light which he has been pleased to give us in regard to the laws of life and health.—*R. and H., 1883, No. 19.*

147. The lack of stability in regard to the principles of health reform is a true index of their character and their spiritual strength.—*T., V. II, p. 487.*

148. It is not possible for us to glorify God while living in violation of the laws of life.—*H. R.*

149. All who profess to be followers of Jesus should feel that a duty rests upon them to preserve their bodies in the best condition of health, that their minds may be clear to comprehend heavenly things.—*T., V. II, p. 522.*

150. If our physical habits are not right, our mental and moral powers cannot be strong; for great sympathy exists between the physical and the moral. . . . Habits which lower the standard of physical health, enfeeble the mental and moral strength.—*T., V. III, pp. 50, 51.*

151. If you pursue a wrong course, and indulge in wrong habits of eating, and thereby weaken the intellectual powers, 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

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