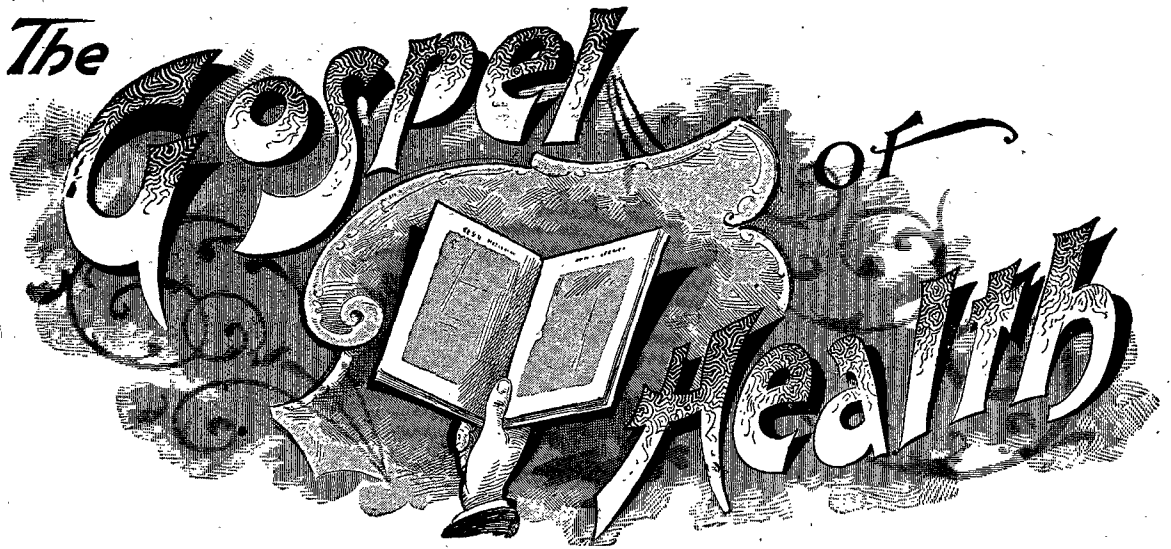


"GOSPEL OF HEALTH" ONLY 40 CENTS A YEAR.

SUBSCRIBE NOW!



VOL. 2.

JULY, 1898.

No. 7.

Issued monthly by the GOOD HEALTH PUBLISHING COMPANY, Battle Creek, Mich., U. S. A. Yearly Subscription 40 Cents.

Send a corrected list of the misspelled words in this add, and we will forward you a sample of these delicious foods

FREE OF CHARGE.

**THE
ORIGINAL
Caramel
Cereal**

**GRANOSE
and
GRANOLA**

Don't sweat, and stew, and boil over a hot cook-stove all summer, when you can get such toothsome, healthfull preparations, allready cooked, allready to serve. We manufacture over thirty different varieties of food, all scientifically prepared, and ready for immediate use

An art catalogue will accompany the samples.

**Address AD. BUREAU,
BATTLE CREEK SANITARIUM HEALTH FOOD CO., Battle Creek, Mich.**

Something New and Good to Eat



Crisp, Delicious,
Nut-Seasoned
Crackers.

Entirely free from Butter,
Cream, Lard, Oils, and all other
forms of fat, except Choice Edi-
ble Nuts.

AS the result of many experiments, we have at last succeeded in producing a line of crackers and biscuits which contain no animal fats, and are even free from vegetable oils of every description, the only shortening employed being choice, edible nuts, prepared in such a manner as to produce the desired shortened effect, but without setting free the fat which they contain so as to produce the unwholesome effect always resulting from a mixture of free oils, or unemulsified fats, or grease, with farinaceous foods.

Starch mixed with fat is practically indigestible in the stomach, remaining unattacked by the digestive fluids until it is carried down into the intestines after several hours' work. The reason for this is that fats are not acted upon either by the saliva or gastric juice; it is only when the fat-invested mass comes in contact with the bile or pancreatic juice in the small intestine that the fat can be digested. As the fat of nuts is in an emulsified or finely divided state, it closely approaches the condition of the digested fat, which is ready for absorption. Cream is an example of emulsified fat; while butter, lard, suet, oils, either animal or vegetable, represent the unemulsified fat. The difference between the two is that emulsified fats mix readily with water, and do not present any of the ordinary physical characteristics of fatty substances. Milk, as well as cream, is an emulsion.

Fats in the stomach float about on the surface of the digesting mass, smearing over the food particles, and preventing the action of both the saliva and the gastric juice. Cream is, by many persons, much to be preferred to butter, but, nevertheless, there are many who are made bilious by the use of cream, and the increasing amount of disease among domestic animals is leading an increasing multitude of thoughtful people to avoid animal products of every description.

To meet the desires of this class, which includes most vegetarians, and for the benefit of a large class of invalids who cannot eat ordinary crackers, wafers, etc., whether seasoned with cream or fats, we have prepared this line of—

NUT-SHORTENED CRACKERS AND BISCUITS

which we feel certain will be heartily welcomed, not only by vegetarians and invalids, but by all who delight in palatable things, for these new products are as much to be commended for their delicate toothsome as for their absolute purity and wholesomeness. Our list at present includes the following:—

Nut-Shortened Whole-Wheat Wafers,
Nut-Shortened Water Biscuit,

Nut-Shortened Graham Crackers,
Nut-Shortened Oatmeal Biscuit,

Nut-Shortened Fruit Crackers.

Send two two-cent stamps for samples. Address,

Battle Creek Sanitarium Health Food Co., Battle Creek, Mich.

The Gospel of Health

VOL. II.

BATTLE CREEK, MICH., U. S. A., JULY, 1898.

NO. 7.

SUMMER DISEASES.

BY J. H. KELLOGG, M. D.

THE season has arrived when summer diseases begin to prevail very extensively in some sections, and often give rise to a fearful degree of mortality. Dysentery, cholera morbus, and kindred diseases will for the next two months figure largely in the lists of mortality. Notwithstanding the enormous loss of life occasioned every year by these diseases, every sanitarian is familiar with the fact that they all belong to a class of diseases known to be preventable. This being true, it is evident that all who are informed on this subject ought to be actively engaged not only in the work of prevention, but in promulgating a knowledge of the means of prevention. Careful attention to the following simple rules will be quite certain to afford ample protection from the bowel affections so common at this season:—

1. Make the diet simple and light. Avoid all articles of food that are difficult of digestion, as fat meats, food highly seasoned with condiments, rich cake and pastry, confectionery of all sorts. Animal food is especially unfit for use during the hot months. Bolted or fine-flour bread should be eaten sparingly, and would better be discarded altogether in favor of that made from unbolted flour.

2. Avoid eating between meals and taking late suppers. For persons who are not engaged in severe physical labor, two meals are much preferable to

more; and most people will perform harder physical labor on two meals than when taking three.

3. The diet should consist chiefly of ripe fruits, nuts, and grains, with well-matured vegetables. Fruits and grains are the most wholesome and cooling diet for this season of the year. Vegetables in general are less digestible than fruits or grains. The greatest care should be taken to procure ripe fruits and well-matured vegetables. Fruit picked when green and afterward ripened to hasten its preparation for market, is premature and unfit for food.

4. The use of ice-water is a very injurious practise. Ice-cream is a most unwholesome luxury. It can not be taken at any time without more or less injury to the stomach. During the hottest part of the season its use is absolutely dangerous. If very cold water is taken at all, it should be sipped slowly.

5. Avoid overheating the system by too violent exercise while exposed to the direct rays of the sun.

6. Be sure to take plenty of sleep. Late hours are especially detrimental at this season of the year, when the vital forces are at their lowest ebb.

7. Avoid all excesses of every sort.

8. With children, and especially with very young children, care of the diet is the most essential thing. Great care must be exercised in changing the diet of infants. Unless required to do so from some unavoidable cause, young nursing infants should not be weaned during hot weather. There is no room to doubt that the greatest share of mortality among infants comes from bad feeding.

CONSCIENTIOUS STOMACHS.

BY J. H. KELLOGG, M. D.

SOME reader will smile at the apparent incongruity of the above heading; but no other will so well express the idea I wish to convey, and so I venture to use it. Quite frequently we hear from the lips of those who have been complying with the requirements of hygiene relating to diet for some months, remarks like the following:—

“I believe that health reform is making me a dyspeptic; I am certain my stomach is not half as strong as it used to be. When I lived as people generally do, I could eat anything I pleased, and never know the difference; but now I can not vary in the least degree from the hygienic diet without suffering for it. Formerly I could eat between meals as much as I pleased, and at any time of the night or day. Now, if I even take a small bite at night, I get up in the morning with a headache, and feel ill all day.”

The person is correct in attributing this change in the disposition of his stomach to the effects of hygienic diet; but he should regard it as a matter of rejoicing, rather than as a thing to be regretted. He need entertain no fear of dyspepsia; the change which he notices is the result of the return to health of his digestive organs. The nerves which were once stupefied and blunted by caustic and irritating condiments, have become acute and active. Instead of allowing the stomach to be imposed upon with all manner of disturbing and unwholesome compounds, as formerly, they are now faithful sentinels, and at once protest whenever any violation of the laws which govern its healthy action occurs.

What would be thought of the mental status of a converted thief who should complain that he had made a great mistake in renouncing his nefarious profession, for previously to doing so he had never felt any qualms of conscience, even if he picked a pocket or robbed a bank; while now his peace of mind is totally destroyed if he deviates ever so slightly from the requirements of scrupulous honesty? Or what would be considered the sincerity of an individual who claimed to be penitent for past acts of villainy and cruelty, but still continued in the same course of life without remorse?

People who find that their stomachs have become much more sensitive than formerly as a result of a reformatory change in diet should accept the same as an evidence of returning health. All they need to do is to follow implicitly the indications of experience.

Of course these suggestions are not intended to apply to that class of dyspeptics who are continually watching their feelings, and anticipating injury from their food. Such persons must act upon principle rather than feeling, if they would acquire health.

THE WORD A HEALING MESSENGER.

BY E. J. WAGGONER, M. D.

PART I.

“AND when Jesus was entered into Capernaum, there came unto him a centurion, beseeching him, and saying, Lord, my servant lieth at home sick of the palsy, grievously tormented. And Jesus saith unto him, I will come and heal him. The centurion answered and said, Lord, I am not worthy that thou shouldest come under my roof; but speak the word only, and my servant shall be healed. For I am a man under authority, having soldiers under me; and I say to this man, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it. When Jesus heard it, he marveled, and said to them that followed, Verily I say unto you, I have not found so great faith, no, not in Israel. . . . And Jesus said unto the centurion, Go thy way, and as thou hast believed, so be it done unto thee. And his servant was healed in the selfsame hour.” Matt. 8:5-13.

The centurion showed his faith by the contrast which he made between himself and Christ. He recognized Jesus as Lord, seeing in him the power that created heaven and earth. He himself was but a man, and a man “under authority,” that is, he was but a servant, subject to the orders of others; yet he had servants also under him, and he could speak to them, and a single word was sufficient for the accomplishment of what he wished done. How much more, then, could Jesus, who came from above and was therefore “above all” (John 3:31), speak the word only, and accomplish what he pleased.

In John 4:46-53 we have a similar example of healing, only in this instance the one who was healed was still farther away. Jesus was in Cana, and a nobleman whose son was at the point of death in Capernaum, twenty miles distant, met him, and asked him to come at once to Capernaum and heal his son. After testing the father’s faith, Jesus said, “Go thy way; thy son liveth. And the man believed the word that Jesus had spoken unto him, and went his

way. And as he was now going down, his servants met him, and told him saying, Thy son liveth. Then inquired he of them the hour when he began to amend. And they said unto him, Yesterday at the seventh hour the fever left him. So the father knew that it was at the same hour, in the which Jesus said unto him, Thy son liveth."

What was the means of cure in these two cases? — It is very evident that it was the word of the Lord, and that alone. There are many other recorded instances of healing by a single word, but these are cited because the cures were performed at a distance, and thus make it so strikingly plain that the word of the Lord was the only agency. They make so real the words of the psalmist, "He sent his word, and healed them." Ps. 107:20. They show us that distance made no difference with the Lord, for with him there are no such terms as "near" and "distant," since his word is everywhere present, and he himself fills eternity. His word represents him everywhere, and has healing power.

We must never forget the words of John, that the miracles of Jesus are recorded "that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name." John 20:31. These things are set before us to make plain and real to us the way of salvation. We can not see nor understand how the Lord can send his word to cleanse us from all unrighteousness (John 15:3; 1 John 1:9); but if we believe the record of the miracles of Jesus, we can readily see the possibility of it, yea, and experience the reality of it, too.

MIRACLES.

We must also remember that miracles are the natural action of the Lord. That which is impossible with men is possible with God. That which to us is supernatural, is to him perfectly natural. "Great things doeth he, which we can not comprehend." Job 37:5. The reason is that he is infinite in power. The word "miracle" means "wonder." God's works are all wonderful, because they are beyond the power of man, and man can not fathom the power by which they are done. Every act of God is miraculous to us. To question if miracles have ceased, is to question if God still lives and acts. Remember that time is no element in a miracle. The miracle consists in the fact that the thing is done at all, and not in the fact that it is done quickly. Jesus healed instantly by his word; but no *man* could heal by his word, though he should talk a thousand years. Since none

but God can make a grain of corn grow, the bread that we daily eat is just as miraculously provided as was that which Jesus provided for the five thousand in a single hour. Miracles, therefore, are God's natural course of action.

Jesus "went about doing good, and healing all that were oppressed of the devil; for God was with him." Acts 10:38. He was here in the flesh to represent God to man. He said, "The Father that dwelleth in me, he doeth the works." John 14:10. But God was not revealing himself in Christ in an unusual phase, for he is ever the same; he has no changing moods. God was in Christ revealing himself just as he is and always has been and always will be. Just such miracles, therefore, as were wrought by Christ, are constantly taking place.

GOD THE ONLY PHYSICIAN.

From the miracles of Jesus, then, we must learn that God is the great and the only Physician. He says to his people, "I am the Lord that healeth thee." Ex. 15:26. The German, Swedish, and Danish translations, and the Jewish translation into English, have it, "I the Lord am thy physician." There is no other physician, even as there is no other Saviour (Isa. 43:11), for the psalmist tells us not to forget all the benefits of him "who forgiveth all thine iniquities; who healeth all thy diseases." Ps. 103:2, 3. In every case of the actual healing of disease, without any exception, it is God, and God alone, who performs the cure. But the word that heals is the very same word that forgives sins, as we learn from the palsied man (Matt. 9:2-8); so that if people only believed, and lived in constant recognition of the fact that "every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning (James 1:17), they would always find the blessing of righteousness in the healing of disease and in the maintenance of health.

This does not mean that every one who receives forgiveness of sins will at once and forever be healed of all physical infirmity; for God who calls us to eternal glory, gives us to understand that we may first suffer awhile (1 Peter 5:10); but just as certainly as "the redemption of the body" (Rom. 8:23) is included in the gospel, and the redemption which we have in Christ is all included in "the forgiveness of sins" (Eph. 1:17; Col. 1:14) so surely will the one who has a firm, constant, and well-instructed faith in Christ, and who lives by every word that proceedeth

out of the mouth of God (Matt. 4 : 4), find in the word of God physical strength for everything that God has for him to do. "Fear the Lord, and depart from evil; it shall be health to thy navel, and marrow to thy bones." Prov. 3 : 7, 8. The promise to those who follow the Lord in reality, not in name only, is that their "health shall spring forth speedily." Isa. 58 : 8. Moreover, we have the positive assurance, and it is so self-evident as to need no argument, that when God's people come into full and perfect harmony with his word, sickness will not be found among them. Ex. 23 : 22, 25; 1 Cor. 11 : 23-30.

PRAYER FOR THE SICK.

In the fifth chapter of James we have some instruction concerning the sick, which is often abused. We read: "Is any among you suffering? let him pray. Is any cheerful? let him sing praise. Is any among you sick? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord; and the prayer of faith shall save him that is sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him. Confess therefore your sins one to another, and pray one for another, that ye may be healed. The supplication of a righteous man availeth much in its working." James 5 : 13-16, R. V.

"Men ought always to pray" with thanksgiving, and so they should, of course, pray if they are suffering. But prayer that is not of faith is in vain (James 1 : 6, 7), and faith can be based upon nothing but the word of God. Rom. 10 : 17. It follows, therefore, that it is but mockery to pray for a thing and at the same time to ignore or wilfully to act contrary to God's word concerning that thing. God's word has created the heaven and the earth (Ps. 33 : 6, 9), and the same word upholds them. Heb. 1 : 3. All the "operations of nature" are but the manifestation of the working of the word of God, which is "living and active" (Heb. 4 : 12); it is energy, vital force. Now there are many things in nature — that is to say, in God's ways of manifesting himself in the things that he has made — of which the wisest men know nothing. Indeed, that which is known is but "a little portion," a small whisper, compared with "the thunder of his power" (Job 26 : 14); yet God has revealed himself, and in spite of our foolishness and slowness of heart, we have learned something of his ways. While, therefore, no man can set any limit to what God can do "above all that we ask or think," whatever he does must always be in harmony with

his word; that is, in harmony with himself, and it can be nothing but presumption to ask God to do something or to sanction anything directly contrary to what is known to be his will. "He can not deny himself."

For example, God can make a man able to walk on the water, yet it would be folly for a man who can not swim, unnecessarily to cast himself into deep water, and pray the Lord to keep him from drowning. God can cause a man to pass through the air in safety, and even to ascend; yet Christ himself declared that to cast one's self off from a height, expecting God to hold him up, would be to tempt God. God can keep men, and all that belongs to them, safe in the midst of devouring fire; yet it would be the height of folly and wickedness for a man to set his house on fire, and then go and pray God to keep the house from burning down. As far as our knowledge goes, it is the nature of water to swallow up man, of air to let a heavy body pass through it to the ground, and of fire to consume; yet God can preserve men from these elements, and at the same time act perfectly in harmony with his own laws. Nevertheless we ought not to expect God to work for us in an extraordinary manner while we are utterly ignoring his ordinary methods of working.

Further: with what confidence could a man ask God to keep him from bleeding to death from a severed artery, if he himself, or friends for him, could at once stop the flow of blood by pressure above the wound, and he would not allow any pressure to be applied? God's way of saving life in such a case is by forming a blood clot in the wounded vessel so that the flow of blood is dammed up; pressure upon the part simply facilitates the formation of the clot, and the person who applies it is a worker with God. Let the afflicted man pray for wisdom and help, and let him give thanks to God for the stanching of the blood flow; for the work is God's, and the thanks are due to him, just as much as if he had stopped the flow without the use of human hands, as he could of course do if no hands were available, or the wound could not be reached.

A GREAT preacher has truly said: "Kindly words, sympathizing attentions, watchfulness against wounding men's sensitiveness, — these cost very little, but they are principles in their value."

PERFECT health depends upon perfect circulation.

THE THERAPEUTICS OF JESUS.

BY G. C. TENNEY.

ALTHOUGH Jesus is best known to us as the healer of the sin-sick soul, yet we all know that much of his time and strength were bestowed upon those who were afflicted with the numerous evils and maladies that beset the physical human being. Those thus afflicted thronged his footsteps.

Of the remarkable cures performed by his word or his touch, we have, in the written accounts of his life, numerous examples. But as to the far greater number included in such expressions as, "He healed many that were sick of divers diseases;" "and Jesus went forth and saw a great multitude, and was moved with compassion toward them, and he healed their sick;" "and great multitudes followed him, and he healed them all;" and similar indefinite, sweeping statements, we can form no idea of their number. It was certainly very great.

There were physicians in those days. There was a medical cult, rather than a science, which was jealously guarded by its beneficiaries, and hedged about with a wall of superstitious awe and gloomy mystery that prevented the common people from looking into its vile depth of imposture. Any innovation was crushed with violent hostility. Demetrius and his fellow craftsmen were not as jealous for Diana, in whose shrines they were financially interested, as were the quacks of those days for their "beastly" nostrums.

One able writer on those times, Dr. Geikie, thus speaks of the practise of medicine: "Ashes of a wolf's skull, stag's horn, the heads of mice, the eyes of crabs, owls' brains, the livers of frogs, vipers' fat, grasshoppers, bats, etc., supplied the alkalis which were prescribed. Physicians were wont to order doses of the gall of wild swine, of horses' foam, woman's milk, the laying of a piece of serpent's skin on the affected part, urine of cows, fat of bears, the juice of boiled bucks' horn, and other similar abominations. For colic, powdered horses' teeth, the dung of swine; for other troubles, asses' kidneys, mice dung plasters. Cold in the head was cured by kissing the nose of a mule. Sore throat was treated with snails' slime, and the inhalation of snails' fumes burnt slowly. Quinsy was cured with the brains of the March owl; diseases of the lungs with mouse flesh; disorders of the stomach with boiled snails; weakness of the bowels with powdered bats." The list is continued to some length, but the above is sufficient to give an idea of the ma-

teria medica of the days when Jesus, the great Healer, appeared amid suffering humanity. Of one poor woman it is said that she "had suffered many things of many physicians, and had spent all that she had, and was nothing bettered, but rather grew worse." There is no reason to think that hers was an isolated case, for how could it well be otherwise?

It might seem that such unmitigated fetishism would be easily swept away, as darkness is dispelled by the rising sun; but he who knows the power of superstition knows better. Two thousand years of progress have not removed it from the earth, and have only modified it in what we call civilized lands. The healing of Jesus was a healing of the whole man. Mind and body, nerves and spirit, the soul and its dwelling, were renovated and rejuvenated by the treatment of that great Physician whose sympathetic glance took in the whole situation. Wherever the burden of pain or weakness pressed most heavily, there the load was first lifted. A troubled conscience, a sin-burdened soul, would hear first of all, "Thy sins are forgiven." The victim of sinful indulgence was healed, with the warning, "Sin no more, lest a worse thing come upon thee." Faith in the Saviour of men and a clean, pure life were the remedies which Jesus employed. For their nauseous decoctions and nostrums he had not the slightest use. His code of therapeutics embraced a reformation in heart and life, a breaking off of soul- and body-destroying habits, and the stimulus of an uplifting faith in the power of God to save.

Jesus, in harmony with the entire Scripture, regarded sickness and suffering as the inevitable result of transgression. Symptoms were not, in his mind, enemies to be quenched and smothered, while gluttony, intemperance, and other sinful habits were left to go on sowing the seeds of disease. A clean heart, a pure life, was the first requisite, and when these were secured, faith in God would do the rest.

DIET AND WARM WEATHER.

BY A. B. OLSEN, M. D.

MUCH of the lassitude that people complain of in warm weather is due to bad diet. In the colder months of the year it is common to eat largely of meat and other stimulating foods.

When summer comes, the system is worn out, and the digestive organs are no longer able to do their work properly. They have been overworked and weakened, and finally give out.

Then come the patent medicine man and the quack doctor, and the tired stomach and overtaxed liver are whipped up to do extra work. Just as well give strength to a tired horse by striking it as to cure biliousness by pouring poisonous drugs into the stomach.

Such treatment increases the work of the digestive system, and breaks down the health. What is needed is rest. Abstaining from food for one or two meals will give the stomach a chance to recuperate. Then let the diet be simple and plain. Fruits, grains, and nuts, properly prepared and thoroughly chewed, form the best diet.

Many people overeat even of good food. This also overworks the organs of digestion, and brings on stomach troubles. We would do well to bear in mind that it is the food we digest, and not the amount we cram into the stomach, that builds up the body and gives energy.

These few simple suggestions, if carefully followed out, will save both money and physical suffering.

HINTS ON CAMP-MEETING DIET.

DANIEL and his companions were given wisdom above their associates. "Daniel had understanding in all visions and dreams." Why? Not because they were special favorites of the Lord,—God is no respecter of persons,—but because they knew something of the effect that a simple diet would have upon the mind and spiritual growth; so they refused to defile themselves with the king's foods, or with the wine that he drank. They determined to eat nothing that would stupefy their minds or paralyze the sensitive nerves of the brain—the only medium through which Heaven communicates with man. What God did for Daniel demonstrates what he will do for all who will be Daniels to-day. We may live as Daniel lived, and enjoy Daniel's experience at camp-meeting, or live as did his associates, on the king's dainties, and go to our homes disappointed, the meeting having been a failure as far as we are concerned.

AVOID EXCESS.

Do not overeat even of the most simple foods. This will stupefy the mind as surely as making bad combinations or eating unwholesome food. Deprived to a considerable extent of the physical exercise to which you have been accustomed at home, it will be necessary carefully to regulate the diet. Eat only about one half of what you have been accustomed to eat at home while working hard, and let the food be

of the simplest character. Fruits may be eaten freely, since they are easily digested. Ministers often say that the after-dinner meeting is the most difficult one to conduct, because people are drowsy and fall asleep. This is a disgrace, and should not have to be said.

It is safest to boil the water used for drinking purposes. Sugar and salt create thirst, and, therefore, these should be used very moderately, if at all. Eat freely of fruit, for in the fruits we have stored up the purest distilled water. Not long ago I attended a local camp-meeting with two other workers. I was very careful not to drink the water furnished at the grounds; in fact, eating freely of fruits, I felt little need of water. The two associate workers were not careful in this respect. I returned to my work in excellent health. Six weeks later one of the men came to the Sanitarium for treatment. He informed me that he had not been well since the meeting. On the same day he arrived, I received a letter from the other worker stating that he had been sick ever since that camp-meeting, and had lost about twenty-two pounds in weight. It pays to be careful in small matters.

There is a cause for every disease on the camp-ground. Special precautions should be taken to avoid these causes, and when sickness appears, careful inquiry should be made into the cause, and this should be corrected at once.

D. H. KRESS, M. D.

Some may think that the time spent at the camp-meeting is so short that it will not make much difference what is eaten, and as the meeting is to be a feast of good things for the soul, it will not matter so much about the food for the body. So they will prepare a poor quality of food, or perhaps an insufficient amount. Others will prepare the same as they would for a picnic—pies, cakes, doughnuts, jelly, jam, sweet and sour pickles, and a number of rich foods which are scarcely fit to eat at any time, and least of all at camp-meeting.

The object of camp-meetings is to give those who attend a chance to seek God together, and obtain that spiritual food which will fit them to serve God better, and thus advance his cause in the earth. In order to do this, we must have the mind clear; for the only access which God has to the soul is through the mind, and the source of the mind is the brain; the brain is nourished by the blood, and the blood is renewed continually by the food we eat. So we may say that our ability to receive spiritual food will depend largely

upon the physical food we have eaten. Before going to the meeting, therefore, we should endeavor to have our minds in the best possible condition for the reception of the truths taught. We may then expect to receive with joy showers of blessings from "the pillar of cloud" above the camp.

When God's people shall come to understand more fully that nature's laws are God's laws, our camp-meeting committees will be expected to plan just as carefully for the physical needs of the people as for the spiritual, and this will include not alone the theoretical teaching of how to live healthfully, but the actual provision of proper food, water, and all things needed to make the camp a place that God can honor with his presence.

The camp-meeting is not to be the place for feasting, but all the powers of our being need to be exercised, that we may comprehend the great truths which God has for us, and make use of them in our lives.

W. A. GEORGE, M. D.

HEALTH REFORM IN ITS RELATION TO THE CLOSING GOSPEL WORK.

BY F. M. WILCOX.

(Continued.)

THE question naturally arises at this juncture as to how the gospel worker in the third angel's message can teach the principles of health reform. Should they be taught from the standpoint of the Bible and Testimonies? or from that of physiology? or from both? We reply affirmatively to the last inquiry. The gospel minister should be acquainted not alone with what the Spirit of the Lord has said regarding this subject, but also with the question from a scientific point of view. Says the prophet of the Lord, "It is our duty to study the laws that govern our being, and conform to them. Ignorance in these things is sin." "We have special duties resting upon us. We should be acquainted with our physical structure, and the laws controlling natural life. While Greek and Latin, which are seldom of any advantage, are made a study by many, physiology and hygiene are barely touched upon. . . . We need to know how to preserve the living machinery, that our soul, body, and spirit may be consecrated to his service. As rational beings we are deplorably ignorant of the body and its requirements. While the schools we have established have taken up the study of physiology, they have not taken hold with the decided energy they should. They have not practised intelli-

gently that of which they have received a knowledge, and do not realize that unless it is practised, the body will decay. . . . This living machinery should be understood. Every part of this wonderful mechanism should be carefully studied." "Those who have occupied positions of influence have not appreciated the work which has been so long neglected. They consider it far more important to become learners upon the subjects of less consequence to the human agent." "Thousands upon thousands know nothing of the human body and how to care for it. David declared, 'I am fearfully and wonderfully made,' and when God has given us such a habitation, why should not every apartment be critically examined?" "It is best for those who claim to be sons and daughters of God to avail themselves while they can of the opportunities now presented to gain a knowledge of the human system, and how it may be preserved in health." "The ministers of our land need to become acquainted with the science of physiology. Then they will be intelligent in regard to the laws which govern physical life, and their bearing upon the health of mind and soul. Then they will be able to speak correctly upon this subject. In their obedience to physical laws they are to hold forth the word of life to the people, and lead up higher and still higher in the work of reform." "In order to be fitted for translation, the people of God must know themselves. They must understand in regard to their own physical frames, that they may be able with the psalmist to exclaim, 'I will praise thee, for I am fearfully and wonderfully made.'"

This certainly emphasizes the importance of having every laborer in every conference become acquainted with this subject, not alone from a religious, but also from a scientific standpoint. And not alone does it enjoin this duty and obligation upon the laborer, but upon every home and every parent, upon our sisters and brethren alike, that all may know how to dress, how to eat, and how to perform every physical function in the way that will contribute most largely to the maintenance and upbuilding of the physical powers.

Doubtless many well remember the agitation of health reform principles fifteen or twenty years ago in connection with this work. The agitation of the subject then was not accompanied largely by the work of education. With the majority it was a zeal without knowledge, and in consequence many extreme positions were taken, which have served to bring the cause of true reform into disrepute. That was contrary to the Lord's design, and now, in the very closing days

of the message, he gives new emphasis to the work, enjoining study with the practise of the principles, to save his people from the errors of the past, and lead them to accept intelligently the doctrine of healthful living.

This work is one of an individual nature; one can not do it for another; hence no one should set himself up as a criterion or standard for the practise of others. In the word of God and in the Testimonies of his Spirit, great underlying principles are laid down. By direct or implied command many common practises are condemned, and many articles of food prohibited. Where this is done, there can be but one construction placed upon the word of the Lord. But outside of these specific directions, every individual must be left to apply freely the principles to his own case as the Spirit of the Lord may impress his heart. For instance, the word of God in the matter of dress forbids the wearing of gold or pearls or costly array. The apparel is to be neat and modest, representative of the character of the meek and lowly Jesus. But while particular care is enjoined in this, the Spirit of the Lord is quite as specific in pointing out the necessity of clothing the body in such a way that the normal functions of the organs may be performed easily and naturally, that equable warmth of the whole body shall be maintained, and that no restrictions or pressure shall be brought to bear upon any part that will in any wise interfere with the natural exercise of the physical life.

In the matter of diet, while great general underlying principles are stated, at the same time the Spirit of the Lord has been pleased to make application of these principles to many particulars. The original purpose of God in the matter of diet was that man should subsist upon the products of the vegetable kingdom. We speak particularly of this general division, because special emphasis, above that given any other one point, has been placed upon it by the Spirit of prophecy. A departure from this original purpose came only in consequence of sin, and was a permission on the part of God rather than a desire that the children of men should do otherwise than act in harmony with the original law. After the destruction of "every living substance upon the earth, God gave Noah permission to eat of the clean beasts which he had taken with him into the ark. "As God had formerly given man the herb of the ground and fruit of the field, now in the *peculiar circumstances* in which they were placed, he permitted them to eat animal food."

(To be continued.)

HEALTH PRINCIPLES IN THE LIGHT OF SCIENCE.¹

BY DAVID PAULSON, M. D.

I WONDER if we really appreciate the difference between dwelling in the outskirts of Sodom, and on the mountain; between our position here, and what we left; between our situation, and the situation of our parents and brothers and sisters. The question which comes to each one of us is, Do we fully sense the importance of these principles which are to save the world?

There is going to be a tendency on the part of those who make an effort to get out of Sodom, to stay in the suburbs. Our work is to call men out of Sodom, and to get them up on the top of the mountain. There are going to be others who will call men out of Sodom, and leave them in the suburbs. People will not always hearken to plain truth. When right principles are brought to the front, somebody is going to say, "It is a hard saying," and turn back. But sufficient power will attend those who proclaim the principles to carry the work through.

What does it mean to call people out of Sodom? — It means to get them away from pride, fulness of bread, abundance of idleness, and to get them to do work for the poor and needy. This message will go hand in hand with the message of justification by faith. We will consider, in a moment, what it means to get people away from "fulness of bread." If we get them away from pride and the fulness of bread, they are away from two thirds of Sodom. Science is beginning to speak clearly and distinctly on these subjects. I wish to read some things from a work entitled, "Uric Acid as a Factor in the Causation of Disease," by Dr. Alexander Haig, of London, a man well known in medical circles. The doctor has given many years to the study of this subject, and speaks with authority. His investigations go to prove most forcibly the truthfulness of the position taken by us as a people, that the use of flesh meat is not only wholly unnecessary, but harmful in the highest degree. God is now raising up men to say the same thing that we were told in the Testimonies years ago. He has "seven thousand men who have not bowed the knee to Baal." We shall have to hurry, or we shall be left behind. It is too serious a time for us to be in a careless, backslidden condition.

Here is what Dr. Haig has to say with reference to

¹ Report of talk before the Sanitarium helpers.

meat: "Like morphine, cocaine, and alcohol . . . meat itself is a stimulant, and this is the real cause of the difficulty which so many experience in giving it up. As regards nutrition, there is no difficulty, for plenty of things can be found which will nourish the body quite as well as or better than meat."

Let us read what the Testimonies say: "Meat is not conducive to health or strength, else God made a mistake. All the elements of nutrition are contained in the fruits, grains, and vegetables."

Dr. Haig says further: "Meat acts as a stimulant in exactly the same way that morphine, cocaine, and alcohol do, by clearing the blood of uric acid. The uric acid, xanthis, and salts it contains diminish the alkaliuity of the blood, and for a time keep it clear of uric acid; but as in the case of the drugs, this is followed by a rebound, and then more meat or alcohol, morphine or cocaine, in its place, must be taken to prevent the resulting depression, and the use of one stimulant leads to that of another, and the more they are used, the more uric acid will be retained, and the more they will have to be used in ever-increasing quantities to hold it back. At last a time arrives when further stimulation is impossible, and then there is an enormous rush of uric acid through the blood, with headache, melancholia, or uremia, as its result."

The world will demand, one of these days, what it means when an apparently strong man dies so suddenly. We ought to be able to tell them. A few years ago I passed through the city of Johnstown, the scene of that terrible flood some years ago. You will remember how it happened. There was a little stream running down the side of the mountain, and the rich men dammed it up so that they might have a place for boating and fishing. They kept constantly building the dam higher and higher, making it more dangerous for the city below. They were laying up wrath for that city. By and by there came a time when the dam was not strong enough to hold the water any longer. It took only five minutes, and the whole thing was over with; but in those five minutes nearly two thousand people were drowned. They had been sowing for it ten years; they reaped the harvest in five minutes.

Poisons in the body are continually being made as the result of the breaking down of tissue. The body has the power to carry these poisons off, and does so when the blood is in the right condition. About ten grains of uric acid are made in our bodies every day, and should be carried off. A meat diet introduces the same poison in additional quantities,

but it renders the blood acid so that it can no longer dissolve and carry off the poisons that are made. The person feels all right because the blood is free of uric acid, until the time comes when further stimulation is impossible.

Melancholia is on the increase. Insanity is tremendously on the increase. What does it mean? Is it some curse of God that is resting down on the people? Somebody has said that this is the case, but it is simply the result of what they have sown. And the saddest thing is that our fathers and mothers, brothers and sisters, are sowing the same seed. There is a time coming that is going to test every muscle, sinew, and nerve. Are your principles going to stand the test? Somebody is going to come right up to the top of the mountain, and somebody is going to be destroyed in Sodom.

Our good W. C. T. U. sisters are going all over the land trying to do all they can to stay the curse of drink, while at home they are setting their tables in such a way as to make drunkards of their own sons. I have had under my care a number of inebriates. Among them was a young man who had been drinking since he was eight years old. He came here and overcame his habit of drinking, then went back home and they killed the fatted calf, and it was not forty-eight hours until he was drinking again. The appetite came back to him. The use of one stimulant leads to another. He came here again, and we could do nothing with him; so he has now returned home. But in the judgment, who will be responsible for that young man's soul?

Dr. Haig says, "For these two reasons those who eat fruit have but little thirst as compared with those who eat meat, and we can now see clearly why a non-meat diet is one of the best means of overcoming a craving for drink."

It is maintained by some that meat-eating is necessary for strength. Here is what Dr. Haig says of that: "The cerealians and frugivora among mankind have both greater muscular energy and power of endurance than the carnivora, and we shall see why they have it, though meat-eaters would fain persuade us that it is all the other way."

Now consider this from "Healthful Living:" "Fruits, grains, and vegetables, prepared in a simple way, free from spice and grease of all kinds, make, with milk and cream, the most healthful diet. They impart nourishment to the body, and give a power of endurance and vigor of intellect that are not produced by a stimulating diet."

Writing of stimulation, Dr. Haig says : "No doubt all stimulation is wrong, and thus we merely enjoy to-day by mortgaging to-morrow; and just as we may rise to-day a few inches above our normal level, so shall we fall to-morrow exactly the same amount below it. Those who live on a uric acid free diet can alone have a steady high level of function every day; and these never feel the want of any stimulation."

How perfectly this harmonizes with the following : "Because these stimulants produce, for the time being, such agreeable results, many conclude that they really need them, and continue their use. But there is always a reaction. The nervous system, having been unduly excited, borrowed power for its present use from its future resources of strength. All this temporary invigoration of the system is followed by depression. In proportion as these stimulants temporarily invigorate the system will be the letting down of the power of the excited organs after the stimulus has lost its force."—*Healthful Living*.

(To be concluded.)

STUDIES IN GOSPEL HEALTH REFORM.

INTRODUCTORY.—We offer our reading circles only two formal studies this month, but have not omitted to provide suitable subject-matter for the other two sessions. The article by Dr. Waggoner, entitled, "The Word a Healing Messenger," can be profitably studied at one meeting, and that by Dr. Paulson on "Health Principles in the Light of Science" will afford sufficient matter fully to occupy another. Both these contributions contain timely instruction along the lines which we wish to take up in this department, and they will be just as valuable as if prepared in the form of questions and answers.

We would suggest to the reading circles that you make your meetings short and spicy. Study the subject of health broadly and deeply. The one who is to conduct the study should make thorough preparation. Let much praying be done. Gospel health reform is a spiritual thing, and spiritual things are to be spiritually discerned.

If at all possible, meet together once a week. It is an excellent plan to combine study with work. When the members meet together, one can read from GOSPEL OF HEALTH while the others are busy making over garments for the poor. The reading should be

done slowly, and plenty of time taken for discussion, in which all can bear a part.

Do n't forget to report your circle to GOSPEL OF HEALTH. We wish to keep in touch with you, and may be able to give some assistance. We will also send suggestive programs for such meetings to those desiring them.

Study IX.

THE WORK FOR TO-DAY.

BY M. E. OLSEN.

1. WHAT truth in the grand system of truths known as the third angel's message is being given special prominence at the present time?

Ans.—The principles of gospel health reform.

2. Is the agitation along this line in the order of God?

Ans.—"I saw that we as a people must make an advance move in this great work [the health reform]. Ministers and people must act in concert. God's people are not prepared for the cry of the third angel; they have a work to do for themselves which they should not leave for God to do for them."—*Healthful Living*, par. 132. See also pars. 142, 134.

3. Give some of the reasons that would lead one to expect the subject of right habits of eating and drinking and the general care of the body to be given special prominence in the last days.

Ans.—(a) The Saviour has left on record the warning: "Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares." He also said that the condition of the world in the last days would be the same as in the days of Noah and of Lot, when men were wholly given over to gluttony and licentiousness.

(b) John the Baptist, who was sent to prepare a people for the first coming of Christ, laid special emphasis on the subject of right habits of living, and also on the principles of Christian Help work, as will be seen from a study of his life and preaching. Hence it is reasonable to expect that the people who are doing the work of John the Baptist to-day will give this message.

(c) God's people living at this period of the earth's history look forward to a time of trouble, when they will pass through a fiery ordeal such as it has been the lot of no other people to pass through. They are now undergoing a training for that conflict. God himself is directing this course of training, and those

who submit themselves to his discipline will be able to stand the test.

(d) Powerful deceptions will be brought to bear upon the remnant people; hence their need of the greatest possible clearness of mind and keenness of spiritual vision in order to choose the right way and walk in it. See "Healthful Living," par. 144.

4. If health reform is such an important part of the system of truths for this time, why is it not mentioned in the fourteenth chapter of Revelation?

Ans.—It is brought to view in that chapter; in fact, it lies at the very root of the solemn proclamation known as the third angel's message. To do away with the health principles would be to take the heart out of this message.

5. How does this appear?

Ans.—The third angel's message warns against the worship of the beast, and careful study of the prophecies in connection with history identifies this with Sunday observance. But the mere outward observance of a day is not the real thing warned against. The worship of God is spiritual (see John 4:24), and the great opposing force in the controversy going on between good and evil is spiritual. (Eph. 6:12.) Then may we not expect that the worship of the beast is spiritual in character, and may manifest itself outwardly in a variety of ways?

What is Sunday-keeping in reality? Let us trace the history of the institution. Sunday-keeping originated in sun worship, and sun worship was characterized by gross licentiousness in various forms. Appetites and passions were given free rein; carnal lusts were deified, and the worshipers gave themselves completely over to the enjoyment of sensual pleasures under the cloak of religion. In fact, this is the essence of all idolatry. The account of the lapse of the children of Israel is very significant: "They sat down to eat and to drink, and rose up to play."

Sun worship in its essential characteristics is well-nigh universal to-day. Men are governed by unlawful appetites in both eating and drinking, and the organs of the body, whose health should be as sacredly guarded as the character, are wantonly abused and maltreated. The world is to an alarming extent given over to the gratification of perverted appetite. The religious care of the body is almost totally ignored.

Such is the condition of society at the time of the proclamation of the third angel's message, and such is the message that God is causing to be proclaimed. It is a message of exceeding breadth and depth, in-

volving allegiance to God in his physical as well as his spiritual laws. It calls for complete sanctification of the body as well as the soul. It warns against the worship of the beast, which in its last analysis is the deification of animal appetite and passion, and refusal to follow the example of the Saviour in self-denial.

Gospel health reform means denial of the cravings of unnatural appetite and passions; crucifixion of the flesh with its affections and lusts; and walking in every ray of God-given light with reference to the proper care of the body. It stands for exactly the opposite of what sun worship stands for, and is a vital part of that solemn proclamation known as the third angel's message.

6. What is the great object of health reform?

Ans.—To secure the highest development of mind and soul and body,—to prepare a people to stand before the throne of God "without spot or wrinkle or any such thing."—*H. L., par. 140.*

7. How is it related to sanctification?

Ans.—*H. L., par. 141.*

For further study of this subject, see paragraphs 140, 141, 151, 146, 166–168 in "Healthful Living."

In closing, we wish to invite prayerful study of the following passage from a recent Testimony:—

"We need not say the perils of the last days are soon to come upon us. Already they have come. We need now the sword of the Lord to cut to the very soul and marrow of fleshly lusts, appetites, and passions. May it pierce and divide in a far greater degree than it has ever yet done. May it cut away their self-righteousness, and open the eyes of the blind that they may see that they are not whole in the sight of God.

Study X.

CLEANLINESS AND GODLINESS.

BY M. E. OLSEN.

1. MENTION some scriptures that bear directly upon the sacredness of the body, and the duty of Christians to keep it pure and holy.

Ans.—1 Cor. 3:17; 6:19, 20; Rom. 12:1.

Frequent references to this subject are found in the instruction given the children of Israel in the wilderness.

2. What are the essentials to perfect bodily cleanliness?

Ans.—(a) The eliminative organs of the body, such as the lungs, kidneys, skin, etc., must be in a

healthy, active condition. The heart and organs of digestion must be doing their work efficiently.

(b) The outward surroundings must be of a proper kind; that is, the person must be where he can have the use of pure air, clean water within and without, and clean food.

3. How may the system be provided with an abundance of pure air?

Ans.—(a) By thoroughly ventilating our houses, both living and sleeping apartments, and letting in an abundance of germ-destroying sunlight.

(b) By taking active exercise in the open air, thus stimulating the action of the heart and lungs, and electrifying the whole system with the life-giving oxygen.

4. How may water be used as a cleansing agent?

Ans.—Drinking pure soft water dissolves and carries off the poisons formed during the various processes carried on in the body.

Frequent bathing keeps the skin clean by removing the dirt and effete matter thrown off by that eliminative organ.

Frequent changes of garments are necessary to keep the skin clean and healthy. See "Healthful Living," par. 619.

5. What is the effect of taking into the system water that is polluted?

Ans.—Disease and even death are caused in just this way. We can not be too careful about our drinking water. If its purity is questioned, the safest way is to boil every particle that is used.

6. What is meant by clean foods?

Ans.—A clean dietary would include fruits, grains, vegetables, and nuts, prepared in a wholesome way, and eaten in proper combinations.

It would strictly exclude the following articles:—

(a) Meat, because this article of food, aside from the fact that it is exceedingly liable to disease, in its best and purest form contains excrementitious matter of a disgusting and highly poisonous character.

(b) Tea, coffee, and all stimulants, as well as condiments, such as vinegar, pepper, mustard, etc., because none of these articles nourish the system, but are irritants and clogs to the digestive apparatus.

(c) Rich puddings, cakes, pastries, and candies.

(d) Badly cooked food of all kinds, especially that defiled by grease.

A clean dietary further necessitates conscientious care as to cleanliness in all the different branches of housekeeping. This is especially important in the summer, when a large share of the diseases that pre-

vail are the direct result of infection from some source which might have been prevented by due attention to cleanliness.

7. Are milk and eggs pure foods?

Ans.—The milk of a healthy cow and the eggs of healthy chickens do not contain the poisonous excrementitious matter to be found in all meats; but if the animal is diseased (which is a very common thing), all the products of that animal will be unfit for use. Even where the cow is perfectly healthy, careless hired men and filthy stables unite in making the milk ordinarily sold decidedly questionable from the standpoint of cleanliness.

8. Is the use of drugs and patent medicines of various sorts consistent with cleanliness?

Ans.—No. Perhaps it would be hard to find a more impure, unwholesome mixture than the average patent medicine.

9. How are cleanliness and godliness related?

Ans.—"The ten commandments spoken by Jehovah from Sinai can not live in the hearts of persons of disorderly, filthy habits."—"*Healthful Living*," par. 621; see also par. 620.

OUR SANITARIUMS.

BATTLE CREEK.

THE religious interest among both patients and helpers is good. The great principles underlying our medical missionary work prove wonderfully attractive to those who are interested in the good of their fellow men. A man came in a short time ago from a distant State. Happening to step into the Sabbath-school the first Sabbath after his arrival, he expressed himself as much pleased with the lesson, and said he had lived sixty-eight years, and never knew of our people nor of the work we were doing till very recently. He had been studying the laws of health the last four or five years, and was so grateful to find other people in the world who shared his feelings and views in regard to these things.

The helpers are conducting a vigorous campaign of cottage gospel and health meetings in the city and outlying country. Some of these meetings are attended by upward of twenty; others claim the Master's promise, "Where two or three are gathered together in my name, there am I in the midst of them." The object is by patient, persevering effort to lead souls to Christ, and encouraging results are seen. The work is under the general charge of Elder G. C. Tenney,

whose long and varied experience in connection with the cause renders him especially well fitted to help our family of workers in carrying on this line of missionary effort.

Sabbath is a busy day for the family. In the forenoon they attend the regular Testimony study, conducted by Dr. Paulson at eight o'clock. This is followed by Sabbath-school and the preaching service. In the afternoon Christian Help cases are visited, new places for cottage meetings are looked up, or personal labor is engaged in for some discouraged soul.

M. E. OLSEN.

COLORADO.

We are beginning to appreciate the fact as never before that God is the author of all blessings to his work and people. It is not by might nor by power, not by our genius or skill, that the work is accomplished, but by the Spirit of the Lord, who uses us as instruments for the accomplishment of his great purposes.

The Lord has come especially near to our Sanitarium family during the last two or three weeks. The visit of Elder Ballenger to this place was attended by the special blessing of the Lord, causing a deep heart-searching for sin, and earnest consecration to the work and service of the Master. All our regular helpers are disciples of the Lord, and we believe that during the last two or three weeks all have come to know more of the preciousness of the Christian's hope than ever before in their lives. Some have been held down by besetting sins, and while zealously trying to do right, have suffered defeat so many times that their courage was well-nigh gone. All of these claimed victory in the name of the Lord Jesus, and are to-day praising God for the new power which he has brought into their lives to enable them to triumph in Christ Jesus. A goodly number have supplied themselves with the new publication, "Healthful Living," and we have begun the study of this at morning worship. All feel free to engage in the study by way of question or comment, and many helpful and excellent thoughts are daily brought out.

We have fully double the number of patients that we had one year ago. Our patients are of a good class, and feel kindly toward our work and the principles which it represents. Daily worship for the patients, and other religious services in the institution, such as the prayer-meeting, Sabbath-school, and preaching, are well attended by them. A feeling of friendliness and contentment pervades the home. Very naturally, in an institution of this kind, there

would be much less formality than in a larger work, and this is helpful in the accomplishment of the desired results. A deep and growing interest is manifested by our entire family in the principles and success of the work, and we believe that a feeling of dependence upon the Lord is gaining strength in every heart.

Although having a difficult class of patients to deal with from a medical point of view, nearly all being chronic cases of years' standing, the Lord is blessing the efforts put forth along this line.

Financially our institution is holding its own. Our patronage, as already stated, is nearly double what it was one year ago, and our expenses are proportionately less.

The one question above all others which gives us the greatest concern is how a home can be provided for the penniless ones who apply for help. Dr. Riley is daily the recipient of letters from those who have spent all their substance in their sickness, and are in need of the facilities provided by an institution of this character. A limited number of this class have been received, but for lack of means the larger number must be turned away. We can only pray that the Lord will open the hearts of interested donors to contribute a fund for the maintenance of this needy class.

FRANK M. WILCOX.

THE HOME.

SUGGESTIONS FOR CANNING FRUIT.

SELECT only the best of fruit, such as is perfect in flavor and neither green nor overripe.

Cans and covers should be sterilized by boiling in water for half an hour, or by baking in an oven, at a temperature sufficient to scorch paper, for two hours.

Cook the fruit slowly in a porcelain-lined or granite-ware kettle, using as little water as possible. It is better to cook only small quantities at a time in one kettle.

Fruit for canning should be so thoroughly cooked that every portion of it will have been subjected to a sufficient degree of heat to destroy all germs within the fruit, but overcooking should be avoided.

Use the best sugar, if any; two tablespoonfuls to a quart of fruit is sufficient for most subacid fruits, as berries and peaches. Plums, cherries, strawberries, and currants require from five to eight tablespoonfuls of sugar to a quart.

Fill the can to overflowing, remembering that any vacuum invites the air to enter; use boiling water or sirup when there is not enough juice. Skim all froth from the fruit, adding more juice if necessary; wipe the juice from the top of the can, adjust the rubber, put on the top, and screw it down as quickly as possible. —“*Every-day Dishes.*”

HOT WEATHER RECIPES.

Berry Toast.—Take fresh red or black raspberries, blueberries, or strawberries, and mash well with a spoon. Add sugar to sweeten, and serve as a dressing on slices of zwieback previously moistened with hot liquid.

Cream Toast.—Use good graham or whole-wheat zwieback. Have a pint of thin sweet cream scalding hot; salt it a little if desired, and moisten the zwieback in it, packing it immediately into a hot dish; cover tightly so that the toast may steam; and serve. The slices should be thoroughly moistened, but not soft and mushy nor swimming in cream; indeed, it is better if a little of the crispness still remains.

Nuttose Sandwich.—Slices of nuttose placed between thinly sliced white or graham bread, biscuit, or wafers, spread with nut butter, makes a most excellent sandwich.

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.

Granose Shortcake.—Cover the bottom of a shallow pudding-dish with a thin layer of dry granose, add a layer of fresh strawberries, chopped and slightly sweetened, then a second layer of granose. Fill the dish thus with alternate layers of granose and berries. Set away in a cool place for an hour, when it will be ready to serve. Cut in squares. No dressing is required, but it may be served with cream, if desired. This is a delicious dish, and one which is as wholesome as delicate. Raspberries and other small fruits may be used in the same manner.

HOME REMEDIES.

FOR MOSQUITO BITE.—There is no better remedy for relieving the bites of mosquitoes and other small insects than menthol liniment, made in the proportion of one part of menthol to ten parts of alcohol.

WANDERING PAINS.—Wandering pains are often the result of a weak state of the body. When this is the case, relief is afforded by any means that will increase the bodily vigor. It is often due to tenderness in the spinal cord, in which case hot applications to the spine will be of much benefit. Hot applications to any parts affected are also of service.

SUNSTROKE.—*Preventives:* Keep quiet on extremely hot days during the middle of the day. Avoid stimulating drinks of all sorts, and stimulating foods also. Abstain from iced water and ice-cream. If obliged to be exposed to the direct heat of the sun, protect the head by a wet cloth in the hat.

Treatment: A person who is suffering with sunstroke should receive prompt attention. The application of ice to the head and spine, and cool affusion, are the essential measures of treatment. The application of electricity to the sympathetic nerves, and artificial respiration, are also useful measures in extreme cases.

SICK-HEADACHE.—Sick-headache is always the result of stomach disturbance. Too many dainties, sweetmeats, and other indigestible things have been taken into the long-suffering stomach, and finally it rebels. Sick-headache is one of the penalties we have to pay for the transgression of nature's laws.

To relieve it the alimentary canal must be washed out. This may be accomplished by a stomach wash, or by simply drinking warm water. The object is to produce vomiting. Drink one quart at first, and if that is not enough, drink another quart, and, in addition, take an enema of warm water, to relieve the bowels. Take no food thereafter for twenty-four hours, and drink only warm water. A hot full-bath, taken when the first symptoms are felt, will often prevent the attack. Hot foot-baths and fomentations over the stomach are also useful.

LET the dinner-table be a place of gladness and unrestrained mirth. Leave the children as far as possible to their instincts, to their natural mirth and joyousness, and harmless chatterings.

A PERFECT SUBSTITUTE.

BY MARY A. STEWARD.

"You must take off your corset, and have your garments all loose and suspended from the shoulders," is the decree of the hygienic physician to his weak, neurasthenic, and mayhap horrified, patient.

"But what *shall* I do, doctor? My clothes are all made over a corset. I *can't* take it off."

"It must be done, or you can never get well."

And away the corset goes, leaving the poor victim of its barbarity limp and hopeless, with skirt bands cutting into the waist muscles, and their heavy weight dragging her down, down — to what?

Such has been the experience of many a poor invalid in years gone by, but it need never be such again. A substitute has been found, which is as perfect a garment as the most fastidious could desire. It is the Freedom waist designed at the Battle Creek Sanitarium Dress Department, and the patterns can be had on application. (See advertisement in this number.)

The Freedom waist is built to fit the natural form, so it is an excellent guide in producing in your own body that form which has been the admiration of the ages in art. It is a natural bust support, and by the proper adjustment of seams to the anatomy of the body, is a reliable means of supporting the weight of all the undergarments.

"I don't see why one can not use the ordinary basque pattern to make the Freedom waist from," said a young lady to me to-day.

"No, it would not do," I said, "because the seams do not come right. If you should suspend your skirts from such a waist, you would find that you would be uncomfortable. The weight would come on the back of the neck, instead of the shoulders. The Freedom waist seams are adjusted in such a way that the weight of the garments fastened to it is evenly distributed on the shoulders, and so is not felt by the wearer. How much of an advantage this is will be realized only by one who has tried both ways."

With this waist on, and with all other garments made correspondingly healthful, a woman feels the thrill of life and energy through all her body, for she has the full use of all her bodily functions, and nature is free to carry on her operations for health and happiness.

Of course, the woman who adopts the Freedom waist will need to remodel her other clothing. As the freed muscles gain strength and begin to realize their restored usefulness, she will find uncomfortable spots;

seams must be let out here and taken up there, gathers must be changed, bands must be lowered in one place and raised in another, as the poise of the body changes; but the delight of emancipated muscles and organs, the increased vigor of the living machine, will amply repay one for all the trouble of alteration.

To specify: the dress will be too long in front and too short in the back; the curve in the front of the waist will become convex instead of concave; and the back seams will lose their posterior curves; the "waist line" will creep up till it falls over the lower ribs instead of the soft muscles below them.

All these changing conditions are recognized and allowed for in the Freedom waist, and she who dons it with a determination to stick to it till she has grown into its image, will never again consent to the imprisonment of the corset or its imitations.

PUBLISHERS' NOTES.

THE GOSPEL OF HEALTH wishes to visit every Seventh-day Adventist family once a month. Kind reader, will you give it an introduction to some home where it is a stranger?

DR. J. H. KELLOGG has recently returned from an extensive trip in the South and West. He brings an encouraging report of the work of our sanitariums in Mexico, California, Colorado, and Nebraska.

BE sure to lay in a liberal supply of canned fruits for winter. "The free use of fruit is the most important of all means of keeping the stomach in a healthy condition."—*J. H. Kellogg, M. D.*

THE Sanitarium Summer Training-School opened July 5. This course of instruction is one of more than ordinary interest and benefit. Those able to come should not let the opportunity pass. Students will be admitted at any time within a week or two of the beginning. Send for circular.

WE have received many kind messages expressing appreciation of the camp-meeting number of the GOSPEL OF HEALTH. We still have a supply of this number on hand, and will furnish camp-meetings with it as far as the supply goes. If any of our readers would like copies of the journal to circulate in their

church, and thus secure new subscribers, we will furnish them free of charge.

MANY of our churches are organizing Gospel of Health reading circles. In one place the brethren, being in the country, found it impossible to come together more than once a week, so they have their health study for half an hour preceding the Sabbath-school, and find that this plan works very well. In other places the regular Sabbath meeting is devoted to these studies once or twice a month, as the case may be. We hope that proper efforts will be made to start something of this kind in every church and Sabbath-keeping company. Study the health principles with earnest prayer and heart-searching. They are a part of the everlasting gospel, and are to be proclaimed to every nation and tongue and people.

ENCOURAGING reports have come to us of the early summer camp-meetings. The health principles and the various lines of philanthropic work received much attention. At the Pennsylvania and New England meetings the plan was adopted of setting apart some person in each church to give special attention to the health and philanthropic work. This will give us in these conferences what we have been asking for; namely, a health missionary. We hope that our churches in other conferences will adopt the same plan. The person thus appointed should correspond with the GOSPEL OF HEALTH at Battle Creek, and thus receive fresh, helpful instruction and items of interest from time to time.

REORGANIZATION OF THE SANI- TARIUM.

THE plans which have been in progress for several years back for the reorganization of the institution for the purpose of continuing the work which it has been doing for the last thirty years, have finally been consummated in a manner which will doubtless prove satisfactory to all whose hearts are in sympathy with this work.

The receiver's sale, advertised to take place July 1, was duly held, and the institution, with all pertaining to it, has passed into the hands of the new corporation, the Michigan Sanitarium and Benevolent Association, without the slightest opposition. This fact will be welcomed as good news by those who have been disturbed by the many rumors which have been floating about during the last few months.

Years ago the Sanitarium board of management sought the best legal advice with reference to the winding up of the institution. Many a night was spent in studying the subject, and deciding which method to adopt, what principles to recognize in the closing up of affairs. Much earnest praying was done. As the result the above plan was adopted, and the board has since then been engaged in making arrangements to this end. The plan has been subjected to criticism from all sides, and false reports have been circulated; but as no better plan has been suggested, the board has carried out the one adopted, trusting the Lord to bring things to a successful issue. The matter was not one that could be profitably discussed in a public way.

It was necessary for the institution to pass through this jeopardy and be exposed to this danger; there was no other safe and sound way of closing up its business, and beginning again in such a way as to preserve the integrity of its principles and yet rid it of dangerous business methods. So, on the first of July, it was put up at auction, and was bought by the Michigan Sanitarium and Benevolent Association, a purely benevolent and charitable organization, which will carry the work on in harmony with the same principles which have prevailed in this institution since its establishment.


There is no doubt that if the Sanitarium had been carried on as a common money-making concern, it would have passed out of our control at this critical point in its history; for the way was open for any person or corporation to purchase it, and there was no lack of shrewd business men who were ready to engage in a deal that promised money. But men of the world coming to the Sanitarium with a view of purchasing it, have been surprised to find it entirely different from what they expected, and have been profoundly impressed with the distinctively missionary and religious spirit of the institution.

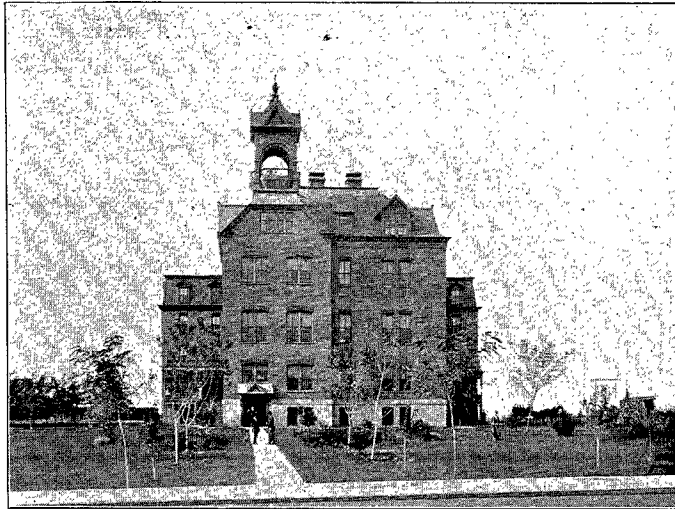
Thus it was that there were no competing bids. The institution quietly and without the slightest opposition passed into the hands of the new association, and has started out on a new career of usefulness. The hand of God, which has been over the enterprise from its infancy, was manifested in a signal manner in saving it from the dangers which threatened it at this public sale, and insuring its continuance in the work to which he has called it.

J. H. KELLOGG,

Pres. Mich. San. and Benev. Assn.

An Education Free!


AN
EXTRA-
ORDI-
NARY
OFFER.



HOW A YOUNG MAN OR WOMAN CAN GET A COLLEGE,
COMMERCIAL, OR NORMAL EDUCATION
FREE OF COST.

IF you will secure for us fifty-four subscriptions to *GOOD HEALTH* at \$1 each, we will give you, **Free**, a **Three-Months' Scholarship** in any course offered by the Walla Walla College during the school year of 1898-9. For 108 subscriptions, a six-months' scholarship will be given; and for 162 subscriptions, a nine-months' scholarship will be given.

This scholarship will entitle you to free board, free room, free tuition. Every student accepting this offer will be expected to spend two hours each day in practical work. The regular rate is forty-two dollars (\$42) for three months; eighty-one dollars (\$81) for six months; and one hundred and seventeen dollars (\$117) for nine months, when one hour's work per day is done.

No time to lose. Write at once to —

GOOD HEALTH, BATTLE CREEK, MICH.,

for sample copies and full particulars.

HAVE YOU SEEN THE NEW EDITION OF . . .

"HEALTHFUL LIVING?"



ASIDE from the regular matter in the first edition, it contains an additional chapter on "GOD IN NATURE," and nearly a thousand Scripture references bearing on the subjects treated. Indispensable in every home where the health principles are being studied. Just the thing to use in the GOSPEL OF HEALTH READING CIRCLES, and for studying the Sabbath-school lessons in Genesis.



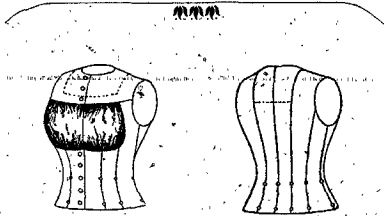
SENT POST-PAID TO ANY ADDRESS ON RECEIPT OF 50 CENTS.



We have also issued a hundred copies of a special interleaved edition for convenience in making notes and additional references. *The price of the interleaved book is \$1.*

Address **GOOD HEALTH PUB. CO., Battle Creek, Mich.**

THE IMPROVED FREEDOM WAIST.



THOROUGHLY HYGIENIC,
and an Ideal Waist for
the support of every
undergarment.

PRICE OF PATTERN, 50 CENTS.
Send Bust Measure.

Sanitarium Dress and Pattern Dep't,
Battle Creek, Mich.

ANY MOTHER

can make from one to five dollars a day by giving two or three hours each day to the circulation of "Studies in Home and Child Life." Every home should have a copy of this practical work on home life.

Address,
GOOD HEALTH,
Battle Creek,
Mich.