

Adult
Sabbath School
Bible Study Guide
April | May | June 2022



THE LORD HEALETH THEE



LESSON STUDY HELPS

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April 2nd, 2022

The Faith I Live By, June 6th, page 164
“Faithful in Little Things”

And he said unto him, Well, thou good servant: because thou hast been faithful in a very little, have thou authority over ten cities. Luke 19:17. {FLB 163.1}

Talents used are talents multiplied. Success is not the result of chance or of destiny; it is the outworking of God's own providence, the reward of faith and discretion, of virtue and persevering effort. The Lord desires us to use every gift we have; and if we do this, we shall have greater gifts to use. He does not supernaturally endow us with the qualifications we lack; but while we use that which we have, He will work with us to increase and strengthen every faculty. . . . {FLB 163.2}

Through faith in the power of God, it is wonderful how strong a weak man may become, how decided his efforts, how prolific of great results. He who begins with a little knowledge, in a humble way, and tells what he knows, while seeking diligently for further knowledge, will find the whole heavenly treasure awaiting his demand. The more he seeks to impart light, the more light he will receive. . . . {FLB 163.3}

The man [in the parable] who received the one talent "went and digged in the earth, and hid his lord's money." {FLB 163.4}

It was the one with the smallest gift who left his talent unimproved. In this is given a warning to all who feel that the smallness of their endowments excuses them from service for Christ. If they could do some great thing, how gladly would they undertake it; but because they can serve only in little things, they think themselves justified in doing nothing. In this they err. The Lord in His distribution of gifts is testing character. The man who neglected to improve his talent proved himself an unfaithful servant. Had he received five talents, he would have buried them as he buried the one. . . . {FLB 163.5}

However small your talent, God has a place for it. That one talent, wisely used, will accomplish its appointed work. By faithfulness in little duties, we are to work on the plan of addition, and God will work for us on the plan of multiplication. These littles will become the most precious influence in His work. {FLB 163.6}

The Ministry of Healing, Chapter 8, page 128-132**“The Physician, an Educator”****Natural Remedies**

Too little attention is generally given to the preservation of health. It is far better to prevent disease than to know how to treat it when contracted. It is the duty of every person, for his own sake, and for the sake of humanity, to inform himself in regard to the laws of life and conscientiously to obey them. All need to become acquainted with that most wonderful of all organisms, the human body. They should understand the functions of the various organs and the dependence of one upon another for the healthy action of all. They should study the influence of the mind upon the body, and of the body upon the mind, and the laws by which they are governed. {MH 128.1}

Training for Life's Conflict

We cannot be too often reminded that health does not depend on chance. It is a result of obedience to law. This is recognized by the contestants in athletic games and trials of strength. These men make the most careful preparation. They submit to thorough training and strict discipline. Every physical habit is carefully regulated. They know that neglect, excess, or carelessness, which weakens or cripples any organ or function of the body, would ensure defeat. {MH 128.2}

How much more important is such carefulness to ensure success in the conflict of life. It is not mimic battles in which we are engaged. We are waging a warfare upon which hang eternal results. We have unseen enemies to meet. Evil angels are striving for the dominion of every human being. Whatever injures the health, not only lessens physical vigor, but tends to weaken the mental and moral powers. Indulgence in any unhealthful practice makes it more difficult for one to discriminate between right and wrong, and hence more difficult to resist evil. It increases the danger of failure and defeat. {MH 128.3}

"They which run in a race run all, but one receiveth the prize." 1 Corinthians 9:24. In the warfare in which we are engaged, all may win who will discipline themselves by obedience to right principles. The practice of these principles in the details of life is too often looked upon as unimportant --a matter too trivial to demand attention. But in view of the issues at stake, nothing with which we have to do is small. Every act casts its weight into the scale that determines life's victory or defeat. The scripture bids us, "So run, that ye may obtain." Verse 24. {MH 129.1}

With our first parents, intemperate desire resulted in the loss of Eden. Temperance in all things has more to do with our restoration to Eden than men realize. {MH 129.2}

Pointing to the self-denial practiced by the contestants in the ancient Greek games, the apostle Paul writes: "Every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible. I therefore so run, not as uncertainly; so fight I, not as one that beateth the air: but I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway." Verses 25-27. {MH 129.3}

The progress of reform depends upon a clear recognition of fundamental truth. While, on the one hand, danger lurks in a narrow philosophy and a hard, cold orthodoxy, on the other hand there is great danger in a careless liberalism. The foundation of all enduring reform is the law of God. We are to present in clear, distinct lines the need of obeying this law. Its principles must be kept before the people. They are as everlasting and inexorable as God Himself. {MH 129.4}

One of the most deplorable effects of the original apostasy was the loss of man's power of self-control. Only as this power is regained can there be real progress. {MH 129.5}

The body is the only medium through which the mind and the soul are developed for the upbuilding of character. Hence it is that the adversary of souls directs his temptations to the enfeebling and degrading of the physical powers. His success here means the surrender to evil of the whole being. The tendencies of our physical nature, unless under the

dominion of a higher power, will surely work ruin and death. {MH 130.1}

The body is to be brought into subjection. The higher powers of the being are to rule. The passions are to be controlled by the will, which is itself to be under the control of God. The kingly power of reason, sanctified by divine grace, is to bear sway in our lives. {MH 130.2}

The requirements of God must be brought home to the conscience. Men and women must be awakened to the duty of self-mastery, the need of purity, freedom from every depraving appetite and defiling habit. They need to be impressed with the fact that all their powers of mind and body are the gift of God, and are to be preserved in the best possible condition for His service. {MH 130.3}

In that ancient ritual which was the gospel in symbol, no blemished offering could be brought to God's altar. The sacrifice that was to represent Christ must be spotless. The word of God points to this as an illustration of what His children are to be--"a living sacrifice," "holy and without blemish," "well-pleasing to God." Romans 12:1, R.V., margin; Ephesians 5:27. {MH 130.4}

Apart from divine power, no genuine reform can be effected. Human barriers against natural and cultivated tendencies are but as the sandbank against the torrent. Not until the life of Christ becomes a vitalizing power in our lives can we resist the temptations that assail us from within and from without. {MH 130.5}

Christ came to this world and lived the law of God, that man might have perfect mastery over the natural inclinations which corrupt the soul. The Physician of soul and body, He gives victory over warring lusts. He has provided every facility, that man may possess completeness of character. {MH 130.6}

When one surrenders to Christ, the mind is brought under the control of the law; but it is the royal law, which proclaims liberty to every captive. By becoming one with Christ, man is made free. Subjection to the will of Christ means restoration to perfect manhood. {MH 131.1}

Obedience to God is liberty from the thralldom of sin, deliverance from human passion and impulse. Man may stand conqueror of himself, conqueror of his own inclinations, conqueror of principalities and powers, and of "the rulers of the darkness of this world," and of "spiritual wickedness in high places." Ephesians 6:12. {MH 131.2}

In no place is such instruction as this more needed, and nowhere will it be productive of greater good, than in the home. Parents have to do with the very foundation of habit and character. The reformatory movement must begin in presenting to them the principles of the law of God as bearing upon both physical and moral health. Show that obedience to God's word is our only safeguard against the evils that are sweeping the world to destruction. Make plain the responsibility of parents, not only for themselves, but for their children. They are giving to their children an example either of obedience or of transgression. By their example and teaching, the destiny of their households is decided. The children will be what their parents make them. {MH 131.3}

If parents could be led to trace the result of their action, and could see how, by their example and teaching, they perpetuate and increase the power of sin or the power of righteousness, a change would certainly be made. Many would turn away from tradition and custom, and accept the divine principles of life. {MH 131.4}

Power of Example

The physician who ministers in the homes of the people, watching at the bedside of the sick, relieving their distress, bringing them back from the borders of the grave, speaking hope to the dying, wins a place in their confidence and affection, such as is granted to few others. Not even to the minister of the gospel are committed possibilities so great or an influence so far-reaching. {MH 132.1}

The physician's example, no less than his teaching, should be a positive power on the right side. The cause of reform calls for men and women whose life practice is an illustration of self-control. It is our practice of the principles we inculcate that gives them weight. The world needs a practical demonstration of what the grace of God can do in restoring to human beings their lost kingship, giving them mastery of themselves. There is nothing that the world needs so much as a knowledge of the gospel's saving power revealed in Christlike lives. {MH 132.2}

*April 16th, 2022***Counsels on Diet and Foods, Chapter 6, page 122****“Improper Eating a Cause of Disease”****(1905) M.H. 234, 235**

199. Disease never comes without a cause. The way is prepared, and disease invited, by disregard of the laws of health. Many suffer in consequence of the transgression of their parents. While they are not responsible for what their parents have done, it is nevertheless their duty to ascertain what are and what are not violations of the laws of health. They should avoid the wrong habits of their parents, and by correct living, place themselves in better conditions. {CD 122.1}

The greater number, however, suffer because of their own wrong course of action. They disregard the principles of health by their habits of eating, drinking, dressing, and working. Their transgression of nature's laws produces the sure result; and when sickness comes upon them, many do not credit their suffering to the true cause, but murmur against God because of their afflictions. But God is not responsible for the suffering that follows disregard of natural law.... {CD 122.2}

Intemperate eating is often the cause of sickness, and what nature most needs is to be relieved of the undue burden that has been placed upon her.

[PARENTS SOW SEEDS OF DISEASE AND DEATH--635]**[THE PENALTY INEVITABLE--11, 29, 30, 221, 227, 228, 250, 251, 294] {CD 122.3}****Sickness follows Indulgence of Appetite****(1905) M.H. 227**

200. Many persons bring disease upon themselves by their self-indulgence. They have not lived in accordance with natural law or the principles of strict purity. Others have disregarded the laws of health in their habits of eating and drinking, dressing, or working. {CD 122.4}

Y.I., May 31, 1894

201. The mind does not wear out nor break down so often on account of diligent employment and hard study, as on account of eating improper food at improper times, and of careless inattention to the laws of health. . . . Diligent study is not the principal cause of the breaking down of the mental powers. The main cause is improper diet, irregular meals, and a lack of physical exercise. Irregular hours for eating and sleeping sap the brain forces. {CD 122.5}

Christ's Object Lessons, Chapter 29, page 415-419**"To Meet the Bridegroom"**

He causes "the light to shine out of darkness." 2 Corinthians 4:6. When "the earth was without form, and void, and darkness was upon the face of the deep," "the Spirit of God moved upon the face of the waters. And God said, Let there be light; and there was light." Genesis 1:2, 3. So in the night of spiritual darkness, God's word goes forth, "Let there be light." To His people He says, "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee." Isaiah 60:1. {COL 415.1}

"Behold," says the Scripture, "the darkness shall cover the earth, and gross darkness the people; but the Lord shall arise upon thee, and His glory shall be seen upon thee." Isaiah 60:2. {COL 415.2}

It is the darkness of misapprehension of God that is enshrouding the world. Men are losing their knowledge of His character. It has been misunderstood and misinterpreted. At this time a message from God is to be proclaimed, a message illuminating in its influence and saving in its power. His character is to be made known. Into the darkness of the world is to be shed the light of His glory, the light of His goodness, mercy, and truth. {COL 415.3}

This is the work outlined by the prophet Isaiah in the words, "O Jerusalem, that bringest good tidings, lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, Behold your God! Behold, the Lord God will come with strong hand, and His arm shall rule for Him; behold, His reward is with Him, and His work before Him." Isaiah 40:9,10. {COL 415.4}

Those who wait for the Bridegroom's coming are to say to the people, "Behold your God." The last rays of merciful light, the last message of mercy to be given to the world, is a revelation of His character of love. The children of God are to manifest His glory. In their own life and character they are to reveal what the grace of God has done for them. {COL 415.5}

The light of the Sun of Righteousness is to shine forth in good works--in words of truth and deeds of holiness. {COL 416.1}

Christ, the outshining of the Father's glory, came to the world as its light. He came to represent God to men, and of Him it is written that He was anointed "with the Holy Ghost and with power," and "went about doing good." Acts 10:38. In the synagogue at Nazareth He said, "The Spirit of the Lord is upon Me, because He hath anointed Me to preach the gospel to the poor; He hath sent Me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord." Luke 4:18, 19. This was the work He commissioned His disciples to do. "Ye are the light of the world," He said. "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." Matthew 5:14, 16. {COL 416.2}

This is the work which the prophet Isaiah describes when he says, "Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh? Then shall thy light break forth as the morning, and thine health shall spring forth speedily; and thy righteousness shall go before thee; the glory of the Lord shall be thy rereward." Isaiah 58:7, 8. {COL 417.1}

Thus in the night of spiritual darkness God's glory is to shine forth through His church in lifting up the bowed down and comforting those that mourn. {COL 417.2}

All around us are heard the wails of a world's sorrow. On every hand are the needy and distressed. It is ours to aid in relieving and softening life's hardships and misery. {COL 417.3}

Practical work will have far more effect than mere sermonizing. We are to give food to the hungry, clothing to the naked, and shelter to the homeless. And we are called to do more than this. The wants of the soul, only the love of Christ can satisfy. If Christ is abiding in us, our hearts will be full of divine sympathy. The sealed fountains of earnest, Christlike love will be unsealed. {COL 417.4}

God calls not only for our gifts for the needy, but for our cheerful countenance, our hopeful words, our kindly handclasp. When Christ healed the sick, He laid His hands upon them. So should we come in close touch with those whom we seek to benefit. {COL 418.1}

There are many from whom hope has departed. Bring back the sunshine to them. Many have lost their courage. Speak to them words of cheer. Pray for them. There are those who need the bread of life. Read to them from the word of God. Upon many is a soul sickness which no earthly balm can reach nor physician heal. Pray for these souls, bring them to Jesus. Tell them that there is a balm in Gilead and a Physician there. {COL 418.2}

Light is a blessing, a universal blessing, pouring forth its treasures on a world unthankful, unholy, demoralized. So it is with the light of the Sun of Righteousness. The whole earth, wrapped as it is in the darkness of sin, and sorrow, and pain, is to be lighted with the knowledge of God's love. From no sect, rank, or class of people is the light shining from heaven's throne to be excluded. {COL 418.3}

The message of hope and mercy is to be carried to the ends of the earth. Whosoever will, may reach forth and take hold of God's strength and make peace with Him, and he shall make peace. No longer are the heathen to be wrapped in midnight darkness. The gloom is to disappear before the bright beams of the Sun of Righteousness. The power of hell has been overcome. {COL 418.4}

But no man can impart that which he himself has not received. In the work of God, humanity can originate nothing. No man can by his own effort make himself a light bearer for God. It was the golden oil emptied by the heavenly messengers into the golden tubes, to be conducted from the golden bowl into the lamps of the sanctuary, that produced a continuous bright and shining light. It is the love of God continually transferred to man that enables him to impart light. Into the hearts of all who are united to God by faith the golden oil of love flows freely, to shine out again in good works, in real, heartfelt service for God. {COL 418.5}

In the great and measureless gift of the Holy Spirit are contained all of heaven's resources. It is not because of any restriction on the part of God that the riches of His grace do not flow earthward to men. If all were willing to receive, all would become filled with His Spirit. {COL 419.1}

It is the privilege of every soul to be a living channel through which God can communicate to the world the treasures of His grace, the unsearchable riches of Christ. There is nothing that Christ desires so much as agents who will represent to the world His Spirit and character. There is nothing that the world needs so much as the manifestation through humanity of the Saviour's love. All heaven is waiting for channels through which can be poured the holy oil to be a joy and blessing to human hearts. {COL 419.2}

Christ has made every provision that His church shall be a transformed body, illumined with the Light of the world, possessing the glory of Emmanuel. It is His purpose that every Christian shall be surrounded with a spiritual atmosphere of light and peace. He desires that we shall reveal His own joy in our lives. {COL 419.3}

The indwelling of the Spirit will be shown by the outflowing of heavenly love. The divine fullness will flow through the consecrated human agent, to be given forth to others. {COL 419.4}

The Sun of Righteousness has "healing in His wings." Malachi 4:2. So from every true disciple is to be diffused an influence for life, courage, helpfulness, and true healing. {COL 419.5}

The religion of Christ means more than the forgiveness of sin; it means taking away our sins, and filling the vacuum with the graces of the Holy Spirit. It means divine illumination, rejoicing in God. It means a heart emptied of self, and blessed with the abiding presence of Christ. When Christ reigns in the soul, there is purity, freedom from sin. The glory, the fullness, the completeness of the gospel plan is fulfilled in the life. The acceptance of the Saviour brings a glow of perfect peace, perfect love, perfect assurance. The beauty and fragrance of the character of Christ revealed in the life testifies that God has indeed sent His Son into the world to be its Saviour. {COL 419.6}

The Ministry of Healing, Chapters 15 & 16, page 219-233**“In the Sickroom” & “Payer for the Sick”**

Those who minister to the sick should understand the importance of careful attention to the laws of health. Nowhere is obedience to these laws more important than in the sickroom. Nowhere does so much depend upon faithfulness in little things on the part of the attendants. In cases of serious illness, a little neglect, a slight inattention to a patient's special needs or dangers, the manifestation of fear, excitement, or petulance, even a lack of sympathy, may turn the scale that is balancing life and death, and cause to go down to the grave a patient who otherwise might have recovered. {MH 219.1}

The efficiency of the nurse depends, to a great degree, upon physical vigor. The better the health, the better will she be able to endure the strain of attendance upon the sick, and the more successfully can she perform her duties. Those who care for the sick should give special attention to diet, cleanliness, fresh air, and exercise. Like carefulness on the part of the family will enable them also to endure the extra burdens brought upon them, and will help to prevent them from contracting disease. {MH 219.2}

Where the illness is serious, requiring the attendance of a nurse night and day, the work should be shared by at least two efficient nurses, so that each may have opportunity for rest and for exercise in the open air. This is especially important in cases where it is difficult to secure an abundance of fresh air in the sickroom. Through ignorance of the importance of fresh air, ventilation is sometimes restricted, and the lives of both patient and attendant are often in danger. {MH 220.1}

If proper precaution is observed, noncontagious diseases need not be taken by others. Let the habits be correct, and by cleanliness and proper ventilation keep the sickroom free from poisonous elements. Under such conditions, the sick are much more likely to recover, and in most cases neither attendants nor the members of the family will contract the disease. {MH 220.2}

Sunlight, Ventilation, and Temperature

To afford the patient the most favorable conditions for recovery, the room he occupies should be large, light, and cheerful, with opportunity for thorough ventilation. The room in the house that best meets these requirements should be chosen as the sickroom. Many houses have no special provision for proper ventilation, and to secure it is difficult; but every possible effort should be made to arrange the sickroom so that a current of fresh air can pass through it night and day. {MH 220.3}

So far as possible an even temperature should be maintained in the sickroom. The thermometer should be consulted. Those who have the care of the sick, being often deprived of sleep or awakened in the night to attend to the patient, are liable to chilliness and are not good judges of a healthful temperature. {MH 221.1}

Diet

An important part of the nurse's duty is the care of the patient's diet. The patient should not be allowed to suffer or become unduly weakened through lack of nourishment, nor should the enfeebled digestive powers be overtaxed. Care should be taken so to prepare and serve the food that it will be palatable, but wise judgment should be used in adapting it to the needs of the patient, both in quantity and quality. In times of convalescence especially, when the appetite is keen, before the digestive organs have recovered strength, there is great danger of injury from errors in diet. {MH 221.2}

Duties of Attendants

Nurses, and all who have to do with the sickroom, should be cheerful, calm, and self-possessed. All hurry,

excitement, or confusion, should be avoided. Doors should be opened and shut with care, and the whole household be kept quiet. In cases of fever, special care is needed when the crisis comes and the fever is passing away. Then constant watching is often necessary. Ignorance, forgetfulness, and recklessness have caused the death of many who might have lived had they received proper care from judicious, thoughtful nurses. {MH 221.3}

Visiting the Sick

It is misdirected kindness, a false idea of courtesy, that leads to much visiting of the sick. Those who are very ill should not have visitors. The excitement connected with receiving callers wearies the patient at a time when he is in the greatest need of quiet, undisturbed rest. {MH 222.1}

To a convalescent or a patient suffering from chronic disease, it is often a pleasure and a benefit to know that he is kindly remembered; but this assurance conveyed by a message of sympathy or by some little gift will often serve a better purpose than a personal visit, and without danger of harm. {MH 222.2}

Institutional Nursing

In sanitariums and hospitals, where nurses are constantly associated with large numbers of sick people, it requires a decided effort to be always pleasant and cheerful, and to show thoughtful consideration in every word and act. In these institutions it is of the utmost importance that the nurses strive to do their work wisely and well. They need ever to remember that in the discharge of their daily duties they are serving the Lord Christ. {MH 222.3}

The sick need to have wise words spoken to them. Nurses should study the Bible daily, that they may be able to speak words that will enlighten and help the suffering. Angels of God are in the rooms where these suffering ones are being ministered to, and the atmosphere surrounding the soul of the one giving treatment should be pure and fragrant. Physicians and nurses are to cherish the principles of Christ. In their lives His virtues are to be seen. Then, by what they do and say, they will draw the sick to the Saviour. {MH 223.1}

The Christian nurse, while administering treatment for the restoration of health, will pleasantly and successfully draw the mind of the patient to Christ, the healer of the soul as well as of the body. The thoughts presented, here a little and there a little, will have their influence. The older nurses should lose no favorable opportunity of calling the attention of the sick to Christ. They should be ever ready to blend spiritual healing with physical healing. {MH 223.2}

In the kindest and tenderest manner nurses are to teach that he who would be healed must cease to transgress the law of God. He must cease to choose a life of sin. God cannot bless the one who continues to bring upon himself disease and suffering by a willful violation of the laws of heaven. But Christ, through the Holy Spirit, comes as a healing power to those who cease to do evil and learn to do well. {MH 224.1}

Those who have no love for God will work constantly against the best interests of soul and body. But those who awake to the importance of living in obedience to God in this present evil world will be willing to separate from every wrong habit. Gratitude and love will fill their hearts. They know that Christ is their friend. In many cases the realization that they have such a friend means more to the suffering ones in their recovery from sickness than the best treatment that can be given. But both lines of ministry are essential. They are to go hand in hand. {MH 224.2}

Chap. 16 - Prayer for the Sick

The Scripture says that "men ought always to pray, and not to faint" (Luke 18:1); and if ever there is a time when they feel their need of prayer, it is when strength fails and life itself seems slipping from their grasp. Often those who are in health forget the wonderful mercies continued to them day by day, year after year, and they render no tribute of praise to God for His benefits. But when sickness comes, God is remembered. When human strength fails, men feel their need of divine help. And never does our merciful God turn from the soul that in sincerity seeks Him for help. He is our refuge in sickness as in health.

"Like as a father pitieth his children,

So the Lord pitieth them that fear Him.

For He knoweth our frame;
He remembereth that we are dust."

Psalm 103:13, 14.

"Because of their transgression,
And because of their iniquities, [men] are afflicted.
Their soul abhorreth all manner of food;
And they draw near unto the gates of death."

Psalm 107:17, 18, A.R.V.

"Then they cry unto the Lord in their trouble,
And He saveth them out of their distresses.
He sendeth His word, and healeth them,
And delivereth them from their destructions."

Verses 19, 20, R.V. {MH 225.1}

God is just as willing to restore the sick to health now as when the Holy Spirit spoke these words through the psalmist. And Christ is the same compassionate physician now that He was during His earthly ministry. In Him there is healing balm for every disease, restoring power for every infirmity. His disciples in this time are to pray for the sick as verily as the disciples of old prayed. And recoveries will follow; for "the prayer of faith shall save the sick." We have the Holy Spirit's power, the calm assurance of faith, that can claim God's promises. The Lord's promise, "They shall lay hands on the sick, and they shall recover" (Mark 16:18), is just as trustworthy now as in the days of the apostles. It presents the privilege of God's children, and our faith should lay hold of all that it embraces. Christ's servants are the channel of His working, and through them He desires to exercise His healing power. It is our work to present the sick and suffering to God in the arms of our faith. We should teach them to believe in the Great Healer. {MH 226.1}

The Saviour would have us encourage the sick, the hopeless, the afflicted, to take hold upon His strength. Through faith and prayer the sickroom may be transformed into a Bethel. In word and deed, physicians and nurses may say, so plainly that it cannot be misunderstood, "God is in this place" to save, and not to destroy. Christ desires to manifest His presence in the sickroom, filling the hearts of physicians and nurses with the sweetness of His love. If the life of the attendants upon the sick is such that Christ can go with them to the bedside of the patient, there will come to him the conviction that the compassionate Saviour is present, and this conviction will itself do much for the healing of both the soul and the body. {MH 226.2}

And God hears prayer. Christ has said, "If ye shall ask anything in My name, I will do it." Again He says, "If any man serve Me, him will My Father honor." John 14:14; 12:26. If we live according to His word, every precious promise He has given will be fulfilled to us. We are undeserving of His mercy, but as we give ourselves to Him, He receives us. He will work for and through those who follow Him. {MH 226.3}

But only as we live in obedience to His word can we claim the fulfillment of His promises. The psalmist says, "If I regard iniquity in my heart, the Lord will not hear me." Psalm 66:18. If we render to Him only a partial, halfhearted obedience, His promises will not be fulfilled to us. {MH 227.1}

In the word of God we have instruction relative to special prayer for the recovery of the sick. But the offering of such prayer is a most solemn act, and should not be entered upon without careful consideration. In many cases of prayer for the healing of the sick, that which is called faith is nothing less than presumption. {MH 227.2}

Many persons bring disease upon themselves by their self-indulgence. They have not lived in accordance with natural law or the principles of strict purity. Others have disregarded the laws of health in their habits of eating and drinking, dressing, or working. Often some form of vice is the cause of feebleness of mind or body. Should these persons gain the blessing of health, many of them would continue to pursue the same course of heedless transgression of God's natural and spiritual laws, reasoning that if God heals them in answer to prayer, they are at liberty to continue their unhealthful

practices and to indulge perverted appetite without restraint. If God were to work a miracle in restoring these persons to health, He would be encouraging sin. {MH 227.3}

It is labor lost to teach people to look to God as a healer of their infirmities, unless they are taught also to lay aside unhealthful practices. In order to receive His blessing in answer to prayer, they must cease to do evil and learn to do well. Their surroundings must be sanitary, their habits of life correct. They must live in harmony with the law of God, both natural and spiritual. {MH 227.4}

Confession of Sin

To those who desire prayer for their restoration to health, it should be made plain that the violation of God's law, either natural or spiritual, is sin, and that in order for them to receive His blessing, sin must be confessed and forsaken. {MH 228.1}

The Scripture bids us, "Confess your faults one to another, and pray one for another, that ye may be healed." James 5:16. To the one asking for prayer, let thoughts like these be presented: "We cannot read the heart, or know the secrets of your life. These are known only to yourself and to God. If you repent of your sins, it is your duty to make confession of them." Sin of a private character is to be confessed to Christ, the only mediator between God and man. For "if any man sin, we have an advocate with the Father, Jesus Christ the righteous." 1 John 2:1. Every sin is an offense against God and is to be confessed to Him through Christ. Every open sin should be as openly confessed. Wrong done to a fellow being should be made right with the one who has been offended. If any who are seeking health have been guilty of evil-speaking, if they have sowed discord in the home, the neighborhood, or the church, and have stirred up alienation and dissension, if by any wrong practice they have led others into sin, these things should be confessed before God and before those who have been offended. "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." 1 John 1:9. {MH 228.2}

When wrongs have been righted, we may present the needs of the sick to the Lord in calm faith, as His Spirit may indicate. He knows each individual by name, and cares for each as if there were not another upon the earth for whom He gave His beloved Son. Because God's love is so great and so unfailing, the sick should be encouraged to trust in Him and be cheerful. To be anxious about themselves tends to cause weakness and disease. If they will rise above depression and gloom, their prospect of recovery will be better; for "the eye of the Lord is upon them" "that hope in His mercy." Psalm 33:18. {MH 229.1}

In prayer for the sick it should be remembered that "we know not what we should pray for as we ought." Romans 8:26. We do not know whether the blessing we desire will be best or not. Therefore our prayers should include this thought: "Lord, thou knowest every secret of the soul. Thou art acquainted with these persons. Jesus, their Advocate, gave His life for them. His love for them is greater than ours can possibly be. If, therefore, it is for Thy glory and the good of the afflicted ones, we ask, in the name of Jesus, that they may be restored to health. If it be not Thy will that they may be restored, we ask that Thy grace may comfort and Thy presence sustain them in their sufferings." {MH 229.2}

God knows the end from the beginning. He is acquainted with the hearts of all men. He reads every secret of the soul. He knows whether those for whom prayer is offered would or would not be able to endure the trials that would come upon them should they live. He knows whether their lives would be a blessing or a curse to themselves and to the world. This is one reason why, while presenting our petitions with earnestness, we should say, "Nevertheless not my will, but Thine, be done." Luke 22:42. Jesus added these words of submission to the wisdom and will of God when in the Garden of Gethsemane He pleaded, "O My Father, if it be possible, let this cup pass from Me." Matthew 26:39. And if they were appropriate for Him, the Son of God, how much more are they becoming on the lips of finite, erring mortals! {MH 230.1}

The consistent course is to commit our desires to our all-wise heavenly Father, and then, in perfect confidence, trust all to Him. We know that God hears us if we ask according to His will. But to press our petitions without a submissive spirit is not right; our prayers must take the form, not of command, but of intercession. {MH 230.2}

There are cases where God works decidedly by His divine power in the restoration of health. But not all the sick are healed. Many are laid away to sleep in Jesus. John on the Isle of Patmos was bidden to write: "Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them." Revelation 14:13. From this we see that if persons are not raised to health, they should not on this account be judged as wanting in faith. {MH 230.3}

We all desire immediate and direct answers to our prayers, and are tempted to become discouraged when the answer is delayed or comes in an unlooked-for form. But God is too wise and good to answer our prayers always at just the time and in just the manner we desire. He will do more and better for us than to accomplish all our wishes. And because we can trust His wisdom and love, we should not ask Him to concede to our will, but should seek to enter into and accomplish His purpose. Our desires and interests should be lost in His will. These experiences that test faith are for our benefit. By them it is made manifest whether our faith is true and sincere, resting on the word of God alone, or whether depending on circumstances, it is uncertain and changeable. Faith is strengthened by exercise. We must let patience have its perfect work, remembering that there are precious promises in the Scriptures for those who wait upon the Lord. {MH 230.4}

Not all understand these principles. Many who seek the Lord's healing mercy think that they must have a direct and immediate answer to their prayers or their faith is defective. For this reason, those who are weakened by disease need to be counseled wisely, that they may act with discretion. They should not disregard their duty to the friends who may survive them, or neglect to employ nature's agencies for the restoration of health. {MH 231.1}

Often there is danger of error here. Believing that they will be healed in answer to prayer, some fear to do anything that might seem to indicate a lack of faith. But they should not neglect to set their affairs in order as they would desire to do if they expected to be removed by death. Nor should they fear to utter words of encouragement or counsel which at the parting hour they wish to speak to their loved ones. {MH 231.2}

Those who seek healing by prayer should not neglect to make use of the remedial agencies within their reach. It is not a denial of faith to use such remedies as God has provided to alleviate pain and to aid nature in her work of restoration. It is no denial of faith to co-operate with God, and to place themselves in the condition most favorable to recovery. God has put it in our power to obtain a knowledge of the laws of life. This knowledge has been placed within our reach for use. We should employ every facility for the restoration of health, taking every advantage possible, working in harmony with natural laws. When we have prayed for the recovery of the sick, we can work with all the more energy, thanking God that we have the privilege of co-operating with Him, and asking His blessing on the means which He Himself has provided. {MH 231.3}

We have the sanction of the word of God for the use of remedial agencies. Hezekiah, king of Israel, was sick, and a prophet of God brought him the message that he should die. He cried unto the Lord, and the Lord heard His servant and sent him a message that fifteen years should be added to his life. Now, one word from God would have healed Hezekiah instantly; but special directions were given, "Let them take a lump of figs, and lay it for a plaster upon the boil, and he shall recover." Isaiah 38:21. {MH 232.1}

On one occasion Christ anointed the eyes of a blind man with clay and bade him, "Go, wash in the pool of Siloam. . . . He went his way therefore, and washed, and came seeing." John 9:7. The cure could be wrought only by the power of the Great Healer, yet Christ made use of the simple agencies of nature. While He did not give countenance to drug medication, He sanctioned the use of simple and natural remedies. {MH 233.1}

When we have prayed for the recovery of the sick, whatever the outcome of the case, let us not lose faith in God. If we are called upon to meet bereavement, let us accept the bitter cup, remembering that a Father's hand holds it to our lips. But should health be restored, it should not be forgotten that the recipient of healing mercy is placed under renewed obligation to the Creator. When the ten lepers were cleansed, only one returned to find Jesus and give Him glory. Let none of us be like the unthinking nine, whose hearts were untouched by the mercy of God. "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. {MH 233.2}

Christian Service, Chapters 1, page 132-140**“Medical Missionary Work”****A Work of First Importance**

During His ministry, Jesus devoted more time to healing the sick than to preaching.--The Ministry of Healing, p. 19. {ChS 132.1}

Before the true reformer, the medical missionary work will open many doors.--Testimonies, vol. 7, p. 62. {ChS 132.2}

Genuine medical missionary work is the gospel practiced. --Testimonies, vol. 8, p. 168. {ChS 132.3}

Medical missionary work is the pioneer work of the gospel. In the ministry of the word and in the medical missionary work the gospel is to be preached and practiced. --The Ministry of Healing, p. 144. {ChS 132.4}

The Saviour of the world devoted more time and labor to healing the afflicted of their maladies than to preaching. His last injunction to His apostles, His representatives upon the earth, was to lay hands on the sick that they might recover. When the Master shall come, He will commend those who have visited the sick and relieved the necessities of the afflicted.--Testimonies, vol. 4, p. 225. {ChS 132.5}

He designs that the medical missionary work shall prepare the way for the presentation of the saving truth for this time,--the proclamation of the third angel's message. If this design is met, the message will not be eclipsed nor its progress hindered.--Testimonies, vol. 6, p. 293. {ChS 132.6}

First meet the temporal necessities of the needy, and relieve their physical wants and sufferings, and you will then find an open avenue to the heart, where you may plant the good seeds of virtue and religion.--Testimonies, vol. 4, p. 227. {ChS 132.7}

Nothing will give greater spiritual strength and a greater increase of earnestness and depth of feeling, than visiting and ministering to the sick and the desponding, helping them to see the light and to fasten their faith upon Jesus.--Testimonies vol. 4, pp. 75, 76. {ChS 132.8}

The Divine Example

Christ, the great medical missionary, is our example. . . . He healed the sick and preached the gospel. In His service, healing and teaching were linked closely together. Today they are not to be separated.--Testimonies, vol. 9, pp. 170, 171. {ChS 133.1}

Christ's servants are to follow His example. As He went from place to place, He comforted the suffering and healed the sick. Then He placed before them the great truths in regard to His kingdom. This is the work of His followers. --Christ's Object Lessons, pp. 233, 234. {ChS 133.2}

Christ's example must be followed by those who claim to be His children. Relieve the physical necessities of your fellow men, and their gratitude will break down the barriers, and enable you to reach their hearts. Consider this matter earnestly.--Testimonies, vol. 9, p. 127. {ChS 133.3}

Especially should those who are medical missionaries manifest, in spirit, word, and character, that they are following Christ Jesus, the divine Model of medical missionary effort.--Testimonies, vol. 7, p. 127. {ChS 133.4}

Combine with Gospel Ministry

The gospel and the medical missionary work are to advance together. The gospel is to be bound up with the principles of true health reform. Christianity is to be brought into the practical life. Earnest, thorough, reformatory work is to be done. . . . We are to present the principles of health reform before the people, doing all in our power to lead men

and women to see the necessity of these principles, and to practice them.--Testimonies, vol. 6, p. 379. {ChS 133.5}

It is the divine plan that we shall work as the disciples worked. Physical healing is bound up with the gospel commission. In the work of the gospel, teaching and healing are never to be separated.--The Ministry of Healing, p. 141. {ChS 133.6}

Medical missionary work and the gospel ministry are the channels through which God seeks to pour a constant supply of His goodness. They are to be as the river of life for the irrigation of His church.--Bible Echo, Aug. 12, 1901. {ChS 133.7}

Let our ministers, who have gained an experience in preaching the word, learn how to give simple treatments, and then labor intelligently as medical missionary evangelists. --Testimonies, vol. 9, p. 172. {ChS 134.1}

As the canvasser goes from place to place, he will find many who are sick. He should have a practical knowledge of the causes of disease, and should understand how to give simple treatments, that he may relieve the suffering ones. More than this, he should pray in faith and simplicity for the sick, pointing them to the great Physician. As he thus walks and works with God, ministering angels are beside him, giving him access to hearts. What a wide field for missionary effort lies before the faithful, consecrated canvasser; what a blessing he will receive in the diligent performance of his work!--Southern Watchman, Nov. 20, 1902. {ChS 134.2}

Every gospel worker should feel that the giving of instruction in the principles of healthful living, is a part of his appointed work. Of this work there is great need, and the world is open for it.--The Ministry of Healing, p. 147. {ChS 134.3}

Right Arm of the Message

Again and again I have been instructed that the medical missionary work is to bear the same relation to the work of the third angel's message that the arm and hand bear to the body. Under the direction of the divine Head they are to work unitedly in preparing the way for the coming of Christ. The right arm of the body of truth is to be constantly active, constantly at work, and God will strengthen it. But it is not to be made the body. At the same time the body is not to say to the arm, "I have no need of thee." The body has need of the arm in order to do active, aggressive work. Both have their appointed work, and each will suffer great loss if worked independently of the other.--Testimonies, vol. 6, p. 288. {ChS 134.4}

Medical missionary work is to be done. . . . It is to be to the work of God as the hand is to the body.-- Testimonies, vol. 8, p. 160. {ChS 134.5}

Divine Co-operation

Christ feels the woes of every sufferer. When evil spirits rend a human frame, Christ feels the curse. When fever is burning up the life current, He feels the agony. And He is just as willing to heal the sick now, as when He was personally on earth. Christ's servants are His representatives, the channels for His working. He desires through them to exercise His healing power.--The Desire of Ages, pp. 823, 824. {ChS 135.1}

Through His servants, God designs that the sick, the unfortunate, and those possessed of evil spirits, shall hear His voice. Through His human agencies He desires to be a comforter, such as the world knows not.--The Ministry of Healing, p. 106. {ChS 135.2}

Christ co-operates with those who engage in medical missionary work.--Testimonies, vol. 7, p. 51. {ChS 135.3}

The Lord wrought through them. Wherever they went, the sick were healed, and the poor had the gospel preached unto them.--The Acts of the Apostles, p. 106. {ChS 135.4}

Christ is no longer in this world in person, to go through our cities and towns and villages, healing the sick; but He has commissioned us to carry forward the medical missionary work that He began.--Testimonies, vol. 9, p. 168. {ChS 135.5}

The Work of Every Church

There is a message regarding health reform to be borne in every church.--Testimonies, vol. 6, p. 370. {ChS 135.6}

The medical missionary work should be a part of the work of every church in our land.--Testimonies, vol. 6, p. 289.

{ChS 135.7}

We have come to a time when every member of the church should take hold of medical missionary work.--Testimonies, vol. 7, p. 62. {ChS 135.8}

The work of health reform is the Lord's means for lessening suffering in our world and for purifying His church. Teach the people that they can act as God's helping hand, by co-operating with the Master Worker in restoring physical and spiritual health. This work bears the signature of Heaven, and will open doors for the entrance of other precious truths. There is room for all to labor who will take hold of this work intelligently.--Testimonies, vol. 9, pp. 112, 113. {ChS 135.9}

There are stormy times before us, but let us not utter one word of unbelief or discouragement. Let us remember that we bear a message of healing to a world filled with sin-sick souls.--Special Testimonies, series B, no. 8, p. 24. {ChS 136.1}

This work, properly conducted, will save many a poor sinner who has been neglected by the churches. Many not of our faith are longing for the very help that Christians are in duty bound to give. If God's people would show a genuine interest in their neighbors, many would be reached by the special truths for this time. Nothing will or ever can give character to the work like helping the people just where they are. Thousands might today be rejoicing in the message, if those who claim to love God and keep His commandments would work as Christ worked. When the medical missionary work thus wins men and women to a saving knowledge of Christ and His truth, money and earnest labor may safely be invested in it; for it is a work that will endure.--Testimonies, vol. 6, p. 280. {ChS 136.2}

Let our people show that they have a living interest in medical missionary work. Let them prepare themselves for usefulness by studying the books that have been written for our instruction in these lines. These books deserve much more attention and appreciation than they have received. Much that is for the benefit of all to understand has been written for the special purpose of instruction in the principles of health. Those who study and practice these principles will be greatly blessed, both physically and spiritually. An understanding of the philosophy of health will be a safeguard against many of the evils that are continually increasing.--Testimonies, vol. 7, p. 63. {ChS 136.3}

I have been instructed that the medical missionary work will discover, in the very depths of degradation, men who, though they have given themselves up to intemperate, dissolute habits, will respond to the right kind of labor. But they need to be recognized and encouraged. Firm, patient, earnest effort will be required in order to lift them up. They cannot restore themselves. They may hear Christ's call, but their ears are too dull to take in its meaning; their eyes are too blind to see anything good in store for them. They are dead in trespasses and sins. Yet even these are not to be excluded from the gospel feast. They are to receive the invitation, "Come." Though they may feel unworthy, the Lord says, "Compel them to come in." Listen to no excuse. By love and kindness lay right hold of them.--Testimonies, vol. 6, pp. 279, 280. {ChS 136.4}

Those who take up this line of work [circulating publications] are to go prepared to do medical missionary work. The sick and suffering are to be helped. Many for whom this work of mercy is done will hear and accept the words of life.--Testimonies, vol. 9, p. 34. {ChS 137.1}

Who is preparing to take hold understandingly of medical missionary work? . . . Every worker should be understandingly efficient. Then in a high, broad sense he can present the truth as it is in Jesus.--Testimonies, vol. 7, p. 70. {ChS 137.2}

Let the Lord's work go forward. Let the medical missionary and the educational work go forward. I am sure that this is our great lack,--earnest, devoted, intelligent, capable workers.--Testimonies, vol. 9, pp. 168, 169. {ChS 137.3}

Let them take the living principle of health reform into the communities that to a large degree are ignorant of these principles.--Testimonies, vol. 9, p. 118. {ChS 137.4}

I am instructed to say to health reform educators, Go forward. The world needs every jot of the influence you can exert to press back the tide of moral woe. Let those who teach the third angel's message stand true to their colors.--Testimonies, vol. 9, p. 113. {ChS 137.5}

The Medical Extension Plan

The Lord will give to our sanitariums whose work is already established an opportunity to co-operate with Him in assisting newly established plants. Every new institution is to be regarded as a sister helper in the great work of proclaiming the third angel's message. God has given our sanitariums an opportunity to set in operation a work that will

be as a stone instinct with life, growing as it is rolled by an invisible hand. Let this mystic stone be set in motion.-- Testimonies, vol. 7, p. 59. {ChS 137.6}

Institutional Work

Health restaurants and treatment-rooms should be established. Our efforts in these lines should include the great seaside resorts. As the voice of John the Baptist was heard in the wilderness, "Prepare ye the way of the Lord," so must the voice of the Lord's messengers be heard in the great tourist and seaside resorts.--Testimonies, vol. 7, pp. 55, 56. {ChS 138.1}

I have been given light that in many cities it is advisable for a restaurant to be connected with treatment-rooms. The two can co-operate in upholding right principles. In connection with these it is sometimes advisable to have rooms that will serve as lodgings for the sick. These establishments will serve as feeders to the sanitariums located in the country.-- Testimonies, vol. 7, p. 60. {ChS 138.2}

The Lord has a message for our cities, and this message we are to proclaim in our camp-meetings, and by other public efforts, and also through our publications. In addition to this, hygienic restaurants are to be established in the cities, and by them the message of temperance is to be proclaimed. Arrangements should be made to hold meetings in connection with our restaurants. Whenever possible, let a room be provided where the patrons can be invited to lectures on the science of health and Christian temperance, where they can receive instruction on the preparation of wholesome food, and on other important subjects.--Testimonies, vol. 7, p. 115. {ChS 138.3}

Those who come to our restaurants should be supplied with reading matter. Their attention should be called to our literature on temperance and dietetic reform, and leaflets treating on the lessons of Christ should also be given them. The burden of supplying this reading matter should be shared by all our people. All who come should be given something to read. It may be that many will leave the tract unread, but some among those in whose hands you place it may be searching for light. They will read and study what you give them, and then pass it on to others.-- Testimonies, vol. 7, p. 116. {ChS 138.4}

I have been instructed that one of the principal reasons why hygienic restaurants and treatment-rooms should be established in the centers of large cities, is that by this means the attention of leading men will be called to the third angel's message. Noticing that these restaurants are conducted in a way altogether different from the way in which ordinary restaurants are conducted, men of intelligence will begin to inquire into the reasons for the difference in business methods, and will investigate the principles that lead us to serve superior food. Thus they will be led to a knowledge of the message for this time.--Testimonies, vol. 7, pp. 122, 123. {ChS 139.1}

Cooking Schools

I have been instructed to encourage the conducting of cooking schools in all places where medical missionary work is being done. Every inducement to lead people to reform must be held out before them. Let as much light as possible shine upon them. Teach them to make every improvement that they can in the preparation of food, and encourage them to impart to others that which they learn. --Gospel Workers, pp. 362, 363. {ChS 139.2}

Cooking schools are to be held. The people are to be taught how to prepare wholesome food. They are to be shown the need of discarding unhealthful foods. But we should never advocate a starvation diet. It is possible to have a wholesome, nutritious diet without the use of tea, coffee, and flesh food. The work of teaching the people how to prepare a dietary that is at once wholesome and appetizing, is of the utmost importance.--Testimonies, vol. 9, p. 112. {ChS 139.3}

A Timely Message

I cannot too strongly urge all our church members, all who are true missionaries, all who believe the third angel's message, all who turn away their feet from the Sabbath, to consider the message of the fifty-eighth chapter of Isaiah. The work of beneficence enjoined in this chapter is the work that God requires His people to do at this time. It is a work of His own appointment. We are not left in doubt as to where the message applies, and the time of its marked fulfillment, for we read: "They that shall be of thee shall build the old waste places; thou shalt raise up the foundations of many generations; and thou shalt be called, The repairer of the breach, The restorer of paths to dwell in." {ChS 139.4}

God's memorial, the seventh-day Sabbath, the sign of His work in creating the world, has been displaced by the man of sin. God's people have a special work to do in repairing the breach that has been made in His law; and the nearer we approach the end, the more urgent this work becomes. All who love God will show that they bear His sign by keeping His commandments. They are the restorers of paths to dwell in. . . . Genuine medical missionary work is bound up inseparably with the keeping of God's commandments, of which the Sabbath is especially mentioned, since it is the great memorial of God's creative work. Its observance is bound up with the work of restoring the moral image of God in man. This is the ministry which God's people are to carry forward at this time. This ministry, rightly performed, will bring rich blessings to the church.--Testimonies, vol. 6, pp. 265, 266. {ChS 140.1}

May 14th, 2022**Counsels on Diet and Foods, Chapters 4, page 81-85****“The Proper Dietary”****Part I--The Original Diet Chosen by the Creator****(1905) M. H. 295, 296**

111. In order to know what are the best foods, we must study God's original plan for man's diet. He who created man and who understands his needs appointed Adam his food. "Behold," He said, "I have given you every herb yielding seed, . . . and every tree, in which is the fruit of a tree yielding seed; to you it shall be for food." Upon leaving Eden to gain his livelihood by tilling the earth under the curse of sin, man received permission to eat also "the herb of the field." {CD 81.1}

Grains, fruits, nuts, and vegetables constitute the diet chosen for us by our Creator. These foods, prepared in as simple and natural a manner as possible, are the most healthful and nourishing. They impart a strength, a power of endurance, and a vigor of intellect, that are not afforded by a more complex and stimulating diet. {CD 81.2}

(1864) Sp. Gifts IV, 120

112. God gave our first parents the food He designed that the race should eat. It was contrary to His plan to have the life of any creature taken. There was to be no death in Eden. The fruit of the trees in the garden, was the food man's wants required.

[FOR CONTEXT SEE 639] {CD 81.3}

A Call to Return

(Written 1890) E. from U. T. 5, 6

113. The Lord intends to bring His people back to live upon simple fruits, vegetables, and grains. . . . God provided fruit in its natural state for our first parents. {CD 81.4}

(1902) 7T 125, 126

114. God is working in behalf of His people. He does not desire them to be without resources. He is bringing them back to the diet originally given to man. Their diet is to consist of the foods made from the materials He has provided. The materials principally used in these foods will be fruits and grains and nuts, but various roots will also be used. {CD 81.5}

Letter 3, 1884

115. Again and again I have been shown that God is bringing His people back to His original design, that is, not to subsist upon the flesh of dead animals. He would have us teach people a better way. . . . {CD 82.1}

If meat is discarded, if the taste is not educated in that direction, if a liking for fruits and grains is encouraged, it will soon be as God in the beginning designed it should be. No meat will be used by His people.

[ISRAEL BROUGHT BACK TO THE ORIGINAL DIET--644]

[GOD'S PURPOSE IN RESTRICTING ISRAEL'S DIET--641, 643, 644] {CD 82.2}

Part II--The Simple Diet

An Aid to Quick Perception

(1869) 2T 352

116. If ever there was a time when the diet should be of the most simple kind, it is now. {CD 82.3}

(1880) 4T 515, 516

117. God wants men to cultivate force of character. Those who are merely timeservers are not the ones who will receive a rich reward by and by. He wants those who labor in His cause to be men of keen feeling and quick perception. They should be temperate in eating; rich and luxurious food should find no place upon their tables; and when the brain is constantly taxed, and there is a lack of physical exercise, they should eat sparingly, even of plain food. Daniel's clearness of mind and firmness of purpose, his strength of intellect in acquiring knowledge, were due in a great degree to the plainness of his diet, in connection with his life of prayer

[SIMPLE DIET CHOSEN BY DANIEL--33, 34, 241, 242] {CD 82.4}

(1885) 5T 311

118. My dear friends, instead of taking a course to baffle disease, you are petting it and yielding to its power. You should avoid the use of drugs, and carefully observe the laws of health. If you regard your life, you should eat plain food, prepared in the simplest manner, and take more physical exercise. Each member of the family needs the benefits of health reform. But drugging should be forever abandoned; for while it does not cure any malady, it enfeebles the system, making it more susceptible to disease. {CD 82.5}

Saving Much Suffering

(1868) 2T 45, 46

119. You need to carry out the health reform in your life; to deny yourself and eat and drink to the glory of God. Abstain from fleshly lusts which war against the soul. You need to practice temperance in all things. Here is a cross which you have shunned. To confine yourself to a simple diet, which will preserve you in the best of condition of health, is a task to you. Had you lived up to the light which heaven has permitted to shine upon your pathway, much suffering might have been saved your family. Your own course of action has brought the sure result. While you continue in this course, God will not come into your family, and especially bless you, and work a miracle to save your family from suffering. A plain diet, free from spices, and flesh meats, and grease of all kinds, would prove a blessing to you, and would save your wife a great amount of suffering, grief, and despondence. . . . {CD 83.1}

Inducements to Simple Living

In order to render to God perfect service, you must have clear conceptions of His requirements. You should use the most simple food, prepared in the most simple manner, that the fine nerves of the brain be not weakened, benumbed, or paralyzed, making it impossible for you to discern sacred things, and to value the atonement, the cleansing blood of Christ, as of priceless worth. "Know ye not that they which run in a race, run all, but one receiveth the prize? So run that ye may obtain. And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible. I therefore so run, not as uncertainly; so fight I, not as one that beateth the air. But I keep under my body, and bring it into subjection; lest that by any means, when I have preached to others, I myself should be a castaway." {CD 83.2}

If men, for no higher object than a wreath or perishable crown as a reward of their ambition, subjected themselves to temperance in all things, how much more should those be willing to practice self-denial who profess to be seeking not only a crown of immortal glory, but a life which is to endure as long as the throne of Jehovah, and riches that are eternal, honors which are imperishable, and eternal weight of glory. {CD 84.1}

Will not the inducements presented before those who are running in the Christian race, lead them to practice self-

denial and temperance in all things, that they may keep their animal propensities in subjection, keep under the body, and control the appetite and lustful passions? Then can they be partakers of the divine nature, having escaped the corruption that is in the world through lust. {CD 84.2}

The Reward of Perseverance

(1905) M. H. 298, 299

120. Persons who have accustomed themselves to a rich, highly stimulating diet, have an unnatural taste, and they cannot at once relish food that is plain and simple. It will take time for the taste to become natural, and for the stomach to recover from the abuse it has suffered. But those who persevere in the use of wholesome food will, after a time, find it palatable. Its delicate and delicious flavors will be appreciated, and it will be eaten with greater enjoyment than can be derived from unwholesome dainties. And the stomach, in a healthy condition, neither fevered nor overtaxed, can readily perform its task. {CD 84.3}

Let Us Advance

(1864) Sp. Gifts IV, 132

121. A reform in eating would be a saving of expense and labor. The wants of a family can be easily supplied that is satisfied with plain, wholesome diet. Rich food breaks down the healthy organs of body and mind. {CD 84.4}

Letter 309, 1905

122. We are all to consider that there is to be no extravagance in any line. We must be satisfied with pure, simple food, prepared in a simple manner. This should be the diet of high and low. Adulterated substances are to be avoided. We are preparing for the future, immortal life in the kingdom of heaven. We expect to do our work in the light and in the power of the great, mighty Healer. All are to act the self-sacrificing part. {CD 85.1}

Health Reformer, August, 1866

123. Many have inquired of me, What course shall I take best to preserve my health? My answer is, Cease to transgress the laws of your being; cease to gratify a depraved appetite, eat simple food, dress healthfully, which will require modest simplicity, work healthfully, and you will not be sick. {CD 85.2}

Camp Meeting Diet

(1870) 2T 602, 603

124. Nothing should be taken to camp meeting except the most healthful articles, cooked in a simple manner, free from all spices and grease. {CD 85.3}

I am convinced that none need to make themselves sick preparing for camp meeting, if they observe the laws of health in their cooking. If they make no cake or pies, but cook simple graham bread, and depend on fruit, canned or dried, they need not get sick in preparing for the meeting, and they need not be sick while at the meeting. None should go through the entire meeting without some warm food. There are always cookstoves upon the ground, where this may be obtained. {CD 85.4}

Brethren and sisters must not be sick upon the encampment. If they clothe themselves properly in the chill of morning and night, and are particular to vary their clothing according to the changing weather, so as to preserve proper circulation, and strictly observe regularity in sleeping and in eating of simple food, taking nothing between meals, they need not be sick. They may be well during the meeting, their minds may be clear, and able to appreciate the truth, and they may return to their homes refreshed in body and spirit. Those who have been engaged in hard labor from day to day now cease their exercise; therefore they should not eat their average amount of food. If they do, their stomachs will be overtaxed. {CD 85.5}

Counsels on Diet and Foods, Chapters 23, page 373-381**“Flesh Meats — Proteins Continued. . .”****Flesh Diet--An Aftermath of Sin****(1864) Sp. Gifts IV, 120, 121**

639. God gave our first parents the food He designed that the race should eat. It was contrary to His plan to have the life of any creature taken. There was to be no death in Eden. The fruit of the trees in the garden, was the food man's wants required. God gave man no permission to eat animal food until after the flood. Everything had been destroyed upon which man could subsist, and therefore the Lord in their necessity gave Noah permission to eat of the clean animals which he had taken with him into the ark. But animal food was not the most healthful article of food for man. {CD 373.1}

The people who lived before the flood ate animal food and gratified their lusts until their cup of iniquity was full, and God cleansed the earth of its moral pollution by a flood. Then the third dreadful curse rested upon the earth. The first curse was pronounced upon the posterity of Adam and upon the earth, because of disobedience. The second curse came upon the ground after Cain slew his brother Abel. The third most dreadful curse from God came upon the earth at the flood. {CD 373.2}

After the flood the people ate largely of animal food. God saw that the ways of man were corrupt, and that he was disposed to exalt himself proudly against his Creator and to follow the inclinations of his own heart. And He permitted that long-lived race to eat animal food to shorten their sinful lives. Soon after the flood the race began to rapidly decrease in size, and in length of years. {CD 373.3}

Antediluvian Depravity**(1865) H. to L., ch. 1, p. 52**

640. The inhabitants of the Old World were intemperate in eating and drinking. They would have flesh meats, although God had given them no permission to eat animal food. They ate and drank to excess, and their depraved appetites knew no bounds. They gave themselves up to abominable idolatry. They became violent and ferocious, and so corrupt that God could bear with them no longer. Their cup of iniquity was full, and God cleansed the earth of its moral pollution by a flood. As men multiplied upon the face of the earth after the flood, they forgot God, and corrupted their ways before Him. Intemperance in every form increased to a great extent. {CD 373.4}

Israel's Failure and Spiritual Loss**(1905) M.H. 311, 312**

641. The diet appointed man in the beginning did not include animal food. Not till after the flood, when every green thing on the earth had been destroyed, did man receive permission to eat flesh. {CD 374.1}

In choosing man's food in Eden, the Lord showed what was the best diet; in the choice made for Israel, He taught the same lesson. He brought the Israelites out of Egypt, and undertook their training, that they might be a people for His own possession. Through them He desired to bless and teach the world. He provided them with the food best adapted for this purpose, not flesh, but manna, "the bread of heaven." It was only because of their discontent and their murmurings for the fleshpots of Egypt that animal food was granted them, and this only for a short time. Its use brought disease and death to thousands. Yet the restriction to a nonflesh diet was never heartily accepted. It continued to be the cause of discontent and murmuring, open or secret, and it was not made permanent. {CD 374.2}

Upon their settlement in Canaan, the Israelites were permitted the use of animal food, but under careful restrictions, which tended to lessen the evil results. The use of swine's flesh was prohibited, as also of other animals and of birds and

fish whose flesh was pronounced unclean. Of the meats permitted, the eating of the fat and the blood was strictly forbidden. {CD 374.3}

Only such animals could be used for food as were in good condition. No creature that was torn, that had died of itself or from which the blood had not been carefully drained, could be used as food. {CD 374.4}

By departing from the plan divinely appointed for their diet, the Israelites suffered great loss. They desired a flesh diet, and they reaped its results. They did not reach God's ideal of character or fulfill His purpose. The Lord "gave them their request, but sent leanness into their soul." They valued the earthly above the spiritual, and the sacred preeminence which was His purpose for them they did not attain. {CD 375.1}

Non-flesh Diet to Modify the Disposition

MS 38, 1898

642. The Lord plainly told His people that every blessing would come to them if they would keep His commandments, and be a peculiar people. He warned them through Moses in the wilderness, specifying that health would be the reward of obedience. The state of the mind has largely to do with the health of the body, and especially with the health of the digestive organs. As a general thing, the Lord did not provide His people with flesh meat in the desert, because He knew that the use of this diet would create disease and insubordination. In order to modify the disposition, and bring the higher powers of the mind into active exercise, He removed from them the flesh of dead animals. He gave them angels' food, manna from heaven. {CD 375.2}

Rebellion and Its Punishment

(1864) Sp. Gifts IV, 15-18

643. God continued to feed the Hebrew host with the bread rained from heaven; but they were not satisfied. Their depraved appetites craved meat, which God in His wisdom had withheld, in a great measure, from them. . . . Satan, the author of disease and misery, will approach God's people where he can have the greatest success. He has controlled the appetite in a great measure from the time of his successful experiment with Eve, in leading her to eat the forbidden fruit. He came with his temptations first to the mixed multitude, the believing Egyptians, and stirred them up to seditious murmurings. They would not be content with the healthful food which God had provided for them. Their depraved appetites craved a greater variety, especially flesh meats. {CD 375.3}

This murmuring soon infected nearly the whole body of the people. At first, God did not gratify their lustful appetites, but caused His judgments to come upon them, and consumed the most guilty by lightning from heaven. Yet this, instead of humbling them, only seemed to increase their murmurings. When Moses heard the people weeping in the door of their tents, and complaining throughout their families, he was displeased. He presented before the Lord the difficulties of his situation, and the unsubmissive spirit of the Israelites, and the position in which God had placed him to the people,—that of a nursing father, who should make the sufferings of the people his own. . . . {CD 376.1}

The Lord directed Moses to gather before him seventy of the elders, whom he knew to be the elders of the people. They were not to be those only in advanced years, but men of dignity, sound judgment, and experience, who were qualified to be judges, or officers. "And bring them unto the tabernacle of the congregation, that they may stand there with thee. And I will come down and talk with thee there; and I will take of the spirit which is upon thee, and will put it upon them, and they shall bear the burden of the people with thee, that thou bear it not thyself alone. {CD 376.2}

"And say thou unto the people, Sanctify yourselves against tomorrow, and ye shall eat flesh; for ye have wept in the ears of the Lord. saying, Who shall give us flesh to eat? for it was well with us in Egypt; therefore, the Lord will give you flesh, and ye shall eat. Ye shall not eat one day, nor two days, nor five days, neither ten days, nor twenty days; but even a whole month, until it come out at your nostrils, and it be loathsome unto you; because that ye have despised the Lord which is among you, and have wept before Him, saying, Why came we forth out of Egypt? {CD 376.3}

"And Moses said, The people among whom I am, are six hundred thousand footmen; and Thou hast said, I will give them flesh, that they may eat a whole month. Shall the flocks and herds be slain for them, to suffice them? or shall all the fish of the sea be gathered together for them, to suffice them? And the Lord said unto Moses, Is the Lord's hand waxed short? thou shalt see now whether My word shall come to pass unto thee or not." . . . {CD 376.4}

"And there went forth a wind from the Lord, and brought quails from the sea, and let them fall by the camp, as it

were a day's journey on this side, and as it were a day's journey on the other side, round about the camp, and, as it were, two cubits high upon the face of the earth. And the people stood up all that day, and all that night, and all the next day, and they gathered the quails. He that gathered least gathered ten homers, and they spread them all abroad for themselves round about the camp. {CD 377.1}

"And while the flesh was yet between their teeth, the wrath of the Lord was kindled against the people, and the Lord smote the people with a very great plague." {CD 377.2}

In this instance the Lord gave the people that which was not for their best good, because they would have it. They would not submit to receive from the Lord those things which would prove for their good. They gave themselves up to seditious murmurings against Moses, and against the Lord, because they did not receive those things which would prove an injury to them. Their depraved appetites controlled them, and God gave them flesh meats, as they desired, and He let them suffer the results of gratifying their lustful appetites. Burning fevers cut down very large numbers of the people. Those who had been most guilty in their murmurings were slain as soon as they tasted the meat for which they had lusted. If they had submitted to have the Lord select their food for them, and had been thankful and satisfied for food which they could eat freely of without injury, they would not have lost the favor of God, and then been punished for their rebellious murmurings by great numbers of them being slain. {CD 377.3}

God's Purpose for Israel

(1890) C.T.B.H. 118, 119

644. When God led the children of Israel out of Egypt, it was His purpose to establish them in the land of Canaan a pure, happy, healthy people. Let us look at the means by which He would accomplish this. He subjected them to a course of discipline, which, had it been cheerfully followed, would have resulted in good, both to themselves and to their posterity. He removed flesh food from them in a great measure. He had granted them flesh in answer to their clamors, just before reaching Sinai, but it was furnished for only one day. God might have provided flesh as easily as manna, but a restriction was placed upon the people for their good. It was His purpose to supply them with food better suited to their wants than the feverish diet to which many of them had been accustomed in Egypt. The perverted appetite was to be brought into a more healthy state, that they might enjoy the food originally provided for man,—the fruits of the earth, which God gave to Adam and Eve in Eden. {CD 377.4}

Had they been willing to deny appetite in obedience to His restrictions, feebleness and disease would have been unknown among them. Their descendants would have possessed physical and mental strength. They would have had clear perceptions of truth and duty, keen discrimination, and sound judgment. But they were unwilling to submit to God's requirements, and they failed to reach the standard He had set for them, and to receive the blessings that might have been theirs. They murmured at God's restrictions, and lusted after the fleshpots of Egypt. God let them have flesh, but it proved a curse to them. {CD 378.1}

An Ensample for Us

1 Corinthians 10:6, 11

645. "Now these things were our examples, to the intent we should not lust after evil things, as they also lusted." "Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come." {CD 378.2}

(1873) 3T 171, 172

646. The church in general at Battle Creek have not sustained the Institute by their example. They have not honored the light of health reform by carrying it out in their families. The sickness that has visited many families in Battle Creek need not have been, if they had followed the light God has given them. Like ancient Israel, they have disregarded the light, and could see no more necessity of restricting their appetite than did ancient Israel. The children of Israel would have flesh meats, and said, as many now say, We shall die without meat. God gave rebellious Israel flesh, but His curse was with it. Thousands of them died while the meat they desired was between their teeth. We have the example of ancient Israel, and the warning for us not to do as they did. Their history of unbelief and rebellion is left on record as a special warning that we should not follow their example of murmuring at God's requirements. How can we pass on so

indifferently, choosing our own course, following the sight of our own eyes, and departing farther and farther from God, as did the Hebrews? God cannot do great things for His people because of their hardness of heart and sinful unbelief. {CD 378.3}

God is no respecter of persons; but in every generation they that fear the Lord and work righteousness are accepted of Him; while those who are murmuring, unbelieving, and rebellious, will not have His favor or the blessings promised to those who love the truth and walk in it. Those who have the light and do not follow it, but disregard the requirements of God, will find that their blessings will be changed into curses, and their mercies into judgments. God would have us learn humility and obedience as we read the history of ancient Israel, who were His chosen and peculiar people, but who brought their own destruction by following their own ways. {CD 379.1}

(1900) 6T 372

647. Our habits of eating and drinking show whether we are of the world or among the number whom the Lord by His mighty cleaver of truth has separated from the world. These are His peculiar people, zealous of good works. God has spoken in His word. In the case of Daniel and his three companions, there are sermons upon health reform. God has spoken in the history of the children of Israel, from whom for their good He sought to withhold a flesh diet. He fed them with bread from heaven; "man did eat angels' food." But they encouraged their earthly appetite; and the more they centered their thoughts upon the fleshpots of Egypt, the more they hated the food which God gave them to keep them in health physically, mentally, and morally. They longed for the fleshpots, and in this they did just as many in our own time have done.

[FURTHER STATEMENTS REGARDING THE USE OF FLESH MEAT BY THE ANTEDILUVIANS AND THE ISRAELITES--231, 233] {CD 379.2}

Back to the Original Diet

[C.T.B.H. 119] (1890) C.H. 450

648. Again and again I have been shown that God is trying to lead us back, step by step, to His original design,-- that man should subsist upon the natural products of the earth. {CD 380.1}

MS 115, 1903

649. Vegetables, fruits, and grains should compose our diet. Not an ounce of flesh meat should enter our stomachs. The eating of flesh is unnatural. We are to return to God's original purpose in the creation of man. {CD 380.2}

(1905) M.H. 317

650. Is it not time that all should aim to dispense with flesh foods? How can those who are seeking to become pure, refined, and holy, that they may have the companionship of heavenly angels, continue to use as food anything that has so harmful an effect on soul and body? How can they take the life of God's creatures that they may consume the flesh as a luxury? Let them, rather, return to the wholesome and delicious food given to man in the beginning, and themselves practice, and teach their children to practice, mercy toward the dumb creatures that God has made and has placed under our dominion. {CD 380.3}

Preparing for Translation

(1890) C.T.B.H. 119

651. Among those who are waiting for the coming of the Lord, meat eating will eventually be done away; flesh will cease to form a part of their diet. We should ever keep this end in view, and endeavor to work steadily toward it. I cannot think that in the practice of flesh eating we are in harmony with the light which God has been pleased to give us. All who are connected with our health institutions especially should be educating themselves to subsist on fruits, grains, and vegetables. If we move from principle in these things, if we as Christian reformers educate our own taste, and bring our diet to God's plan, then we may exert an influence upon others in this matter, which will be pleasing to God. {CD

380.4}

[C.T.B.H. 48] (1890) C.H. 116

652. It is not the chief end of man to gratify his appetite. There are physical wants to be supplied; but because of this is it necessary that man shall be controlled by appetite? Will the people who are seeking to become holy, pure, refined, that they may be introduced into the society of heavenly angels, continue to take the life of God's creatures, and enjoy their flesh as a luxury? From what the Lord has shown me, this order of things will be changed, and God's peculiar people will exercise temperance in all things. {CD 381.1}

(1909) 9T 153, 154

653. Those who have received instruction regarding the evils of the use of flesh foods, tea, and coffee, and rich and unhealthful food preparations, and who are determined to make a covenant with God by sacrifice, will not continue to indulge their appetite for food that they know to be unhealthful. God demands that the appetite be cleansed, and that self-denial be practiced in regard to those things which are not good. This is a work that will have to be done before His people can stand before Him a perfected people. {CD 381.2}

MS 71, 1908

654. It is for their own good that the Lord counsels the remnant church to discard the use of flesh meats, tea, and coffee, and other harmful foods. There are plenty of other things on which we can subsist that are wholesome and good. {CD 381.3}

The Ministry of Healing, Chapters 25, page 318-324**“Extremes in Diet”**

Not all who profess to believe in dietetic reform are really reformers. With many persons the reform consists merely in discarding certain unwholesome foods. They do not understand clearly the principles of health, and their tables, still loaded with harmful dainties, are far from being an example of Christian temperance and moderation. {MH 318.1}

Another class, in their desire to set a right example, go to the opposite extreme. Some are unable to obtain the most desirable foods, and, instead of using such things as would best supply the lack, they adopt an impoverished diet. Their food does not supply the elements needed to make good blood. Their health suffers, their usefulness is impaired, and their example tells against, rather than in favor of, reform in diet. {MH 318.2}

Others think that since health requires a simple diet, there need be little care in the selection or the preparation of food. Some restrict themselves to a very meager diet, not having sufficient variety to supply the needs of the system, and they suffer in consequence. {MH 318.3}

Those who have but a partial understanding of the principles of reform are often the most rigid, not only in carrying out their views themselves, but in urging them on their families and their neighbors. The effect of their mistaken reforms, as seen in their own ill-health, and their efforts to force their views upon others, give many a false idea of dietetic reform, and lead them to reject it altogether. {MH 318.4}

Those who understand the laws of health and who are governed by principle, will shun the extremes, both of indulgence and of restriction. Their diet is chosen, not for the mere gratification of appetite, but for the upbuilding of the body. They seek to preserve every power in the best condition for highest service to God and man. The appetite is under the control of reason and conscience, and they are rewarded with health of body and mind. While they do not urge their views offensively upon others, their example is a testimony in favor of right principles. These persons have a wide influence for good. {MH 319.1}

There is real common sense in dietetic reform. The subject should be studied broadly and deeply, and no one should criticize others because their practice is not, in all things, in harmony with his own. It is impossible to make an unvarying rule to regulate everyone's habits, and no one should think himself a criterion for all. Not all can eat the same things. Foods that are palatable and wholesome to one person may be distasteful, and even harmful, to another. Some cannot use milk, while others thrive on it. Some persons cannot digest peas and beans; others find them wholesome. For some the coarser grain preparations are good food, while others cannot use them. {MH 319.2}

Those who live in new countries or in poverty-stricken districts, where fruits and nuts are scarce, should not be urged to exclude milk and eggs from their dietary. It is true that persons in full flesh and in whom the animal passions are strong need to avoid the use of stimulating foods. Especially in families of children who are given to sensual habits, eggs should not be used. But in the case of persons whose blood-making organs are feeble,—especially if other foods to supply the needed elements cannot be obtained,—milk and eggs should not be wholly discarded. Great care should be taken, however, to obtain milk from healthy cows, and eggs from healthy fowls, that are well fed and well cared for; and the eggs should be so cooked as to be most easily digested. {MH 320.1}

The diet reform should be progressive. As disease in animals increases, the use of milk and eggs will become more and more unsafe. An effort should be made to supply their place with other things that are healthful and inexpensive. The people everywhere should be taught how to cook without milk and eggs, so far as possible, and yet have their food wholesome and palatable. {MH 320.2}

The practice of eating but two meals a day is generally found a benefit to health; yet under some circumstances persons may require a third meal. This should, however, if taken at all, be very light, and of food most easily digested. "Crackers"—the English biscuit—or zwieback, and fruit, or cereal coffee, are the foods best suited for the evening meal. {MH 321.1}

Some are continually anxious lest their food, however simple and healthful, may hurt them. To these let me say, Do

not think that your food will injure you; do not think about it at all. Eat according to your best judgment; and when you have asked the Lord to bless the food for the strengthening of your body, believe that He hears your prayer, and be at rest. {MH 321.2}

Because principle requires us to discard those things that irritate the stomach and impair health, we should remember that an impoverished diet produces poverty of the blood. Cases of disease most difficult to cure result from this cause. The system is not sufficiently nourished, and dyspepsia and general debility are the result. Those who use such a diet are not always compelled by poverty to do so, but they choose it through ignorance or negligence, or to carry out their erroneous ideas of reform. {MH 321.3}

God is not honored when the body is neglected or abused and is thus unfitted for His service. To care for the body by providing for it food that is relishable and strengthening is one of the first duties of the householder. It is far better to have less expensive clothing and furniture than to stint the supply of food. {MH 322.1}

Some householders stint the family table in order to provide expensive entertainment for visitors. This is unwise. In the entertainment of guests there should be greater simplicity. Let the needs of the family have first attention. {MH 322.2}

Unwise economy and artificial customs often prevent the exercise of hospitality where it is needed and would be a blessing. The regular supply of food for our tables should be such that the unexpected guest can be made welcome without burdening the housewife to make extra preparation. {MH 322.3}

All should learn what to eat and how to cook it. Men, as well as women, need to understand the simple, healthful preparation of food. Their business often calls them where they cannot obtain wholesome food; then, if they have a knowledge of cookery, they can use it to good purpose. {MH 323.1}

Carefully consider your diet. Study from cause to effect. Cultivate self-control. Keep appetite under the control of reason. Never abuse the stomach by overeating, but do not deprive yourself of the wholesome, palatable food that health demands. {MH 323.2}

The narrow ideas of some would-be health reformers have been a great injury to the cause of hygiene. Hygienists should remember that dietetic reform will be judged, to a great degree, by the provision they make for their tables; and instead of taking a course that will bring discredit upon it, they should so exemplify its principles as to commend them to candid minds. There is a large class who will oppose any reform movement, however reasonable, if it places a restriction on the appetite. They consult taste instead of reason or the laws of health. By this class, all who leave the beaten track of custom and advocate reform will be accounted radical, no matter how consistent their course. That these persons may have no ground for criticism, hygienists should not try to see how different they can be from others, but should come as near to them as possible without the sacrifice of principle. {MH 323.3}

When those who advocate hygienic reform go to extremes, it is no wonder that many who regard these persons as representing health principles reject the reform altogether. These extremes frequently do more harm in a short time than could be undone by a lifetime of consistent living. {MH 324.1}

Hygienic reform is based upon principles that are broad and far-reaching, and we should not belittle it by narrow views and practices. But no one should permit opposition or ridicule, or a desire to please or influence others, to turn him from true principles, or cause him lightly to regard them. Those who are governed by principle will be firm and decided in standing for the right; yet in all their associations they will manifest a generous, Christlike spirit and true moderation. {MH 324.2}

The Ministry of Healing, Chapters 26-27, page 325-346**“Stimulants and Narcotics & Liquor Traffic and Prohibition”**

Under the head of stimulants and narcotics is classed a great variety of articles that, altogether used as food or drink, irritate the stomach, poison the blood, and excite the nerves. Their use is a positive evil. Men seek the excitement of stimulants, because, for the time, the results are agreeable. But there is always a reaction. The use of unnatural stimulants always tends to excess, and it is an active agent in promoting physical degeneration and decay. {MH 325.1}

Condiments

In this fast age, the less exciting the food, the better. Condiments are injurious in their nature. Mustard, pepper, spices, pickles, and other things of a like character, irritate the stomach and make the blood feverish and impure. The inflamed condition of the drunkard's stomach is often pictured as illustrating the effect of alcoholic liquors. A similarly inflamed condition is produced by the use of irritating condiments. Soon ordinary food does not satisfy the appetite. The system feels a want, a craving, for something more stimulating. {MH 325.2}

Tea and Coffee

Tea acts as a stimulants and, to a certain extent, produces intoxication. The action of coffee and many other popular drinks is similar. The first effect is exhilarating. The nerves of the stomach are excited; these convey irritation to the brain, and this in turn is aroused to impart increased action to the heart and short-lived energy to the entire system. Fatigue is forgotten; the strength seems to be increased. The intellect is aroused, the imagination becomes more vivid. {MH 326.1}

Because of these results, many suppose that their tea or coffee is doing them great good. But this is a mistake. Tea and coffee do not nourish the system. Their effect is produced before there has been time for digestion and assimilation, and what seems to be strength is only nervous excitement. When the influence of the stimulant is gone, the unnatural force abates, and the result is a corresponding degree of languor and debility. {MH 326.2}

The continued use of these nerve irritants is followed by headache, wakefulness, palpitation of the heart, indigestion, trembling, and many other evils; for they wear away the life forces. Tired nerves need rest and quiet instead of stimulation and overwork. Nature needs time to recuperate her exhausted energies. When her forces are goaded on by the use of stimulants, more will be accomplished for a time; but, as the system becomes debilitated by their constant use, it gradually becomes more difficult to rouse the energies to the desired point. The demand for stimulants becomes more difficult to control, until the will is overborne and there seems to be no power to deny the unnatural craving. Stronger and still stronger stimulants are called for, until exhausted nature can no longer respond. {MH 326.3}

The Tobacco Habit

Tobacco is a slow, insidious, but most malignant poison. In whatever form it is used, it tells upon the constitution; it is all the more dangerous because its effects are slow and at first hardly perceptible. It excites and then paralyzes the nerves. It weakens and clouds the brain. Often it affects the nerves in a more powerful manner than does intoxicating drink. It is more subtle, and its effects are difficult to eradicate from the system. Its use excites a thirst for strong drink and in many cases lays the foundation for the liquor habit. {MH 327.1}

The use of tobacco is inconvenient, expensive, uncleanly, defiling to the user, and offensive to others. Its devotees are encountered everywhere. You rarely pass through a crowd but some smoker puffs his poisoned breath in your face. It is unpleasant and unhealthful to remain in a railway car or in a room where the atmosphere is laden with the fumes of liquor and tobacco. Though men persist in using these poisons themselves, what right have they to defile the air that others must breathe? {MH 328.1}

Among children and youth the use of tobacco is working untold harm. The unhealthful practices of past generations affect the children and youth of today. Mental inability, physical weakness, disordered nerves, and unnatural cravings are transmitted as a legacy from parents to children. And the same practices, continued by the children, are increasing and perpetuating the evil results. To this cause in no small degree is owing the physical, mental, and moral deterioration which is becoming such a cause of alarm. {MH 328.2}

Boys begin the use of tobacco at a very early age. The habit thus formed when body and mind are especially susceptible to its effects, undermines the physical strength, dwarfs the body, stupefies the mind, and corrupts the morals. {MH 329.1}

But what can be done to teach children and youth the evils of a practice of which parents, teachers, and ministers set them the example? Little boys, hardly emerged from babyhood, may be seen smoking their cigarettes. If one speaks to them about it, they say, "My father uses tobacco." They point to the minister or the Sunday-school superintendent and say, "Such a man smokes; what harm for me to do as he does?" Many workers in the temperance cause are addicted to the use of tobacco. What power can such persons have to stay the progress of intemperance? {MH 329.2}

I appeal to those who profess to believe and obey the word of God: Can you as Christians indulge a habit that is paralyzing your intellect and robbing you of power rightly to estimate eternal realities? Can you consent daily to rob God of service which is His due, and to rob your fellow men, both of service you might render and of the power of example? {MH 329.3}

Have you considered your responsibility as God's stewards, for the means in your hands? How much of the Lord's money do you spend for tobacco? Reckon up what you have thus spent during your lifetime. How does the amount consumed by this defiling lust compare with what you have given for the relief of the poor and the spread of the gospel? {MH 329.4}

No human being needs tobacco, but multitudes are perishing for want of the means that by its use is worse than wasted. Have you not been misappropriating the Lord's goods? Have you not been guilty of robbery toward God and your fellow men? "Know ye not that . . . ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." 1 Corinthians 6:19, 20. {MH 330.1}

Intoxicating Drinks

"Wine is a mocker, strong drink is raging:

And whosoever is deceived thereby is not wise."

"Who hath woe? who hath sorrow? who hath contentions?

who hath babbling? who hath wounds

without cause?

Who hath redness of eyes?

They that tarry long at the wine;

They that go to seek mixed wine.

Look not thou upon the wine when it is red,

When it giveth his color in the cup,

When it moveth itself aright.

At the last it biteth like a serpent,

And stingeth like an adder."

Proverbs 20:1; 23:29-32.

Never was traced by human hand a more vivid picture of the debasement and the slavery of the victim of intoxicating drink. Enthralled, degraded, even when awakened to a sense of his misery, he has no power to break from the snare; he "will seek it yet again." Verse 35. {MH 330.2}

No argument is needed to show the evil effects of intoxicants on the drunkard. The bleared, besotted wrecks of humanity--souls for whom Christ died, and over whom angels weep--are everywhere. They are a blot on our boasted civilization. They are the shame and curse and peril of every land. {MH 331.1}

And who can picture the wretchedness, the agony, the despair, that are hidden in the drunkard's home? Think of the wife, often delicately reared, sensitive, cultured, and refined, linked to one whom drink transforms into a sot or a demon. Think of the children, robbed of home comforts, education, and training, living in terror of him who should be their pride and protection, thrust into the world, bearing the brand of shame, often with the hereditary curse of the drunkard's thirst. {MH 331.2}

Think of the frightful accidents that are every day occurring through the influence of drink. Some official on a railway train neglects to heed a signal or misinterprets an order. On goes the train; there is a collision, and many lives are lost. Or a steamer is run aground, and passengers and crew find a watery grave. When the matter is investigated, it is found that someone at an important post was under the influence of drink. To what extent can one indulge the liquor habit and be safely trusted with the lives of human beings? He can be trusted only as he totally abstains. {MH 331.3}

The Milder Intoxicants

Persons who have inherited an appetite for unnatural stimulants should by no means have wine, beer, or cider in their sight, or within their reach; for this keeps the temptation constantly before them. Regarding sweet cider as harmless, many have no scruples in purchasing it freely. But it remains sweet for a short time only; then fermentation begins. The sharp taste which it then acquires makes it all the more acceptable to many palates, and the user is loath to admit that it has become hard, or fermented. {MH 331.4}

There is danger to health in the use of even sweet cider as ordinarily produced. If people could see what the microscope reveals in regard to the cider they buy, few would be willing to drink it. Often those who manufacture cider for the market are not careful as to the condition of the fruit used, and the juice of wormy and decayed apples is expressed. Those who would not think of using the poisonous, rotten apples in any other way, will drink the cider made from them, and call it a luxury; but the microscope shows that even when fresh from the press, this pleasant beverage is wholly unfit for use. [WHEN THIS STATEMENT WAS MADE IN 1905, IT WAS COMMON PRACTICE TO MANUFACTURE CIDER AS HERE DESCRIBED BY THE AUTHOR. TODAY, IN PLACES WHERE THE PURITY OF FOODS IS NOT CONTROLLED, APPLE CIDER MAY STILL BE MADE THE SAME WAY. BUT WHERE CIDER IS PRODUCED UNDER SANITARY CONDITIONS, USING GOOD, SOUND FRUIT, OBVIOUSLY THE OBJECTIONS DISAPPEAR.--PUBLISHERS.] {MH 332.1}

Intoxication is just as really produced by wine, beer, and cider as by stronger drinks. The use of these drinks awakens the taste for those that are stronger, and thus the liquor habit is established. Moderate drinking is the school in which men are educated for the drunkard's career. Yet so insidious is the work of these milder stimulants that the highway to drunkenness is entered before the victim suspects his danger. {MH 332.2}

Some who are never considered really drunk are always under the influence of mild intoxicants. They are feverish, unstable in mind, unbalanced. Imagining themselves secure, they go on and on, until every barrier is broken down, every principle sacrificed. The strongest resolutions are undermined, the highest considerations are not sufficient to keep the debased appetite under the control of reason. {MH 332.3}

The Bible nowhere sanctions the use of intoxicating wine. The wine that Christ made from water at the marriage feast of Cana was the pure juice of the grape. This is the "new wine . . . found in the cluster," of which the Scripture says, "Destroy it not; for a blessing is in it." Isaiah 65:8. {MH 333.1}

It was Christ who, in the Old Testament, gave the warning to Israel, "Wine is a mocker, strong drink is raging: and whosoever is deceived thereby is not wise." Proverbs 20:1. He Himself provided no such beverage. Satan tempts men to indulgence that will becloud reason and benumb the spiritual perceptions, but Christ teaches us to bring the lower nature into subjection. He never places before men that which would be a temptation. His whole life was an example of self-denial. It was to break the power of appetite that in the forty days' fast in the wilderness He suffered in our behalf the severest test that humanity could endure. It was Christ who directed that John the Baptist should drink neither wine nor strong drink. It was He who enjoined similar abstinence upon the wife of Manoah. Christ did not contradict His own teaching. The unfermented wine that He provided for the wedding guests was a wholesome and refreshing drink. This is the wine that was used by our Saviour and His disciples in the first Communion. It is the wine that should always be used on the Communion table as a symbol of the Saviour's blood. The sacramental service is designed to be soul-

refreshing and life-giving. There is to be connected with it nothing that could minister to evil. {MH 333.2}

In the light of what the Scriptures, nature, and reason teach concerning the use of intoxicants, how can Christians engage in the raising of hops for beer making, or in the manufacture of wine or cider for the market? If they love their neighbor as themselves, how can they help to place in his way that which will be a snare to him? {MH 333.3}

Often intemperance begins in the home. By the use of rich, unhealthful food the digestive organs are weakened, and a desire is created for food that is still more stimulating. Thus the appetite is educated to crave continually something stronger. The demand for stimulants becomes more frequent and more difficult to resist. The system becomes more or less filled with poison, and the more debilitated it becomes, the greater is the desire for these things. One step in the wrong direction prepares the way for another. Many who would not be guilty of placing on their table wine or liquor of any kind will load their table with food which creates such a thirst for strong drink that to resist the temptation is almost impossible. Wrong habits of eating and drinking destroy the health and prepare the way for drunkenness. {MH 334.1}

There would soon be little necessity for temperance crusades if in the youth who form and fashion society, right principles in regard to temperance could be implanted. Let parents begin a crusade against intemperance at their own firesides, in the principles they teach their children to follow from infancy, and they may hope for success. {MH 334.2}

There is work for mothers in helping their children to form correct habits and pure tastes. Educate the appetite; teach the children to abhor stimulants. Bring your children up to have moral stamina to resist the evil that surrounds them. Teach them that they are not to be swayed by others, that they are not to yield to strong influences, but to influence others for good. {MH 334.3}

Great efforts are made to put down intemperance; but there is much effort that is not directed to the right point. The advocates of temperance reform should be awake to the evils resulting from the use of unwholesome food, condiments, tea, and coffee. We bid all temperance workers Godspeed; but we invite them to look more deeply into the cause of the evil they war against and to be sure that they are consistent in reform. {MH 334.4}

It must be kept before the people that the right balance of the mental and moral powers depends in a great degree on the right condition of the physical system. All narcotics and unnatural stimulants that enfeeble and degrade the physical nature tend to lower the tone of the intellect and morals. Intemperance lies at the foundation of the moral depravity of the world. By the indulgence of perverted appetite, man loses his power to resist temptation. {MH 335.1}

Temperance reformers have a work to do in educating the people in these lines. Teach them that health, character, and even life, are endangered by the use of stimulants, which excite the exhausted energies to unnatural, spasmodic action. {MH 335.2}

In relation to tea, coffee, tobacco, and alcoholic drinks, the only safe course is to touch not, taste not, handle not. The tendency of tea, coffee, and similar drinks is in the same direction as that of alcoholic liquor and tobacco, and in some cases the habit is as difficult to break as it is for the drunkard to give up intoxicants. Those who attempt to leave off these stimulants will for a time feel a loss and will suffer without them. But by persistence they will overcome the craving and cease to feel the lack. Nature may require a little time to recover from the abuse she has suffered; but give her a chance, and she will again rally and perform her work nobly and well. {MH 335.3}

Chap. 27 - Liquor Traffic and Prohibition

"Woe unto him that buildeth his house by unrighteousness, and his chambers by wrong; . . . that saith, I will build me a wide house and large chambers, and cutteth him out windows; and it is ceiled with cedar, and painted with vermilion. Shalt thou reign, because thou closest thyself in cedar? . . . Thine eyes and thine heart are not but for thy covetousness, and for to shed innocent blood, and for oppression, and for violence, to do it." Jeremiah 22:13-17. {MH 337.1}

The Work of the Liquor Seller

This scripture pictures the work of those who manufacture and who sell intoxicating liquor. Their business means robbery. For the money they receive, no equivalent is returned. Every dollar they add to their gains has brought a curse to the spender. {MH 337.2}

With a liberal hand, God has bestowed His blessings upon men. If His gifts were wisely used, how little the world would know of poverty or distress! It is the wickedness of men that turns His blessings into a curse. It is through the greed of gain and the lust of appetite that the grains and fruits given for our sustenance are converted into poisons that

bring misery and ruin. {MH 337.3}

Every year millions upon millions of gallons of intoxicating liquors are consumed. Millions upon millions of dollars are spent in buying wretchedness, poverty, disease, degradation, lust, crime, and death. For the sake of gain, the liquor seller deals out to his victims that which corrupts and destroys mind and body. He entails on the drunkard's family poverty and wretchedness. {MH 338.1}

When his victim is dead, the rum seller's exactions do not cease. He robs the widow and brings children to beggary. He does not hesitate to take the very necessities of life from the destitute family, to pay the drink bill of the husband and father. The cries of the suffering children, the tears of the agonized mother, serve only to exasperate him. What is it to him if these suffering ones starve? What is it to him if they, too, are driven to degradation and ruin? He grows rich on the pittance of those whom he is leading to perdition. {MH 338.2}

Houses of prostitution, dens of vice, criminal courts, prisons, almshouses, insane asylums, hospitals, all are, to a great degree, filled as a result of the liquor seller's work. Like the mystic Babylon of the Apocalypse, he is dealing in "slaves, and souls of men." Behind the liquor seller stands the mighty destroyer of souls, and every art which earth or hell can devise is employed to draw human beings under his power. In the city and the country, on the railway trains, on the great steamers, in places of business, in the halls of pleasure, in the medical dispensary, even in the church, on the sacred Communion table, his traps are set. Nothing is left undone to create and to foster the desire for intoxicants. On almost every corner stands the public house, with its brilliant lights, its welcome and good cheer, inviting the working man, the wealthy idler, and the unsuspecting youth. {MH 338.3}

In private lunchrooms and fashionable resorts, ladies are supplied with popular drinks, under some pleasing name, that are really intoxicants. For the sick and the exhausted, there are the widely advertised bitters, consisting largely of alcohol. {MH 338.4}

To create the liquor appetite in little children, alcohol is introduced into confectionery. Such confectionery is sold in the shops. And by the gift of these candies the liquor seller entices children into his resorts. {MH 339.1}

Day by day, month by month, year by year, the work goes on. Fathers and husbands and brothers, the stay and hope and pride of the nation, are steadily passing into the liquor dealer's haunts, to be sent back wrecked and ruined. {MH 339.2}

More terrible still, the curse is striking the very heart of the home. More and more, women are forming the liquor habit. In many a household, little children, even in the innocence and helplessness of babyhood, are in daily peril through the neglect, the abuse, the vileness of drunken mothers. Sons and daughters are growing up under the shadow of this terrible evil. What outlook for their future but that they will sink even lower than their parents? {MH 339.3}

From so-called Christian lands the curse is carried to the regions of idolatry. The poor, ignorant savages are taught the use of liquor. Even among the heathen, men of intelligence recognize and protest against it as a deadly poison; but in vain have they sought to protect their lands from its ravages. By civilized peoples, tobacco, liquor, and opium are forced upon the heathen nations. The ungoverned passions of the savage, stimulated by drink, drag him down to degradation before unknown, and it becomes an almost hopeless undertaking to send missionaries to these lands. {MH 339.4}

Through their contact with peoples who should have given them a knowledge of God, the heathen are led into vices which are proving the destruction of whole tribes and races. And in the dark places of the earth the men of civilized nations are hated because of this. {MH 339.5}

The Responsibility of the Church

The liquor interest is a power in the world. It has on its side the combined strength of money, habit, appetite. Its power is felt even in the church. Men whose money has been made, directly or indirectly, in the liquor traffic, are members of churches, "in good and regular standing." Many of them give liberally to popular charities. Their contributions help to support the enterprises of the church and to sustain its ministers. They command the consideration shown to the money power. Churches that accept such members are virtually sustaining the liquor traffic. Too often the minister has not the courage to stand for the right. He does not declare to his people what God has said concerning the work of the liquor seller. To speak plainly would mean the offending of his congregation, the sacrifice of his popularity, the loss of his salary. {MH 340.1}

But above the tribunal of the church is the tribunal of God. He who declared to the first murderer, "The voice of thy brother's blood crieth unto Me from the ground" (Genesis 4:10), will not accept for His altar the gifts of the liquor

dealer. His anger is kindled against those who attempt to cover their guilt with a cloak of liberality. Their money is stained with blood. A curse is upon it.

"To what purpose is the multitude of your sacrifices

unto Me? saith the Lord. . . .

When ye come to appear before Me,

Who hath required this at your hand, to tread My courts?

Bring no more vain oblation

When ye spread forth your hands,

I will hide Mine eyes from you:

Yea, when ye make many prayers, I will not hear:

Your hands are full of blood."

Isaiah 1:11-15. {MH 340.2}

The drunkard is capable of better things. He has been entrusted with talents with which to honor God and bless the world; but his fellow men have laid a snare for his soul and built themselves up by his degradation. They have lived in luxury while the poor victims whom they have robbed, lived in poverty and wretchedness. But God will require for this at the hand of him who has helped to speed the drunkard on to ruin. He who rules in the heavens has not lost sight of the first cause or the last effect of drunkenness. He who has a care for the sparrow and clothes the grass of the field, will not pass by those who have been formed in His own image, purchased with His own blood, and pay no heed to their cries. God marks all this wickedness that perpetuates crime and misery. {MH 341.1}

The world and the church may have approval for the man who has gained wealth by degrading the human soul. They may smile upon him by whom men are led down step by step in the path of shame and degradation. But God notes it all and renders a just judgment. The liquor seller may be termed by the world a good businessman; but the Lord says, "Woe unto him." He will be charged with the hopelessness, the misery, the suffering, brought into the world by the liquor traffic. He will have to answer for the want and woe of the mothers and children who have suffered for food and

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clothing and shelter, and who have buried all hope and joy. He will have to answer for the souls he has sent unprepared into eternity. And those who sustain the liquor seller in his work are sharers in his guilt. To them God says, "Your hands are full of blood." {MH 341.2}

License Laws

The licensing of the liquor traffic is advocated by many as tending to restrict the drink evil. But the licensing of the traffic places it under the protection of law. The government sanctions its existence, and thus fosters the evil which it professes to restrict. Under the protection of license laws, breweries, distilleries, and wineries are planted all over the land, and the liquor seller plies his work beside our very doors. {MH 342.1}

Often he is forbidden to sell intoxicants to one who is drunk or who is known to be a confirmed drunkard; but the work of making drunkards of the youth goes steadily forward. Upon the creating of the liquor appetite in the youth the very life of the traffic depends. The youth are led on, step by step, until the liquor habit is established and the thirst is created that at any cost demands satisfaction. Less harmful would it be to grant liquor to the confirmed drunkard, whose ruin, in most cases, is already determined, than to permit the flower of our youth to be lured to destruction through this terrible habit. {MH 342.2}

By the licensing of the liquor traffic, temptation is kept constantly before those who are trying to reform. Institutions have been established where the victims of intemperance may be helped to overcome their appetite. This is a noble work; but so long as the sale of liquor is sanctioned by law, the intemperate receive little benefit from inebriate asylums. They cannot remain there always. They must again take their place in society. The appetite for intoxicating drink, though subdued, is not wholly destroyed; and when temptation assails them, as it does on every hand, they too often fall an easy prey. {MH 342.3}

The man who has a vicious beast and who, knowing its disposition, allows it liberty, is by the laws of the land held

accountable for the evil the beast may do. In the laws given to Israel the Lord directed that when a beast known to be vicious caused the death of a human being, the life of the owner should pay the price of his carelessness or malignity. On the same principle the government that licenses the liquor seller should be held responsible for the results of his traffic. And if it is a crime worthy of death to give liberty to a vicious beast, how much greater is the crime of sanctioning the work of the liquor seller! {MH 343.1}

Licenses are granted on the plea that they bring a revenue to the public treasury. But what is this revenue when compared with the enormous expense incurred for the criminals, the insane, the paupers, that are the fruit of the liquor traffic! A man under the influence of liquor commits a crime; he is brought into court; and those who legalized the traffic are forced to deal with the result of their own work. They authorized the sale of a draft that would make a sane man mad; and now it is necessary for them to send the man to prison or to the gallows, while often his wife and children are left destitute to become the charge of the community in which they live. {MH 343.2}

Considering only the financial aspect of the question, what folly it is to tolerate such a business! But what revenue can compensate for the loss of human reason, for the defacing and deforming of the image of God in man, for the ruin of children, reduced to pauperism and degradation, to perpetuate in their children the evil tendencies of their drunken fathers? {MH 344.1}

Prohibition

The man who has formed the habit of using intoxicants is in a desperate situation. His brain is diseased, his will power is weakened. So far as any power in himself is concerned, his appetite is uncontrollable. He cannot be reasoned with or persuaded to deny himself. Drawn into the dens of vice, one who has resolved to quit drink is led to seize the glass again, and with the first taste of the intoxicant every good resolution is overpowered, every vestige of will destroyed. One taste of the maddening draft, and all thought of its results has vanished. The heartbroken wife is forgotten. The debauched father no longer cares that his children are hungry and naked. By legalizing the traffic, the law gives its sanction to this downfall of the soul and refuses to stop the trade that fills the world with evil. {MH 344.2}

Must this always continue? Will souls always have to struggle for victory, with the door of temptation wide open before them? Must the curse of intemperance forever rest like a blight upon the civilized world? Must it continue to sweep, every year, like a devouring fire over thousands of happy homes? When a ship is wrecked in sight of shore, people do not idly look on. They risk their lives in the effort to rescue men and women from a watery grave. How much greater the demand for effort in rescuing them from the drunkard's fate! {MH 344.3}

It is not the drunkard and his family alone who are imperiled by the work of the liquor seller, nor is the burden of taxation the chief evil which his traffic brings on the community. We are all woven together in the web of humanity. The evil that befalls any part of the great human brotherhood brings peril to all. {MH 345.1}

Many a man who through love of gain or ease would have nothing to do with restricting the liquor traffic has found, too late, that the traffic had to do with him. He has seen his own children besotted and ruined. Lawlessness runs riot. Property is in danger. Life is unsafe. Accidents by sea and by land multiply. Diseases that breed in the haunts of filth and wretchedness make their way to lordly and luxurious homes. Vices fostered by the children of debauchery and crime infect the sons and daughters of refined and cultured households. {MH 345.2}

There is no man whose interests the liquor traffic does not imperil. There is no man who for his own safeguard should not set himself to destroy it. {MH 345.3}

Above all other places having to do with secular interests only, legislative halls and courts of justice should be free from the curse of intemperance. Governors, senators, representatives, judges, men who enact and administer a nation's laws, men who hold in their hands the lives, the fair fame, the possessions of their fellows, should be men of strict temperance. Only thus can their minds be clear to discriminate between right and wrong. Only thus can they possess firmness of principle, and wisdom to administer justice and to show mercy. But how does the record stand? How many of these men have their minds beclouded, their sense of right and wrong confused, by strong drink! How many are the oppressive laws enacted, how many the innocent persons condemned to death, through the injustice of drinking lawmakers, witnesses, jurors, lawyers, and even judges! Many there are, "mighty to drink wine," and "men of strength to mingle strong drink," "that call evil good, and good evil;" that "justify the wicked for reward, and take away the righteousness of the righteous from him!" Of such God says:

"Woe unto them. . . .

As the fire devoureth the stubble,
 And the flame consumeth the chaff,
 So their root shall be as rottenness,
 And their blossom shall go up as dust:
 Because they have cast away the law of the Lord of hosts,
 And despised the word of the Holy One of Israel."

Isaiah 5:22-24. {MH 345.4}

The honor of God, the stability of the nation, the well-being of the community, of the home, and of the individual, demand that every possible effort be made in arousing the people to the evil of intemperance. Soon we shall see the result of this terrible evil as we do not see it now. Who will put forth a determined effort to stay the work of destruction? As yet the contest has hardly begun. Let an army be formed to stop the sale of the drugged liquors that are making men mad. Let the danger from the liquor traffic be made plain and a public sentiment be created that shall demand its prohibition. Let the drink-maddened men be given an opportunity to escape from their thralldom. Let the voice of the nation demand of its lawmakers that a stop be put to this infamous traffic.

"If thou forbear to deliver them that are drawn unto death,
 And those that are ready to be slain;
 If thou sayest, Behold, we knew it not;
 Doth not He that pondereth the heart consider it?
 And He that keepeth thy soul, doth not He know it?"
 And "what wilt thou say when He shall punish thee?"
 Proverbs 24:11, 12; Jeremiah 13:21. {MH 346.1}

Testimonies for the Church, Volume 8, Section 3, page 206-210**“Letters to Physicians”****Christ Our Example****St. Helena, California, October 30, 1903.****To Medical Missionaries**

That which is most needed by medical missionary workers is the guidance of the Spirit of the Lord. Those who labor as Christ, the great Medical Missionary, labored must be spiritually minded. But not all who are doing medical missionary work are exalting God and His truth. Not all are submitting to the guidance of the Holy Spirit. Some are bringing to the foundation wood, hay, and stubble--material that will not bear the test of fire. {8T 206.1}

I pray that I may have wisdom and power from God to present to you that which constitutes gospel medical missionary work. This is a great and important branch of our denominational work. But many have lost sight of the pure, ennobling principles underlying acceptable medical missionary work. {8T 206.2}

In my diary I find the following, written one year ago: October 29, 1902. This morning I awoke early. After praying most earnestly for wisdom and clearness of mind, that I might properly express the matters urged upon my attention, I wrote out about ten pages of instruction. I know that the Lord helped me to trace on paper the important matter that should come before His people. {8T 206.3}

When writing thus, I feel intensely, but after the instruction has been recorded, relief comes to my mind; for I know then that the subject matter presented to me will not be lost, even though the subject may pass from my mind. Those only who realize that the cross is the center of hope for the human family can understand the gospel that Christ taught. He came to this world for no other purpose than to place man on vantage ground before the world and the heavenly universe. He came to bear testimony that fallen human beings, through faith in His power and efficacy as the Son of God, may become partakers of the divine nature. He alone could make atonement for sinners and open the gates of paradise to the fallen race. He took on Himself, not the nature of angels, but the nature of man, and in this world lived a life untainted by sin. "The Word was made flesh, and dwelt among us, (and we beheld His glory, the glory as of the Only Begotten of the Father,) full of grace and truth." "As many as received Him, to them gave He power to become the sons of God, even to them that believe on His name." John 1:14, 12. {8T 206.4}

By His life and death Christ taught that only in obedience to God's commandments can man find safety and true greatness "The law of the Lord is perfect, converting the soul." Psalm 19:7. God's law is a transcript of His character. It was given to man in the beginning as the standard of obedience. In succeeding ages this law was lost sight of. Hundreds of years after the Flood Abraham was called, and to him was given the promise that his descendants should exalt God's law. In course of time the Israelites went into Egypt, where for many years they suffered grievous oppression at the hands of the Egyptians. After they had been in slavery for nearly four hundred years, God delivered them by a wonderful manifestation of His power. He revealed Himself to the Egyptians as the Ruler of the universe, One greater than all heathen deities. {8T 207.1}

At Sinai the law was given a second time. In awful grandeur the Lord spoke His precepts and with His own finger engraved the Decalogue upon tables of stone. {8T 207.2}

Passing down through the centuries, we find that there came a time when God's law must once more be unmistakably revealed as the standard of obedience. Christ came to vindicate the sacred claims of the law. He came to live a life of obedience to its requirements and thus prove the falsity of the charge made by Satan that it is impossible for man to keep the law of God. As a man He met temptation and overcame in the strength given Him from God. As He went about doing good, healing all who were afflicted by Satan, He made plain to men the character of God's law and the nature of His service. His life testifies that it is possible for us also to obey the law of God. {8T 207.3}

Never did Christ deviate from loyalty to the principles of God's law. Never did He do anything contrary to the will of His Father. Before angels, men, and demons He could speak words that from any other lips would have been blasphemy:

"I do always those things that please Him." John 8:29. Day by day for three years His enemies followed Him, trying to find some stain in His character. Satan, with all his confederacy of evil, sought to overcome Him; but they found nothing in Him by which to gain advantage. Even the devils were forced to confess: "Thou art the Holy One of God." {8T 208.1}

Self-Sacrifice

What language could so forcibly express God's love for the human family as it is expressed by the gift of His only-begotten Son for our redemption? The Innocent bore the chastisement of the guilty. "God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life. For God sent not His Son into the world to condemn the world; but that the world through Him might be saved. He that believeth on Him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only-begotten Son of God." John 3:16-18. {8T 208.2}

Christ gave Himself, an atoning sacrifice, for the saving of a lost world. He was treated as we deserve, in order that we might be treated as He deserves. He was condemned for our sins, in which He had no share, that we might be justified by His righteousness, in which we had no share. He suffered the death which was ours, that we might receive the life which was His. "With His stripes we are healed." Isaiah 53:5. {8T 208.3}

Christ was tempted in all points like as we are, by the one who once stood in loyalty by His side in the heavenly courts. Behold the Son of God in the wilderness of temptation, in the time of greatest weakness assailed by the fiercest temptation. See Him during the years of His ministry, attacked on every side by the forces of evil. See Him in His agony on the cross. All this He suffered for us. {8T 209.1}

Christ's earthly life, so full of toil and sacrifice, was cheered by the thought that He would not have all His travail for nought. By giving His life for the life of men, He would win the world back to its loyalty. Although the baptism of blood must first be received, although the sins of the world were to weigh upon His innocent soul, yet, for the joy that was set before Him, He chose to endure the cross and despised the shame. {8T 209.2}

Study Christ's definition of a true missionary: "Whosoever will come after Me, let him deny himself, and take up his cross, and follow Me." Mark 8:34. Following Christ, as spoken of in these words, is not a pretense, a farce. Jesus expects His disciples to follow closely in His footsteps, enduring what He endured, suffering what He suffered, overcoming as He overcame. He is anxiously waiting to see His professed followers revealing the spirit of self-sacrifice. {8T 209.3}

Those who receive Christ as a personal saviour, choosing to be partakers of His suffering, to live His life of self-denial, to endure shame for His sake, will understand what it means to be a genuine medical missionary. {8T 209.4}

When all our medical missionaries live the new life in Christ, when they take His word as their guide, they will have a much clearer understanding of what constitutes genuine medical missionary work. This work will have a deeper meaning to them when they render implicit obedience to the law engraven on tables of stone by the finger of God, including the Sabbath commandment, concerning which Christ Himself spoke through Moses to the children of Israel, saying: {8T 209.5}

"Speak thou also unto the children of Israel, saying, Verily My Sabbaths ye shall keep: for it is a sign between Me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you. . . . The children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations, for a perpetual covenant. It is a sign between Me and the children of Israel forever." Exodus 31:13-17. {8T 210.1}

Let us diligently study God's word, that we may proclaim with power the message that is to be given in these last days. Many of those upon whom the light of the Saviour's self-sacrificing life is shining refuse to live a life in accordance with His will. They are not willing to live a life of sacrifice for the good of others. They desire to exalt themselves. To such ones truth and righteousness have lost their meaning, and their un-Christlike influence leads many to turn away from the Saviour. God calls for true, steadfast workers, whose lives will counteract the influence of those who are working against Him. {8T 210.2}

To every medical missionary worker I am instructed to say: Follow your Leader. He is the way, the truth, and the life. He is your example. Upon all medical missionary workers rests the responsibility of keeping in view Christ's life of unselfish service. They are to keep their eyes fixed on Jesus, the Author and Finisher of their faith. He is the Source of all light, the fountain of all blessing. {8T 210.3}

A Firm Stand for the Right

God calls upon His workers, in this age of diseased piety and perverted principle, to reveal a healthy, influential spirituality. My brethren and sisters, this God requires of you. Every jot of your influence is to be used on the side of Christ. You are now to call things by the right name and stand firm in defense of the truth as it is in Jesus. {8T 210.4}

The Ministry of Healing, Chapter 8, page 125-136**“The Physician, an Educator”**

The true physician is an educator. He recognizes his responsibility, not only to the sick who are under his direct care, but also to the community in which he lives. He stands as a guardian of both physical and moral health. It is his endeavor not only to teach right methods for the treatment of the sick, but to encourage right habits of living, and to spread a knowledge of right principles. {MH 125.1}

Need of Education in Health Principles

Education in health principles was never more needed than now. Notwithstanding the wonderful progress in so many lines relating to the comforts and conveniences of life, even to sanitary matters and to the treatment of disease, the decline in physical vigor and power of endurance is alarming. It demands the attention of all who have at heart the well-being of their fellow men. {MH 125.2}

Our artificial civilization is encouraging evils destructive of sound principles. Custom and fashion are at war with nature. The practices they enjoin, and the indulgences they foster, are steadily lessening both physical and mental strength, and bringing upon the race an intolerable burden. Intemperance and crime, disease and wretchedness, are everywhere. {MH 125.3}

Many transgress the laws of health through ignorance, and they need instruction. But the greater number know better than they do. They need to be impressed with the importance of making their knowledge a guide of life. The physician has many opportunities both of imparting a knowledge of health principles and of showing the importance of putting them in practice. By right instruction he can do much to correct evils that are working untold harm. {MH 126.1}

A practice that is laying the foundation of a vast amount of disease and of even more serious evils is the free use of poisonous drugs. When attacked by disease, many will not take the trouble to search out the cause of their illness. Their chief anxiety is to rid themselves of pain and inconvenience. So they resort to patent nostrums, of whose real properties they know little, or they apply to a physician for some remedy to counteract the result of their misdoing, but with no thought of making a change in their unhealthful habits. If immediate benefit is not realized, another medicine is tried, and then another. Thus the evil continues. {MH 126.2}

People need to be taught that drugs do not cure disease. It is true that they sometimes afford present relief, and the patient appears to recover as the result of their use; this is because nature has sufficient vital force to expel the poison and to correct the conditions that caused the disease. Health is recovered in spite of the drug. But in most cases the drug only changes the form and location of the disease. Often the effect of the poison seems to be overcome for a time, but the results remain in the system and work great harm at some later period. {MH 126.3}

By the use of poisonous drugs, many bring upon themselves lifelong illness, and many lives are lost that might be saved by the use of natural methods of healing. The poisons contained in many so-called remedies create habits and appetites that mean ruin to both soul and body. Many of the popular nostrums called patent medicines, and even some of the drugs dispensed by physicians, act a part in laying the foundation of the liquor habit, the opium habit, the morphine habit, that are so terrible a curse to society. {MH 126.4}

The only hope of better things is in the education of the people in right principles. Let physicians teach the people that restorative power is not in drugs, but in nature. Disease is an effort of nature to free the system from conditions that result from a violation of the laws of health. In case of sickness, the cause should be ascertained. Unhealthful conditions should be changed, wrong habits corrected. Then nature is to be assisted in her effort to expel impurities and to re-establish right conditions in the system. {MH 127.1}

Natural Remedies

Pure air, sunlight, abstemiousness, rest, exercise, proper diet, the use of water, trust in divine power--these are the true remedies. Every person should have a knowledge of nature's remedial agencies and how to apply them. It is essential both to understand the principles involved in the treatment of the sick and to have a practical training that will enable one rightly to use this knowledge. {MH 127.2}

The use of natural remedies requires an amount of care and effort that many are not willing to give. Nature's process of healing and upbuilding is gradual, and to the impatient it seems slow. The surrender of hurtful indulgences requires sacrifice. But in the end it will be found that nature, untrammelled, does her work wisely and well. Those who persevere in obedience to her laws will reap the reward in health of body and health of mind. {MH 127.3}

Too little attention is generally given to the preservation of health. It is far better to prevent disease than to know how to treat it when contracted. It is the duty of every person, for his own sake, and for the sake of humanity, to inform himself in regard to the laws of life and conscientiously to obey them. All need to become acquainted with that most wonderful of all organisms, the human body. They should understand the functions of the various organs and the dependence of one upon another for the healthy action of all. They should study the influence of the mind upon the body, and of the body upon the mind, and the laws by which they are governed. {MH 128.1}

Training for Life's Conflict

We cannot be too often reminded that health does not depend on chance. It is a result of obedience to law. This is recognized by the contestants in athletic games and trials of strength. These men make the most careful preparation. They submit to thorough training and strict discipline. Every physical habit is carefully regulated. They know that neglect, excess, or carelessness, which weakens or cripples any organ or function of the body, would ensure defeat. {MH 128.2}

How much more important is such carefulness to ensure success in the conflict of life. It is not mimic battles in which we are engaged. We are waging a warfare upon which hang eternal results. We have unseen enemies to meet. Evil angels are striving for the dominion of every human being. Whatever injures the health, not only lessens physical vigor, but tends to weaken the mental and moral powers. Indulgence in any unhealthful practice makes it more difficult for one to discriminate between right and wrong, and hence more difficult to resist evil. It increases the danger of failure and defeat. {MH 128.3}

"They which run in a race run all, but one receiveth the prize." 1 Corinthians 9:24. In the warfare in which we are engaged, all may win who will discipline themselves by obedience to right principles. The practice of these principles in the details of life is too often looked upon as unimportant --a matter too trivial to demand attention. But in view of the issues at stake, nothing with which we have to do is small. Every act casts its weight into the scale that determines life's victory or defeat. The scripture bids us, "So run, that ye may obtain." Verse 24. {MH 129.1}

With our first parents, intemperate desire resulted in the loss of Eden. Temperance in all things has more to do with our restoration to Eden than men realize. {MH 129.2}

Pointing to the self-denial practiced by the contestants in the ancient Greek games, the apostle Paul writes: "Every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible. I therefore so run, not as uncertainly; so fight I, not as one that beateth the air: but I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway." Verses 25-27. {MH 129.3}

The progress of reform depends upon a clear recognition of fundamental truth. While, on the one hand, danger lurks in a narrow philosophy and a hard, cold orthodoxy, on the other hand there is great danger in a careless liberalism. The foundation of all enduring reform is the law of God. We are to present in clear, distinct lines the need of obeying this law. Its principles must be kept before the people. They are as everlasting and inexorable as God Himself. {MH 129.4}

One of the most deplorable effects of the original apostasy was the loss of man's power of self-control. Only as this power is regained can there be real progress. {MH 129.5}

The body is the only medium through which the mind and the soul are developed for the upbuilding of character. Hence it is that the adversary of souls directs his temptations to the enfeebling and degrading of the physical powers. His success here means the surrender to evil of the whole being. The tendencies of our physical nature, unless under the dominion of a higher power, will surely work ruin and death. {MH 130.1}

The body is to be brought into subjection. The higher powers of the being are to rule. The passions are to be

controlled by the will, which is itself to be under the control of God. The kingly power of reason, sanctified by divine grace, is to bear sway in our lives. {MH 130.2}

The requirements of God must be brought home to the conscience. Men and women must be awakened to the duty of self-mastery, the need of purity, freedom from every depraving appetite and defiling habit. They need to be impressed with the fact that all their powers of mind and body are the gift of God, and are to be preserved in the best possible condition for His service. {MH 130.3}

In that ancient ritual which was the gospel in symbol, no blemished offering could be brought to God's altar. The sacrifice that was to represent Christ must be spotless. The word of God points to this as an illustration of what His children are to be—"a living sacrifice," "holy and without blemish," "well-pleasing to God." Romans 12:1, R.V., margin; Ephesians 5:27. {MH 130.4}

Apart from divine power, no genuine reform can be effected. Human barriers against natural and cultivated tendencies are but as the sandbank against the torrent. Not until the life of Christ becomes a vitalizing power in our lives can we resist the temptations that assail us from within and from without. {MH 130.5}

Christ came to this world and lived the law of God, that man might have perfect mastery over the natural inclinations which corrupt the soul. The Physician of soul and body, He gives victory over warring lusts. He has provided every facility, that man may possess completeness of character. {MH 130.6}

When one surrenders to Christ, the mind is brought under the control of the law; but it is the royal law, which proclaims liberty to every captive. By becoming one with Christ, man is made free. Subjection to the will of Christ means restoration to perfect manhood. {MH 131.1}

Obedience to God is liberty from the thralldom of sin, deliverance from human passion and impulse. Man may stand conqueror of himself, conqueror of his own inclinations, conqueror of principalities and powers, and of "the rulers of the darkness of this world," and of "spiritual wickedness in high places." Ephesians 6:12. {MH 131.2}

In no place is such instruction as this more needed, and nowhere will it be productive of greater good, than in the home. Parents have to do with the very foundation of habit and character. The reformatory movement must begin in presenting to them the principles of the law of God as bearing upon both physical and moral health. Show that obedience to God's word is our only safeguard against the evils that are sweeping the world to destruction. Make plain the responsibility of parents, not only for themselves, but for their children. They are giving to their children an example either of obedience or of transgression. By their example and teaching, the destiny of their households is decided. The children will be what their parents make them. {MH 131.3}

If parents could be led to trace the result of their action, and could see how, by their example and teaching, they perpetuate and increase the power of sin or the power of righteousness, a change would certainly be made. Many would turn away from tradition and custom, and accept the divine principles of life. {MH 131.4}

Power of Example

The physician who ministers in the homes of the people, watching at the bedside of the sick, relieving their distress, bringing them back from the borders of the grave, speaking hope to the dying, wins a place in their confidence and affection, such as is granted to few others. Not even to the minister of the gospel are committed possibilities so great or an influence so far-reaching. {MH 132.1}

The physician's example, no less than his teaching, should be a positive power on the right side. The cause of reform calls for men and women whose life practice is an illustration of self-control. It is our practice of the principles we inculcate that gives them weight. The world needs a practical demonstration of what the grace of God can do in restoring to human beings their lost kingship, giving them mastery of themselves. There is nothing that the world needs so much as a knowledge of the gospel's saving power revealed in Christlike lives. {MH 132.2}

The physician is continually brought into contact with those who need the strength and encouragement of a right example. Many are weak in moral power. They lack self-control and are easily overcome by temptation. The physician can help these souls only as he reveals in his own life a strength of principle that enables him to triumph over every injurious habit and defiling lust. In his life must be seen the working of a power that is divine. If he fails here, however forcible or persuasive his words may be, his influence will tell for evil. {MH 133.1}

Many seek medical advice and treatment who have become moral wrecks through their own wrong habits. They are bruised and weak and wounded, feeling their folly and their inability to overcome. Such ones should have nothing in their surroundings to encourage a continuance of the thoughts and feelings that have made them what they are. They need to breathe an atmosphere of purity, of high and noble thought. How terrible the responsibility when those who should give them a right example are themselves enthralled by hurtful habits, their influence affording to temptation an added strength! {MH 133.2}

The Physician and the Temperance Work

Many come under the physician's care who are ruining soul and body by the use of tobacco or intoxicating drink. The physician who is true to his responsibility must point out to these patients the cause of their suffering. But if he himself is a user of tobacco or intoxicants, what weight will be given to his words? With the consciousness of his own indulgence before him, will he not hesitate to point out the plague spot in the life of his patient? While using these things himself, how can he convince the youth of their injurious effects? {MH 133.3}

How can a physician stand in the community as an example of purity and self-control, how can he be an effectual worker in the temperance cause, while he himself is indulging a vile habit? How can he minister acceptably at the bedside of the sick and the dying, when his very breath is offensive, laden with the odor of liquor or tobacco? {MH 134.1}

While disordering his nerves and clouding his brain by the use of narcotic poisons, how can one be true to the trust reposed in him as a skillful physician? How impossible for him to discern quickly or to execute with precision! {MH 134.2}

If he does not observe the laws that govern his own being, if he chooses selfish gratification above soundness of mind and body, does he not thereby declare himself unfit to be entrusted with the responsibility of human lives? {MH 134.3}

However skilled and faithful a physician may be, there is in his experience much of apparent discouragement and defeat. Often his work fails of accomplishing that which he longs to see accomplished. Though health is restored to his patients, it may be no real benefit to them or to the world. Many recover health, only to repeat the indulgences that invited disease. With the same eagerness as before, they plunge again into the round of self-indulgence and folly. The physician's work for them seems like effort thrown away. {MH 134.4}

Christ had the same experience, yet He did not cease His efforts for one suffering soul. Of the ten lepers who were cleansed, only one appreciated the gift, and he was a stranger and a Samaritan. For the sake of that one, Christ healed the ten. If the physician meets with no better success than the Saviour had, let him learn a lesson from the Chief Physician. Of Christ it is written, "He shall not fail nor be discouraged." "He shall see of the travail of His soul, and shall be satisfied." Isaiah 42:4; 53:11. {MH 134.5}

If but one soul would have accepted the gospel of His grace, Christ would, to save that one, have chosen His life of toil and humiliation and His death of shame. If through our efforts one human being shall be uplifted and ennobled, fitted to shine in the courts of the Lord, have we not cause for rejoicing? {MH 135.1}

The duties of the physician are arduous and trying. In order to perform them most successfully he needs to have a strong constitution and vigorous health. A man that is feeble or diseased cannot endure the wearing labor incident to the physician's calling. One who lacks perfect self-control cannot become qualified to deal with all classes of disease. {MH 135.2}

Often deprived of sleep, neglecting even to take food, cut off in great degree from social enjoyment and religious privileges, the physician's life seems to lie under a continual shadow. The affliction he beholds, the dependent mortals longing for help, his contact with the depraved, make the heart sick, and well-nigh destroy confidence in humanity. {MH 135.3}

In the battle with disease and death every energy is taxed to the limit of endurance. The reaction from this terrible strain tests the character to the utmost. Then it is that temptation has greatest power. More than men in any other calling, is the physician in need of self-control, purity of spirit, and that faith which takes hold on heaven. For the sake of others and for his own sake, he cannot afford to disregard physical law. Recklessness in physical habits tends to recklessness in morals. {MH 135.4}

The physician's only safety is, under all circumstances, to act from principle, strengthened and ennobled by a firmness of purpose found only in God. He is to stand in the moral excellence of His character. Day by day, hour by

hour, moment by moment, he is to live as in the sight of the unseen world. As did Moses, he must endure "as seeing Him who is invisible." {MH 135.5}

Righteousness has its root in godliness. No man can steadily maintain before his fellow men a pure, forceful life unless his life is hid with Christ in God. The greater the activity among men, the closer must be the communion of the heart with heaven. {MH 136.1}

The more urgent his duties and the greater his responsibilities, the greater the physician's need of divine power. Time must be redeemed from things temporal, for meditation upon things eternal. He must resist an encroaching world, which would so press upon him as to separate him from the Source of strength. Above all other men should he, by prayer and the study of the Scriptures, place himself under the protecting shield of God. He is to live in hourly contact and conscious communion with the principles of truth, righteousness, and mercy that reveal God's attributes within the soul. {MH 136.2}

Just to the degree in which the word of God is received and obeyed will it impress with its potency and touch with its life every spring of action, every phase of character. It will purify every thought, regulate every desire. Those who make God's word their trust will quit themselves like men and be strong. They will rise above all baser things into an atmosphere free from defilement. {MH 136.3}

When man is in fellowship with God, that unswerving purpose which preserved Joseph and Daniel amidst the corruption of heathen courts will make his a life of unsullied purity. His robes of character will be spotless. In his life the light of Christ will be undimmed. The bright and morning Star will appear shining steadfastly above him in changeless glory. {MH 136.4}

Such a life will be an element of strength in the community. It will be a barrier against evil, a safeguard to the tempted, a guiding light to those who, amidst difficulties and discouragements, are seeking the right way. {MH 136.5}

Lesson 13 Study Help**June 25th, 2022****The Faith I Live By, Chapter 11, November 5th, page 315****“Prayer for the Sick”**

Confess your faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much. James 5:16. {FLB 315.1}

Christ is the same compassionate physician now that He was during His earthly ministry. In Him there is healing balm for every disease. {FLB 315.2}

Why is it that men are so unwilling to trust Him who created man, and who can, by a touch, a word, a look, heal all manner of disease? Who is more worthy of our confidence than the One who has made so great a sacrifice for our redemption? Our Lord has given us definite instruction, through the apostle James, as to our duty in case of sickness. When human help fails, God will be the helper of His people. "Is any sick among you? 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 the sick, and the Lord shall raise him up." James 5:14, 15. {FLB 315.3}

But the offering of such prayer is a most solemn act, and should not be entered upon without careful consideration. . . {FLB 315.4}

To those who desire prayer for their restoration to health, it should be made plain that the violation of God's law, either natural or spiritual, is sin, and that in order for them to receive His blessing, sin must be confessed and forsaken. . . {FLB 315.5}

We know that God hears us if we ask according to His will. But to press our petitions without a submissive spirit is not right; our prayers must take the form, not of command, but of intercession. {FLB 315.6}

There are cases where God works decidedly by His divine power in the restoration of health. But not all the sick are healed. Many are laid away to sleep in Jesus. . . . {FLB 315.7}

Our desires and interests should be lost in His will. These experiences that test faith are for our benefit. . . . Faith is strengthened by exercise. We must let patience have its perfect work, remembering that there are precious promises in the Scriptures for those who wait upon the Lord. {FLB 315.8}

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