



*Healing  
&  
Temperance*

*Collected Periodical Articles*

*A. T. Jones*

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## *About the “Fragments” Series*

The *Fragments* series is composed of 12 books of articles, gathered from the various Periodicals which A. T. Jones contributed to during his lifetime.

In order to bring some cohesion to these articles, the books are topical: that is, articles are organized according to their topic, and there is a separate book for each topic. So there are books on Gospel, Law and Sabbath, Healing and Temperance, the Bible, Religious Liberty, the Holy Spirit, the Prophetic Word, etc.

These volumes range in size from less than 100 pages, to over 1500 pages. In the largest, the Religious Liberty articles, I selected only those articles that carried principles or examples that would be applicable for our day. There were many other articles (about 3000 pages or more) that concerned local news and happenings. But to extract just the most essential, I left these out.

In most cases, I have left out articles that already appear in other books. For example, there was a series of Gospel articles in the Present Truth magazine, titled “Bible Studies on the Christian Life”. These are available as a separate book on our website, so they are not included in the Gospel book of the Fragments series. Also, we produced a large collection of articles regarding the Papacy and Catholic errors, “The Light Shines in Darkness”. Articles that are in that collection are usually not included in the *Fragments* series.

Also, some articles crossed over many topics. For example, an article on the Sabbath could fit into the “Law and Sabbath” book, but it might also cover “Religious Liberty”, “The Gospel”, and even “The Prophetic Word.” I did not think it wise to duplicate articles, so I tried to fit these kinds of articles into the book that most matched it’s topic, or where there were a series of articles that it belonged to.

What these books demonstrate is that A. T. Jones produced a lot of precious material, much of which was never organized or reprinted after his death. Jesus taught us to “gather the fragments that none be lost.” *John* 6:12. Since much depends on how we receive and appreciate the light that God gives through His chosen messengers, I felt a burden to put these forgotten treasures into an orderly and easily accessible format.

May the Spirit that gave them, bless you as you read!

*“If human beings would open the windows of the soul heavenward,  
in appreciation of the divine gifts,  
a flood of healing virtue would pour in.”*

*Ellen White, Ministry of Healing, p. 116*

## *About This Volume*

This volume, the second in the collection of “Fragments,” is devoted to articles dealing with Health, Healing, and Temperance.

Since disease entered the world because of sin, the treatment of sin in the Gospel, necessarily involves the treatment of the consequences of sin, part of which is disease. And so, in the ministry of Jesus, healing of disease occupied a large share of the work He did, whereby the power of the Gospel to treat both, was plainly revealed.

Not that these works had been separated in the Old Testament though, there were many promises given by God to the Israelites, that if they kept His laws, He would preserve them from disease. *Exodus* 15:26; *Deuteronomy* 7:15. Many are the promises through the prophets that the Word of God would bring “health to the bones” (*Proverbs* 16:24), that God’s “saving health” would be known among “among all nations” (*Psalms* 67:2), that He would “restore health” unto us, and heal us “of our wounds” when we turn to Him. *Jeremiah* 30:17.

The effect of the Gospel to earth’s final generations is particularly described in the words:

### **Revelation 14**

<sup>12</sup> Here are they that keep the commandments of God and the faith of Jesus.

We are in a time when obedience to the law of God and true faith are very rare. When the solution to sin is rare, then sin will abound. And where sin abounds, we can expect disease also to abound. So it is, that the Gospel message in our day, must also be one that treats disease, as well as the disobedience to divine Law that causes a large amount of the disease among us today.

This emphasis on the practical Gospel is found in the writings of A. T. Jones, and E. J. Waggoner, who were especially called to lead out in the beginning of the final Gospel presentation to the world.

This book gathers together the articles by A. T. Jones on the topic of health, healing, temperance, and how they relate to the Gospel work. I have not included the articles on “Evangelistic Temperance” since they are published as a separate book on our website.

The articles on “Patriotism and Health” were written as a series, but most of the other articles were not, and so I have placed them into categories, to bring some order into the collection.



# Temperance Principles



# 1. Christian Temperance

Signs of the Times, November 20, 1884  
Proverbs 23:29-35

Who has woe?

## **Isaiah 5**

<sup>11</sup> Woe unto them that rise up early in the morning, that they may follow strong drink; that continue until night, till wine enflame them!

<sup>22</sup> Woe unto them that are mighty to drink wine, and men of strength to mingle strong drink;

<sup>23</sup> Which justify the wicked for reward, and take away the righteousness of the righteous from him!

## **Habakkuk 2**

<sup>15</sup> Woe unto him that gives his neighbor drink, that puts your bottle to him and makes him drunken also, that you may look on their nakedness!

**W**E SEE therefore that the woe of those who tarry long at the wine, is not confined to the trouble and sorrow that come in this life as the direct result of drunkenness, but that it reaches to the fearful punishment that destroys men for their and iniquity. Woe, woe, terrible, dreadful, and irremediable.

Now, God has opened a way of escape from it. Those who, through Christ, overcome, will be saved, but:

## **1 Corinthians 6**

<sup>10</sup> No drunkard shall inherit the kingdom of God.

## **Proverbs 23**

<sup>31</sup> Look not upon the wine.

Here Solomon gives the true and only safeguard, Look not upon the wine. This is the true principle of temperance, and although it is expressed here in regard to wine, and although the lesson today is touching strong drink, yet true temper-

ance, Bible temperance, Christian temperance, does not consist in abstinence from strong drink alone. Therefore we shall treat the subject on the broad basis of Christian temperance.

Temperance is self control. Whenever, in any of his appetites or passions, a man loses control of himself, he is intemperate. Says Paul:

**1 Corinthians 9**

<sup>27</sup> I keep under my body, and bring it into subjection.

In other words, I, myself, am determined to be master of myself. The truly Christian temperance man is master of himself, and the servant of Christ. And it is only as a faithful servant of Christ that a man can be master of himself. Thus he becomes his own free man, and Christ's servant; a real manly man; then he...

...dare do all that becomes a man;  
Who dares do more is none.<sup>1</sup>

In view of the actual meaning of the word, how few temperance people there are! How few who really and decidedly have control of themselves! Very few indeed there are who are not subject to some habit which must and will be satisfied at whatever cost.

Thousands are the slaves of strong drink. All that they have, all that they can get, goes to satisfy that which is insatiable. Every effort to appease it only increases its demands, and its power to exact them.

But where there are thousands thus the slaves of strong drink, there are hundreds of thousands who are the slaves of tobacco. Their children may be clothed in rags, and go bare-foot in the cold, they may even lack bread, but they never lacked tobacco. If they have no money with which to buy it, they will go into debt for it, and if they cannot get credit, then

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<sup>1</sup> Shakespeare, *Macbeth*.

they will even beg. Men who would think it a shame to beg for bread, are not ashamed to beg for tobacco. Such abject slaves are they. Have such persons control of themselves? No; tobacco controls them; this is their master and will be served.

Then there are thousands who are slaves to opium; thousands slaves to arsenic; thousands slaves to morphine; thousands slaves to absinthe; thousands slaves to hashish; and though not so great in degree, yet the same in kind, thousands are the slaves to beer, or the servants of tea, or of coffee.

“What!” some may exclaim, “is the use of tea or coffee intemperance?” It is. In the *Encyclopedia Britannica*, article on “Drunkenness,” what do you suppose we find? The following:

In short, from tea to hashish, we have through hops, alcohol, tobacco, and opium, a sort of a graduated scale of intoxicants, which stimulate in small doses, and narcotize in larger. The physiological action of all these agents gradually shades into each other, all producing, or being capable of producing, consecutive paralysis of the various parts of the nervous system. Even tea cannot be regarded as altogether free from the last named effects. Tea-sots are well known to be affected by palpitation, and irregularities of the heart, as well as with more or less sleeplessness, and mental irritability, and muscular tremors, which in some culminate in paralysis, while positive intoxication has been known to be the result of the excessive use of strong tea.

And of coffee the same authority says:

It produces a feeling of buoyancy and exhilaration, comparable to a certain stage of alcoholic intoxication.

So the only difference between tea or coffee and alcohol drinks, is the degree of its effects, and not at all in the nature of the effects. All have the intoxicating quality, and as quoted, from tea to hashish, it is only a graduated scale of intoxicants, through hops, alcohol, tobacco, and opium, each one shading into the other. All are relatives in the family of drunkenness,

and the use of any one of them is intemperance.

Sir Isaac Newton, when asked why he did not learn to use tobacco, replied,

“I will create to myself no necessities.”

In this sentence there is much of that philosophical insight which could see, in the falling of an apple, a lot of the universe.

In the economy of the human system there is no provision for either stimulants or narcotics. If ever there is a demand for these things, it has to be created. And more, such things as stimulants and narcotics (poisons) are the only ones for which the necessity can be created. It is impossible to form the habit of using any one particular kind of food.

Through the agency of the digestive process, each organ will take up its portion of that which is food, and by assimilation will renew itself, and thus vitality is maintained; in fact this is vitality. If a person be hungry, any kind of food will satisfy, whether it be fruit or vegetables, meat or bread.

It is not so with narcotics and stimulants. The appetite for these has to be created. And when it is created for any one of them, it is for that particular one, and nothing but that will satisfy the demand. If the appetite be for tea, then nothing but tea will satisfy. If it be for alcohol, nothing else will do, and so on through the list.

Then look not upon the wine, touch not tobacco, taste not any of all the list of intoxicants; create to yourself no necessity; be temperate (self-controlling) in all things; keep under your body, and bring it into subjection; the master of yourself, and thus your own free man.

### **Matthew 16**

<sup>24</sup> If any man will come after me, let him deny himself.

### **Revelation 3**

<sup>21</sup> To him that overcomes will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in His throne.





## 2. True Temperance is Self-control

Signs of the Times, December 8, 1887

**T**RUE temperance is temperance in *all* things. To be temperate in one thing and intemperate in others is not temperance at all. This will be the more readily seen when it is understood, as it always ought to be, that temperance is self-control.

### Temperance in All Things

Whatsoever it may be in which a person has not the control, the mastery, of himself, just so far he is intemperate. Thus it will be seen at a glance that the practice of temperance is not completed when a person has only renounced the use of strong drink. A person may never have touched a drop of spirituous or of malt liquors, yet at the same time he may be intemperate in many ways. In many things he may not have control of himself.

- Some there are, yes, a multitude, who have not control of their temper. They are as quick-tempered as a flash. In this respect they have hardly any control of themselves at all. They are intemperate.
- Others there are by the thousands who are ruled by their passions. Such was Felix, before whom and with whom Paul reasoned of righteousness, self-control, and judgment to come. Such are intemperate.
- Others again are ruled by their appetites—things which in themselves are perfectly lawful, but by which thousands of people allow themselves to be controlled, instead of assuming the mastery themselves, and acting with self-control. These are intemperate.
- Others yet again allow the desire of gain to rule, and to drive them onward into many foolish and hurtful things. All such are intemperant.

So it is in all things, in every phase of life. Instead of ruling themselves they allow themselves to be ruled by some wicked, sinful thing. One is controlled by strong drink, another is controlled by impure thoughts and lustful desires, another by a gluttonous appetite, and so on through the long list of human frailties. All are intemperate. Each one lacks something of that self-control which he owes himself, in filling the place of a real manly man, or womanly woman, in the world. No one of us has much in which he can boast himself over his fellow-mortals.

#### **Romans 14**

<sup>22</sup> Happy is he that condemns not himself in that thing which he allows.

It is perfectly allowable to eat and to drink. How could any live without it? But the human race from the first pair onward through the world's history has condemned itself in that thing which in itself is one of God's good gifts to men.

God created men and women in the world together. He himself established the marriage relation and surrounded it with His own holy sanctions. He created men and women with social qualities, capable of enjoying and mutually profiting by the social relation with the sanctions which He established. But for men and women to condemn themselves in these relations, which in themselves are perfectly allowable, has been not the least of the banes of human existence.

The Lord directs that men shall be diligent in business, and prosperity is the inevitable result of such a course. But instead of holding the course with an even hand under God, men allow prosperity to lead them into the love of it for its own sake, and so condemn themselves in the thing which in itself is not only strictly allowable, but highly commendable.

In all these things we must needs keep ourselves the subjects of our own control, or else we shall always be what we always have been, and that is, very slaves sold to serve under

the arbitrary and cruel mastery of a perverted appetite or an unholy ambition.

## **Bible Exhortation for Temperance**

It is for this cause that in the Scriptures we are so often exhorted to the practice of self-control, that is, temperance. Does the great apostle tell of “the faith in Christ”? He does it by reasoning of “righteousness, temperance [self-control], and judgment to come.”

### **Acts 24**

<sup>24</sup> And after certain days, when Felix came with his wife Drusilla, which was a Jewess, he sent for Paul, and heard him concerning the faith in Christ.

<sup>25</sup> And as he reasoned of righteousness, temperance, and judgment to come, Felix trembled, and answered, Go your way for this time; when I have a convenient season, I will call for you.

Does he call men to a race for the heavenly crown? He lays down the one great rule of the contest:

### **1 Corinthians 9**

<sup>24</sup> Know you not that they which run in a race run all, but one receives the prize? So run, that you may obtain.

<sup>25</sup> And every man that strives for the mastery is temperate in all things.

Does he give directions as to who shall be intrusted with the care of the flock of God? One of the necessary qualifications is that he shall be “temperate.”

### **Titus 1**

<sup>7</sup> For a bishop must be blameless...

<sup>8</sup> ...sober, just, holy, temperate.

Does he enumerate for us the fruits of the Spirit of God? One of these precious fruits is “temperance.”

### **Galatians 5**

<sup>22</sup> But the fruit of the Spirit is...

<sup>23</sup> ...temperance.

Does Peter show us how we shall obtain an abundant entrance into the everlasting kingdom of our Lord and Saviour Jesus Christ? It is by temperance:

### **2 Peter 1**

<sup>5</sup> And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge;

<sup>6</sup> And to knowledge temperance; and to temperance patience; and to patience godliness;

<sup>11</sup> For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.

Does Jesus himself tell us who shall be His follower? He says:

### **Luke 9**

<sup>23</sup> If any man will come after me, let him deny himself [control himself, master himself], and take up his cross daily, and follow me.

This is true temperance. Without it man is not himself. Without it he is not the whole man that God wants him to be, and which he must be to enjoy the full, symmetrical measure of all his powers.

## **Man's Weak Will**

It follows from this that if a man will be master of himself in all things, he must have the full use of his own will. Paul simply expressed the experience of the human race when he said,

### **Romans 7**

<sup>18</sup> To will is present with me; but how to perform that which is good I find not.

Every man is ready to, and does, will to do certain things, but he cannot hold himself up to the height of his will. He resolves to do many things, but cannot hold himself to his reso-

lution. To will to do better is ever present with every man, but they do not do better. How to perform that which their own better judgment, and their honest convictions, tell them is the right thing to do, is what they do not find.

The sole trouble about all this failure is that men have not the full use of their own will. Evil habits and intemperate practices destroy the will; they render impotent the power to perform that to which the mind readily assents as being right and proper. To convince men of what is right is ever the easiest task of the reformer, while the hardest task is always to bring them up to the place where they will do that which they know to be right.

With temperance workers it is not at all difficult to convince men that the use of alcoholic drinks is injurious, and that the only right thing to do is to let it entirely alone; but the great task is to get them to let it entirely and forever alone.

It is not at all difficult to convince men that the use of tobacco is only injurious and that continually, without one redeeming quality; but it is the hardest kind of a task to get them to quit it, even when they themselves confess that they ought to quit it.

It is so also with the man or woman who uses opium or arsenic or morphine, or who is addicted to any wrong habit whatever. And yet all are ready to say,

“Oh, I could quit it if I only would!”

Yes, that is true, but they don't. As one old gentleman expressed it, who had been an inveterate user of tobacco, and had at last really quit:

“I always said I could quit it if I would, but I couldn't would.”

In that single expression there lies couched whole volumes

of philosophy. Men can quit evil habits if they will, but they can't will. Men can do right if they only will, but they can't will. They can say "I will," but they can't do "I will."

This truth was excellently illustrated in an article in the sanitary columns of the *New York Independent* a few years ago. In discussing the subject of "Stimulants and Narcotics as Related to Health," the writer referred to those who have become enslaved by the use of these things, and then remarked:

If ever we have seen sadness in this world, it is in the case of those who are conscious of this enthralling enchantment and yet feel unable to extricate themselves from the wiles of the adversary...We do not believe anything has happened to us over and above the experience of most practitioners; yet we almost shudder to recall instance after instance where life has been burdened with this direful deceit, and whole families involved in the secret malady. The remedies are few unless the will itself is rallied to a high determination, and then for a time fortified and affiliated with another will stronger than itself.

This is true. And whether the remedies be many or few, this is the only one that is sure. But it is also true that with no human will can any will be fortified or affiliated in any adequate degree whatever. A stronger human will may be found, and by it the weak will may be fortified in a certain sense by personal encouragement and watchful influence, and this only while that stronger will is present.

But even then there can be no affiliation of wills so that the weaker will shall be really vitalized from the energy of the stronger. That is an impossible relationship between human wills. Under such circumstances the most that can possibly be done is that the weaker will shall be encouraged and guarded by the stronger until it shall of itself recover its wasted energies. But that is not enough, by far, and therefore such a remedy can never be certain in its results.

Far more than that is required if the wasted energies of the will are ever to be restored. As we have stated, what is required is that the stronger will shall be one that can be ever present, and which, at the same time, can be so affiliated with the weakened will that the weaker shall be actually vitalized and renewed by the very energy itself imparted from the stronger. It is evident that such a remedy would prove effectual and permanent.

## **The Will of Jesus Christ**

And there is such a one offered willingly to every enthralled soul. It is found alone in the will of the Lord Jesus Christ. There is a will with which by faith every weakened and enthralled will on earth may be fortified and affiliated, and that to such a degree that whereas it was a struggling, despairing victim, it may be transformed and translated into the glorious liberty of a conqueror, to such a degree that whereas the enthralled soul could only cry,

### **Romans 7**

<sup>24</sup> O wretched man that I am! who shall deliver me from the body of this death?

Now he may freely and gladly exclaim,

### **1 Corinthians 15**

<sup>57</sup> Thanks be to God, which gives us the victory through our Lord Jesus Christ.

And then, and so, God, in Christ,...

### **Philippians 2**

<sup>13</sup> ...works in us both to will and to do of His good pleasure.

Jesus is the great Physician, who will supply strength for every weakness, a remedy for every ill, freedom to every slave, and victory to every warrior. Through Jesus Christ alone every man may become master of himself, and so, alone, can we be temperate in all things.

But out of Christ none can attain to it. Christ filled the measure of every perfection. He did it as a man, that in Him man might do it. Out of Christ man is not himself, as he ought to be, nor as God wants him to be; he is handicapped with the weight of his own wrong tendencies, entailed upon him or acquired by him, and of himself he cannot rise to the complete dignity of a man.

But in Christ his lapsed powers are restored, he recovers the strength that he must have to control himself completely. In Christ, and in Him alone, can man surely acquire the mastery of Himself, and so succeed in the practice of true temperance—self-control.

Then he will be his own free man and Christ's servant forever.



### 3. The Principle of True Temperance

Advent Review, August 16, 1898

**I**N THE perilous times of these last days, when men have a form of godliness and deny the power thereof, efforts are being made to force religion upon all, from the children in the school, up to the men who sit in our legislative halls.

In all these efforts there is a compromise between truth and error. The tendency is to lower the standard of piety so that it will be so near the world's standard that it will be popular and easy to be a Christian.

Temperance principles are to be so modified that people can be good temperance people and indulge occasionally, if they are only educated to govern themselves so they will not become intoxicated.

There is now on foot an effort to have temperance instruction in our public schools that will teach "the pupils to use alcoholic drinks reasonably." But there is no way to use these alcoholic poisons reasonably. Our youth need to be educated to know that the true principles of health entirely discard the use of these poisons: that the very tasting of them is unreasonable.

Let us have the principle of true temperance, which entirely abstains from everything that has a tendency to tear down the system, and makes a proper use of those things that will build up the human organization. Let us have a religion that will spurn sin of every form, and surrender the life to the leadings of the Holy Spirit.

"Self-mastery is the basis of sanity."

Then how important it is that we have a complete mastery over self. This is true temperance. If we know for what purpose we are created, and live to fill that station in life to

which we are called, we need to be well balanced. To have a well-balanced mind, and to keep it so indicates that we have power over every faculty, and have a complete mastery over self. This cannot be without a strong mind.

This we can have by having the “mind of Christ.” *1 Corinthians* 2:16.

## 4. The Bible and Health

Advent Review, January 14, 1902

**W**ITHOUT the Bible the true principles of health and temperance can no more be taught than can the true principles of anything else that pertains to man's greatest good.

God has made man that He may be glorified. He made man in His own image. He made him to be immortal, in body as well as in spirit. He has promised that the bodies of those who trust Him shall be brought from the dead, or, if living when He comes in His glory, they shall be changed in the twinkling of an eye, and made immortal, even like the glorious body of the Son of God.

### **Philippians 3**

<sup>20</sup> Our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ;

<sup>21</sup> Who shall change our vile body, that it may be fashioned like unto His glorious body.

Christ has bought us bodily. His salvation is a salvation of the whole man. We do not believe in that religion that looks only to the salvation of the soul separated from the body, and even at the expense of the body.

In the early monasticism it was thought most meritorious to despise, to neglect, to degrade the body. He who would do this was regarded the greatest saint, because it was evidence of the supremacy of the soul. The hair went uncombed, the nails untrimmed, the body unwashed, made as filthy as possible, and tortured in different ways. All this was the way to saintship, and to the exaltation and salvation of the soul.

But such is not the way of the follower of Christ; for He says,

### **1 Corinthians 6**

<sup>20</sup> You are bought with a price: therefore glorify God in your body, and in your spirit, which are God's.

In harmony with this view, another scripture says,

### **3 John**

<sup>2</sup> Beloved, I wish above all things that you may prosper and be in health, even as your soul prospers.

God does not want anybody to be weak and sickly; He does not want anyone to be sick, even. No; He wishes "above all things" that we may "be in health."

But above all things, temperance is most conducive to health—not temperance in the generally accepted meaning of the term, not simply abstinence from strong drink. There are thousands of people who might be considered strictly temperate so far as strong drink is concerned, but who at the same time are sadly intemperate in other things. There are thousands of intemperate temperance people.

### **1 Corinthians 9**

<sup>25</sup> And every man that strives for the mastery is temperate in all things.

That sort of temperance which is most conducive to health is temperance in all things; and this is the temperance that the Bible demands. The Lord's wish that we may be in health is supported by the Lord's command to be temperate in all things. The Bible doctrine of health goes hand in hand with the Bible doctrine of temperance. We cannot have either without the other.

The Bible is ahead of the world on the subject of health and temperance, as it is on every other subject; and it always will be ahead. Every genuine advance that the science of temperance, hygiene, or medicine shall ever make will only be to approach nearer to the principles of health and temperance laid down in the Bible.

We know that some may think this a hard saying, and perhaps may not be prepared to believe it, but it is the truth, whether or not anybody believes it. God made man, and He knows what is best for him; and in the Bible God has told man what is best for him.

The closer man conforms to the directions laid down in the Bible, the more nearly he acts in accordance with his own best interests, whether moral, physical, spiritual, or intellectual.



## 5. How to Will, and to Do

Medical Missionary, April 1904

**T**EMPERANCE is self-control. The word of God inculcates temperance “in all things.”

### **1 Corinthians 9**

<sup>25</sup> And every man that strives for the mastery is temperate in all things.

To be temperate, a man must have self-control, he must be master of himself in all things. It follows from this that if a man will be master of himself in all things, he must have the full use of his own will. Paul simply expressed the experience of the human race when he said,

### **Romans 7**

<sup>18</sup> To will is present with me; but how to perform that which is good I find not.

Every man is ready to, and does, will to do certain things, but he cannot hold himself up to the height of his will. He resolves to do many things, but cannot hold himself to his resolution. To will to do better is ever present with every man, but they do not do better. How to perform that which their own better judgment, and their honest convictions, tell them is the right thing to do, is what they do not find.

The sole trouble about all this failure is that men have not the full use of their own will. Evil habits and intemperate practices destroy the strength of the will; they render impotent the power to perform that to which the mind readily assents as being right and proper.

To convince men of what is right is ever the easiest task of the reformer; while the hardest task is always to bring them up to the place where they will do that which they know to be right.

With temperance workers, it is not at all difficult to con-

vince men that the use of alcohol is injurious, and that the only right thing to do is to let it entirely alone; but the great task is to let it entirely and forever alone.

It is not at all difficult to convince men that the use of tobacco is only injurious and that continually, without one redeeming quality; but it is the hardest kind of a task to get them to quit it, even when they themselves confess that they ought to quit it.

It is so also with the man or woman who uses tea, coffee, arsenic or morphine, or who is addicted to any wrong habit whatever. And yet all are ready to say,

“Oh, I could quit it if I only would!”

Yes, that is true, but they don't. As one old gentleman expressed it, who had been an inveterate user of tobacco, and had at last really quit:

“I always said I could quit it if I would, but I couldn't would.”

In that single expression there lies couched whole volumes of philosophy. Men can quit evil habits if they will, but they can't will. Men can do right if they only will, but they can't will. They can say “I will,” but they can't do “I will.”

This truth was excellently illustrated in an article in the sanitary columns of the *New York Independent*, a few years ago. In discussing the subject of “Stimulants and Narcotics as Related to Health,” the writer referred to those who have become enslaved by the use of these things, and then remarked:

If ever we have seen sadness in this world, it is in the case of those who are conscious of this enthralling enchantment and yet feel unable to extricate themselves from the wiles of the adversary....We do not believe anything has happened to us over and above the experience of most practitioners; yet we almost shudder to recall instance after instance where life



has been burdened with this direful deceit, and whole families involved in this secret malady. The remedies are few unless the will itself is rallied to a high determination, and then for a time fortified and affiliated with another will stronger than itself.

This is true. And whether the remedies be many or few, this is the only one that is sure. But it is also true that with no human will can any will be fortified or affiliated in any adequate degree whatever. A stronger human will may be found, and by it the weak will may be fortified in a certain sense by personal encouragement and watchful influence; but this, only while that stronger will is present.

But even then there can be no such affiliation of wills as that the weaker will shall be really vitalized from the energy of the stronger. That is an impossible relationship between human wills. Under such circumstances the most that can possibly be done, is that the weaker will shall be encouraged and guarded by the stronger until it shall of itself recover its wasted energies. But that is not enough, by far, and therefore such a remedy can never be certain in its results.

Far more than that is required if the wasted energies of the will are ever to be restored. What is required is that the stronger will shall be one that can be ever present; and which, at the same time, can be so affiliated with the weakened will that the weaker shall be actually vitalized and renewed by the very energy itself imparted from the stronger.

It is evident that such a remedy would prove effectual and permanent. And there is such a one offered willingly to every enthralled soul. It is found alone in the will of the Lord Jesus Christ. There is a will with which by faith every weakened and enthralled will on earth may be fortified and affiliated; and that to such a degree that whereas it was a struggling, despairing victim, it may be transformed and translated into the glorious liberty of a conqueror: to such a degree that whereas

the enthralled soul could only cry,

**Romans 7**

<sup>24</sup> O wretched man that I am! who shall deliver me from the body of this death?

–he may freely and gladly exclaim,

**1 Corinthians 15**

<sup>57</sup> Thanks be to God, which gives us the victory through our Lord Jesus Christ.

Then, and so, God, in Christ,

**Philippians 2**

<sup>13</sup> ...works in us both to will and to do of His good pleasure.

Jesus is the great Physician, who will supply strength for every weakness, a remedy for every ill, freedom to every slave, and victory to every soul who will fight the good fight of faith.

Through Jesus Christ alone every man may become master of himself: and so, through Jesus Christ alone, can he be “temperate in all things.”

## 6. Why Do You Such Things?

Medical Missionary, May 1904

### Isaiah 55

<sup>2</sup> Wherefore do you spend money for that which is not bread? and your labor for that which satisfies not? hearken diligently unto me, and eat that which is good, and let your soul delight itself in fatness.

**I**T IS TRUE that in the direct connection in which this scripture is used, the subject of bodily ailment is not the one under consideration; it being used as a figure in the great invitation to the gospel board, spread with the bounties of God's grace.

Nevertheless, the importance of the questions here asked is none the less in a material sense, but is the rather increased; because if the prophet of God, in inviting men to provisions of God's house, could find a fit simile only in these things, it shows as nothing else could, the immense importance of the things themselves.

That this view is just, is proved by the fact that God gave to His people explicit directions as to what they might eat, and what they should not eat; and even in the gospel times gave by inspiration the express "wish" that His people might "prosper and be in health," even as their souls should prosper. <sup>3</sup> *John 2*. And there is nothing more certain, than that the soul of such a one will prosper better than when the conditions are otherwise.

We do not say that to eat and drink and breathe that which is good will make a person a Christian; but we do say that the person who does it can be a better Christian than he can if he does not do it. It is evident, on the mere statement of the case, that the person whose vital forces are all properly performing their regular functions, being properly supplied with the right materials—such a person is better and can be better in every

way than he can otherwise.

### Isaiah 55

<sup>2</sup> Wherefore do you spend money for that which is not bread?

Bread is here used for food in general. Why, then, do people spend money for hashish, or opium, or tobacco, or alcohol, or beer, or coffee, or tea? None of these things is food. The tendency of them, one and all, is only to impair the vital functions.

Some may think that we have gone too far in including tea and coffee in this list, along with beer, and alcohol, and tobacco, and opium, and hashish. But we have not gone too far; in that list is exactly the place where they belong. We shall give fuller proof of this in a later article, but we give here on authority on the subject, and the reader who is inclined to doubt the propriety of the above classification can think of it till we come to these articles in their order. In the *Encyclopedia Britannica*, in the article “Drunkenness,” we have this statement:

From tea to hashish we have, through hops, alcohol, tobacco, and opium, a sort of graduated scale of intoxicants, which stimulate in small doses, and narcotize in larger.

These things, therefore, all being both stimulants and narcotics, can have, when habitually used, no effect upon the system but that which is injurious. We repeat: Their only effect is to impair the vital functions. And to do anything which impairs the vital functions is to strike at the life, for our word “vital” comes from Latin *vita*, which means life. And this will be readily enough agreed to in the matter of hashish, opium, and alcohol; and in fact it will be agreed to in the matter of the other things named—except by those who use them.

Though a person uses a thing and likes it, even though he may have used it for years without any apparent injury to

himself, that is no proof that it is not an injury to him. The person who is practicing an evil is not always the one who is best qualified to decide the question as to whether he is being injured or not. Many a person who uses whiskey, yet who never was drunk, will say, "Whiskey does not hurt me," while everybody else knows that it does hurt him. Thousands of men who are addicted to its use, will say, "Tobacco does not hurt me," while everybody but a tobacco user knows that it does hurt him; and that its only effect is to hurt the one who uses it.

It is so with all the elements that are set down in the list above. We do not by any means intend it to be understood that all the things named in that list are equally injurious. Tea is not so injurious in its effects upon the system as is opium, or tobacco, or alcohol, but its effects are of the same kind, though less in degree. Tea is the lowest in the list, but the whole list, from tea to hashish, forms only "a graduated scale of intoxicants," and "the physiological action of all these agents gradually shades into each other," so that it is impossible to tell where the effect of any one in the list ceases and where that of the next higher begins.

It matters not how poisonous, nor how injurious to the vital organs a thing may be, if it can be taken in any perceptible quantity at all without causing death, the repeated use of that thing will create an appetite that can be satisfied with nothing else, while every time the thing is taken, the appetite is increased, until at last, in the case of the most poisonous, the terrible habit will absorb the whole being and bring its victim to a horrible death. This is well known in cases of delirium tremens, of opium fiends, arsenic eaters, etc. The principle of this is shown in the following definition of "vitality," by Baron Liebig:

Vitality is the power which each organ possesses of constantly reproducing itself. For this it requires a supply of sub-

stances which contain the constituent elements of its own substance, and are capable of transformation. When the quantity of food is too great or is not capable of such transformation, or exerts any peculiar chemical action, the organ itself is subjected to a change.

The organ may at first raise the whole system in rebellion against that which is given it, as in the first chew of tobacco, or the first cigar, but if the wicked stuff be pressed upon it again and again, the organ is forced to undergo a change, it adapts itself to the persistent demands that are made upon it, and becomes perverted, so that the thing against which it at first utterly rebelled, it now must have; and not only that, but it will have nothing else. This is the secret of the formation of all the evil habits of appetite that are known to the human race; and these habits unchecked soon dominate the life.

#### **Ecclesiastes 7**

<sup>29</sup> God has made man upright; but they have sought out many inventions.

Every organ and every function of the physical system God made for good; and only good can come from their proper use. On the other hand, it is safe to say that there is hardly an organ or a function that has not been perverted by the abuse that has been heaped upon it by men; and the result is seen in the mass of misery that fills the world today.

Yet from it all Christ will redeem and save every soul if we will but yield ourselves, both soul and body, to His gracious control.

#### **Isaiah 55**

<sup>2</sup> Wherefore do you spend money for that which is not bread?...hearken diligently unto me, and eat that which is good, and let your soul delight itself in fatness.

## 7. Use Food and Not Stimulants

Medical Missionary, June 1904

**O**NE of the best definitions ever given of a stimulant is that by Dr. Emunds, of London:

A stimulant is that which gets force out of a man without putting it into him.

This is precisely what a stimulant is, and that is exactly what it does. The only occasion, therefore, on which it is proper to use a stimulant, is that which is spoken of in the Bible, when it says,

### **Proverbs 31**

<sup>6</sup> Give strong drink to him that is ready to perish.

If, for instance, a person be about to perish from cold or privation, it is necessary to make a sudden call upon the vital forces, and to rally them to as strong an effort as possible as quickly as possible. At such a time a stimulant of some kind must be used, if life is to be saved, because the vital functions are so prostrated that it is impossible to get force out of the system by putting it into it; therefore, if the force which must be developed in order to recover is to be aroused at all, it must be by something that will get force out of a man without putting it into him, and that is a stimulant.

At such times and in such cases only is it proper to use a stimulant upon the human system. At all other times stimulants are only robbers, and the habitual use of them is only the persistent robbery of the human system of its vital forces.

On the other hand, food is that which gets force out of a man (or beast) by first putting it into him. He who takes food supplies himself with force; while he who takes a stimulant robs himself of force. In other words, he who takes food, lives and works upon the food; while he who takes a stimulant, lives and works upon his constitution.

If you are on a journey, and your horse grows tired, give him a good feed and he will go on as freely as when you started; and by keeping this up he will carry you any number of journeys with no more wear than that which is the natural effect of age.

But when he first begins to grow weary you can get him to go on more briskly without feeding him; that is, by application of whip or spur; that is giving him a stimulant. By the use of whip or spur you can get him to make extra exertions, you can get force out of him, but it is force that he cannot give without drawing on his constitution.

While by giving him food you also get him to make extra exertions, you get force out of him, but it is force which the food gives him, and he is himself still preserved. By giving him food you get extra wear out of him, but it is only wearing out the food; while by the use of whip or spur you also get extra wear out of him, but it is only by wearing out the horse.

It is the same way with men and women. Men in cold weather, starting on a journey, take whiskey along; and when the heat from the food which has been eaten, begins to run low, they take whiskey, which stirs up the vital functions to greater exertion and causes an expenditure of more heat.

But that is only to rob the very constitution of its necessary heat, and so the more to weaken the body in its power of resistance to the cold. Better a thousand times would it be to take food, than whiskey or any other stimulant drink—this, too, without any reference to the duty or the question of total abstinence.

On the single question of maintaining warmth to the body on a cold day, food is a thousand times better than any stimulating drink. Food will supply additional heat to the body; a stimulant will only the sooner exhaust the already failing heat which the body has. That contrast is equally true between food and stimulants, in the matter of the supply of strength to



a man in his daily labor.

And in this thing women wear themselves out fully as much as men; in fact, it may fairly be questioned whether they do not do so more than do the men. Because the women, being in the house, are always within easy reach of stimulants, while the men, working out-of-doors, or in the shop, are not so.

With the housewife, it is, perhaps, wash-day. There is a large washing to do, besides a workingman's breakfast, dinner, and supper to get for husband and his hired hands. She soon begins to feel languid and weary, or perhaps a little faint, and goes straightway and gets herself some strong tea or coffee, that strengthens (?) her for a while, and by frequent repetition of it she gets through the work of the day.

She would a great deal better eat some good nourishing food, and not touch a drop of tea or coffee or any other stimulant. The food will give her strength—the tea or coffee will rob her of it. By the use of whip or spur she may urge herself through the work of that day, but she is only so much the more unfitted for the work of the following days.

No man or woman should attempt to do any amount of work which cannot be done upon the force derived from the food which he eats. The amount of work that can be so done is all-sufficient, and is, in fact, greater than can be done by drawing upon the constitution by the use of tea, coffee, whiskey, or any other stimulant.

The principle touched upon in this article is a sound one, and if carried out, it cuts up by the roots the use of every stimulant from tea or hashish. We only hope the reader will make the application of the principle.



## 8. Do Not Drink Tea

Medical Missionary, July 1904

TEA and coffee belong in the list of narcotics and stimulants, along with hops, alcohol, tobacco, opium, and hashish. It has been proved that the physiological action of all these gradually shades into one another, all producing, or being capable of producing, consecutive paralysis of the various parts of the nervous system.

It is perfectly certain, therefore, that users of tea are in the same line with the users of alcohol, tobacco, opium, etc. (that they all belong to the same dissipated family), the only difference being that in the use of tea the dissipation is not generally so dense as it becomes in the use of alcohol or opium. We say it is not generally so dense; because occasionally there are cases in which there is but little difference.

Positive intoxication has been known to be the result of the exclusive use of strong tea.<sup>2</sup>

There are tea-sots as well as whisky-sots. Yet, because tea-drunkards and tea-sots are not so numerous as the whisky-drunkards and the whisky-sots, tea-drinking is considered by most people as a very respectable sort of dissipation, and it is altogether fashionable. But though this or anything else be fashionable, it is none the less harmful; it is rather the more dangerous.

True temperance will never be successfully cultivated so long as the children and youth are brought up in the daily use of the contents of the tea-cup. It is of little use to teach the children to avoid alcohol, wine, and beer while they are continually supplied with tea. It is of little use to tell them to beware of strong drink while constantly supplying them with strong drink; because strong tea is actually a stronger drink

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<sup>2</sup> *Encyclopedia Britannica*, art., Drunkenness.

than is mild beer or light ale, and it is more injurious. That temperance teaching is hardly effective that warns of the dreadful evils of strong drink and then invites them to attend a fashionable afternoon "tea."

It is not alone as an excitant to stronger drink that tea is injurious and to be avoided. This of itself, of course, would be sufficient to condemn its use, but in addition to this, it is such a persistent destroyer of the nervous system that it ought never to be taken into the human stomach. The same eminent authority before quoted, says:

Tea-sots are well known to be affected with palpitation and irregularity of the heart, as well as with more or less sleeplessness, mental irritability, and muscular tremors, which in some culminate in paralysis.

If palpitation and irregularity of the heart, sleeplessness, and mental irritability are the characteristics of tea-sots, then how many such sots are known to the readers of this article, among those who use tea? It is true that persons who do not use tea may have palpitation and irregularity of the heart; or may be afflicted with sleeplessness; or may be irritable; but it is as certainly true that no person can use tea any considerable length of time without being affected in some or perhaps all of these ways. The stuff itself is conducive to these very disorders.

If there were no tea nor anything as strong used in any family in the land, there would be much more peace in families than there is; there would not be a thousandth part as many weakly, nervous, headachy wives. We know that nearly every one of these will answer,

"If I should not use it, I would just be sure to have the headache almost to distraction."

Of course you would, for a while, and the more you have used of it, the worse will be your headache when you first

stop using it. Many and many a time, perhaps, you have been sure you were going to have the headache, but by the timely (?) use of a cup of strong tea you have so benumbed your nerves that they had not life enough in them to ache. And, now, when you cease to outrage them with the paralyzing drug, and give them a fair opportunity to recover their natural condition and their proper functions, the task is certain to be painful for a little while; but when nature has once recovered herself, the pain will be gone for good—yes, for good in more senses of the word than one.

To illustrate: After one of the limbs is placed in a slightly cramped position and gets “asleep,” no inconvenience at all is experienced from it so long as it is “asleep,” but as soon as the temporary paralysis is broken, then the sensation is exceedingly unpleasant until the arteries, the veins, and the nerves have resumed their natural condition and sway. The longer that limb remains in that cramped position, the more painful will be the reaction when the limb is released.

Just so it is with the nervous system from the habitual use of tea; and this is the philosophy of headaches and excessive nervousness if the use of tea is stopped. But what would be thought of a person whose arm was just released from a cramped position in which it had got “asleep,” who, when his fingers would begin to tingle in the reaction, would force his arm again into the same cramped position to stop the unpleasant sensation?

Nobody would think for a moment of doing such a stupid thing as that with his limb; but thousands of people do just that same stupid thing with the whole nervous system. They paralyze the nerves with tea or tobacco, and then, if they are without it long enough for the reaction to begin, the sensation, of course, is very comfortable, perhaps painful; but instead of allowing nature to recover, they get some more of the drug as quickly as possible, and renew the paralysis. It would

be ruinous to treat a cramped limb in such a way; and it is no less ruinous to treat the whole nervous system thus.

It is well known that the only way to recover the proper use of a limb that is “asleep” is to release it and let the unpleasant sensation go on, however uncomfortable it may be, until the normal condition of the limb is restored.

And it ought to be as well known that this is the only way in which to recover the proper use of the nervous system when it has been paralyzed by the use of tea. Stop the paralysis and let nature have her course. If pain follows, bear it till it is over, doing what you can to assist nature in her recovery; but above all things, do not re-inflict the paralysis upon both yourself and nature’s efforts.

We have not confined this article to the consideration of the effects of tea because there is nothing to be said about coffee. We have a few words to say about coffee, also, but must defer that subject till our next article.

## 9. Do Not Drink Poison

Medical Missionary, August 1904

THE habitual use of any kind of stimulant is only an injury. The sole effect of a stimulant upon man or beast is to get force out of him without putting it into him; while the effect of food is to get force out of him by first putting it into him. As expressed by another, the effect of a stimulant is not exactly to rob Peter to pay Paul; it is to rob Peter to pay Peter himself.

It should not be necessary to argue with men to convince them that the human system has no need of the habitual use of any such thing. To show that a certain thing is a stimulant, ought to be enough to cause any rational being to refuse the habitual use of it. The great trouble, however, is that so many men allow habit to rule their reason.

Coffee is a stimulant, and therefore should not be used. This is the property upon which, for many, its value depends. Says an eminent authority:

Coffee is solely valuable for its stimulating effect upon the nervous and vascular system. It produces a feeling of buoyancy and exhilaration comparable to a certain stage of alcoholic intoxication.<sup>3</sup>

In view of this, how anybody can either preach or practice true temperance and yet use coffee is more than we can understand. It simply cannot be done. The tendency of that which produces a feeling “comparable to a certain stage of alcoholic intoxication,” can only be toward the use of alcoholic intoxicants themselves.

We can neither teach nor practice temperance while using or consenting that it is right to use any stimulant, much less a stimulant the effect of which is so closely allied to that of al-

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<sup>3</sup> *Encyclopedia Britannica.*

cohol as is the effect of coffee. And millions of people will go on day after day, and year after year, brewing this poison and drinking it, and giving it to the little children! And yet they will say,

“Oh, coffee does not hurt me!”

But poison hurts everybody that takes it. When we meet people who use tea, and coffee, and pork, and tobacco, etc., and who say that these things do not hurt them, and that they have good health, we are reminded of a circumstance that occurred once where a gentleman was lecturing on the principles of health and temperance. In the course of his remarks one evening he had stated that a person could not enjoy a proper degree of health without frequent bathing—at least once a week in winter and twice a week in summer. When he had dismissed the audience, an old woman of nearly seventy went to him and told him that he had said one thing that she did not believe at all. He asked her what it was. She said:

“You said a person couldn’t have good health without bathing often. Now look at me; here I am, and I have just as good health as anybody in this town, and I haven’t had a bath for fifty years.”

Poor woman, she had never been clean enough to know what it is to be dirty. She had never been clean enough to know how a person feels when he is clean; nor had she lived healthfully enough to know what it is to have good health. It is much the same way with the people who use all these things, and yet insist that they have good health, and that these things “don’t hurt” them.

Tea paralyzes; coffee poisons; pork debases; and tobacco paralyzes, poisons, and debases; flesh foods have stimulating properties, and also make the blood sluggish; and yet there are multitudes who use them all, and will say,

“These things don’t hurt me. I have good health.”



But the truth is they have not lived healthfully enough to know what good health is. They have never been free enough from injury to know what it is not to be hurt.

The sum of what I have said is that nobody should use tea, or coffee, or alcohol, or tobacco, or opium, or hashish. They all belong together, and no person can tell where the influence of any one of them stops, and that of the next begins.

### **1 Corinthians 9**

<sup>25</sup> Every man that strives for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible.

### **3 John**

<sup>2</sup> Beloved, I wish above all things that you may prosper and be in health, even as your soul prospers.



# 10. Eat That Which is Good

Medical Missionary, September 1904

## Isaiah 55

<sup>2</sup> Eat that which is good.

**T**HIS is the word of inspiration. As it is the wish of the Lord that we should “be in health,” it is only to be expected that He should want us to eat that which is good.

But this does not mean that we shall eat that which simply tastes good, because that which tastes good may not really be good, and because our sense of taste may be perverted so that things the most injurious may taste the best, while that which would be the very best for us may be, to the perverted sense of taste, the most unpalatable.

It is evident then that the advice is to eat that which is good rather than that which, by its pleasant taste, seems to be good; that is, that we should eat that which will make the best blood and through that the best physical fiber, whether of bone, muscle, flesh, or brain.

Physically, we are made of what we eat, and, other things being equal, we shall be in the best condition physically, accordingly as we eat that which is best.

Nor does it state the whole truth when we say that by such means we shall be in the best condition physically—it is equally true that we shall be in the best condition mentally, because clear, vigorous thinking requires quick, active exertion of the brain; and in order that this may be, there is required a bountiful supply of good blood.

If the blood be heavy and gross, its course will be slow and sluggish, and the mental activity correspondingly so; while if the blood be pure, composed of the best particles, and vivified by pure air, it goes bounding through the arteries, carrying not only life and vigor to the whole physical system, but to all

the mental powers as well.

Few people realize how much the power to think easily, clearly, and well, depends upon the condition of the blood. But the condition of the blood depends almost wholly upon what we eat, and the kind of air we breathe; therefore, if we will be in good condition, either mentally or physically, we must have good blood; and to have good blood we must eat that which is good. Even the wonderful mechanism of the human system cannot make good blood out of bad material.

Nor is it yet enough to say that the physical and mental conditions depend so largely upon what we eat, the moral condition is also deeply involved in this. Because, says the great apostle,

**Romans 7**

<sup>25</sup> With the mind I serve the law of God.

Our service to the law of God is the measure of our moral condition. Therefore, as with the mind we serve the law of God; as the condition of the mind is largely dependent upon the condition of the blood; as the condition of the blood is largely dependent upon what we eat—it inevitably follows that our moral condition, our service to God, is largely dependent upon what we eat.

By many it may be thought that this is bringing a singular sort of element, not to say aliment, into the field of morals. But whatever may be thought of it, the principle is correct. This very element belongs in the field of morals, and the sooner we recognize it and act in accordance with it, the better it will be for us.

God made the whole man to serve and glorify Him wholly. It is impossible to separate the mental from the physical, or the moral from the mental, in man. God has made and combined all together. The Lord Jesus died to redeem it all unto God.

### **1 Corinthians 6**

<sup>20</sup> For you are bought with a price: therefore glorify God in your body, and in your spirit, which are God's.

### **1 Thessalonians 5**

<sup>23</sup> And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ.

### **Philippians 3**

<sup>20</sup> For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ:

<sup>21</sup> Who shall change our vile body, that it may be fashioned like unto His glorious body.

### **Deuteronomy 14**

<sup>2</sup> You are a holy people unto the Lord your God.

<sup>3</sup> You shall not eat any abominable thing.



# 11. A Kingdom Built on Temperance – I

Medical Missionary, May 1906

Original title: The Divine Call to True Temperance

**W**E SHALL now for a while study the principles of temperance and physical right-living which must actuate us and be our guide, in order that this institution shall be what it was planted to be and shall do what God from the beginning designed that it shall do: the principles that are the very life of the institution.

I begin by reading two texts of scripture:

## **Daniel 5**

<sup>30</sup> In that night was Belshazzar the king of the Chaldeans slain.

<sup>31</sup> And Darius the Median took the kingdom.

## **Daniel 7**

<sup>17</sup> These great beasts, which are four, are four kings, which shall arise out of the earth.

<sup>18</sup> But the saints of the Most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever.

In the sense that it is the kingdom and dominion of the earth, these two texts refer to the same thing. And in this sense the kingdom which the saints of the Most High are to take is exactly the same that Darius the Median took. For you see in the second text, that the angel speaks of the four great world-wide kingdoms that in succession have ruled the earth, and then without any break of either thought or connection he says,

<sup>18</sup> But the saints of the Most High shall take the kingdom,

—the same kingdom which in succession these four have held.

Babylon was the first of these. In that night when Belshazzar was slain, and the kingdom of Babylon passed away for-

ever,

### **Daniel 5**

<sup>31</sup> And Darius the Median took the kingdom.

Afterward, in its time, the kingdom of Medo-Persia passed away forever, and Grecia “took the kingdom.” Then, in turn, the kingdom of Grecia passed away forever, and “Rome took the kingdom.”

Rome passed away forever, and ten kingdoms took its place, that could never cleave one to another in a great world-wide dominion as the four that had come and gone; so that the next universal kingdom will be that which God shall set up and which the saints of the Most High shall take when:

### **Daniel 7**

<sup>27</sup> The kingdom and the dominion and the greatness of the kingdom under the whole heaven shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom,

and which the saints shall possess...

<sup>18</sup> ...forever, even forever and ever.

Thus you see that “the kingdom” which Darius the Mede “took” and that which the saints of the Most High are to “take,” are the same kingdom—the kingdom and the dominion of this earth, each in its place in the succession.

What I now in this study ask your attention to is, the principles upon which this kingdom has always been taken; and upon which, only in a far fuller and most intense degree, it must yet be taken, when:

<sup>18</sup> The saints of the Most High shall take the kingdom.

Upon what principles was it that Darius the Median took the kingdom that night when Belshazzar the king of the Chaldeans was slain? To ask the question in another way, what were the principles by which in that awful night the



kingdom of Babylon lost the dominion and sank to everlasting ruin? What was Belshazzar doing that night? Oh, you all know:

### **Daniel 5**

<sup>1</sup> Belshazzar the king made a great feast to a thousand of his lords, and drank wine before the thousand.

Nor was it only the intemperance of feasting and drinking that there prevailed, but also of a general confusion of male and female relationships in lascivious excesses: for the feast was the annual celebration...

...in honor of the god Tammuz, the Babylon Adonis, who married their Venus, or Ishtar; and the 14th of Tammuz was the regular time to celebrate their union with lascivious orgies.

And the intemperance there indulged, and which caused Babylon to sink, was intemperance in both the quantity and the kind of eating and drinking, and which carried with it intemperance and wickedness of other kinds.

What principles alone then could it have been upon which Darius the Median took the kingdom that night? If Darius the Mede with his people had practiced the style of eating and drinking that the Babylonians did, would he that night have taken the kingdom? Impossible.

Then it is perfectly plain that as certainly as it was the principles and practice of intemperance by which the kingdom of Babylon was lost that night, so certainly it was the principles and practice of temperance upon which alone Darius the Mede took the kingdom.

Such is the record in the history. For though Darius the Mede, being the older, took the throne and the kingdom, it was Cyrus the Persian who led the forces that took the city, and destroyed the kingdom of Babylon, and who took the throne and the kingdom in full right at the death of Darius the

Mede two years later. It was the Persian element which dominated in the kingdom. And the history declares that:

The only food allowed either the children or the young men [of the Persians] was bread, cresses, and water. For their design was to accustom them early to temperance and sobriety. Besides they considered that a plain, frugal diet without any mixture of sauces or ragouts [high seasoning] would strengthen the body and lay such a foundation of health as would enable them to undergo the hardships and fatigues of war to a good old age.<sup>4</sup>

Therefore, by both logic and historical fact, we find it true that it was upon the principles of temperance, sound and true, that Darius the Median took the kingdom. And now to all of you, I present this proposition: The saints of the Most High cannot take the kingdom on principles of temperance any less true than those upon which Darius the Median took the kingdom.

Indeed, we have a scriptural illustration of this. For it is a fact that in that night when Belshazzar the king of the Chaldeans was slain, and the kingdom of Babylon sank forever, a saint of the Most High took the kingdom before even Darius the Mede received it. And this saint of the Most High took the kingdom upon the principles of temperance, identical with those of the Persians and by virtue of which Darius the Median took the kingdom.

Note it: When Belshazzar saw on the wall the handwriting that announced the doom of himself and the world-empire of Babylon, he proclaimed:

**Daniel 5**

<sup>7</sup> Whosoever shall read this writing, and show me the interpretation thereof, shall be clothed with scarlet, and have a chain of gold about his neck, and shall be the third ruler in the kingdom.

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<sup>4</sup> Rollin's *Ancient History*, "The Empire of the Persians and Medes."

The reward that was to be bestowed was the highest that could be bestowed by him. And so making him the third ruler in the kingdom was the highest position that could be given, for the reason that Belshazzar was king in association with his father, and so himself was the second ruler in the kingdom. If Belshazzar had been king alone in his own right, then the highest position would have been the second ruler; but when there were two kings already ruling, the third ruler was the highest honor that could be given to another. And so it was.

Then in the campaign of the Medes and Persians against Babylon, Nabonadius was taken prisoner and Belshazzar was slain. Thus both kings were taken away; and Daniel being “the third ruler,” possessed the kingdom at least for the little time until Darius the Median sat on the throne. And this saint of the Most High in the royal apparel and insignia, Darius and Cyrus found in possession of the kingdom when they came to take it into their own possession and with him they consulted in taking over the kingdom and settling the affairs.

And it was the principles of temperance that Daniel, this saint of the Most High, had lived in Babylon by which he took the kingdom, and by which he had become qualified to take the kingdom. For when he with his brethren were seated at the royal table in Babylon, he refused the king’s meat and the wine which he drank; and asked that they be given:

### **Daniel 1**

<sup>12</sup> ...pulse to eat and water to drink.

The word “pulse” corresponds exactly to the word “cresses” which the historian used in describing the dietary of the Persians, each word signifying a vegetarian diet.

And the time has now come for the kingdom of God to be established on this earth, in the place of the kingdoms of this world. This is the truth: people may not believe it, but that makes no difference. That kingdom will be established in the

earth whether people believe it or not. And the thing to do is to believe it and have the benefit of it.

And because the time has come when the kingdom of God is to be set up on the earth, now is the time when the saints of the Most High must be diligently preparing to take that kingdom. And as a part of this preparation, the espousal of true temperance upon divine principles is all-essential.

And the purpose of this institution of which you and I are a part, is to spread abroad and inculcate these very Christian principles of temperance and right living. Shall we not answer to this call of God in this time, and in this place, and for this all-glorious purpose?

## 12. A Kingdom Built on Temperance – II

Medical Missionary, June 1906

Original title: True Principles of Temperance

**B**ABYLON lost the kingdom of this world and so sank into everlasting ruin by intemperance.

From Babylon the Medes and Persians took the kingdom of this world, upon the principles and practice of temperance. For of the Persians the history declares:

The only food allowed either the children or the young men was bread, cresses, and water; for their design was to accustom them early to temperance and sobriety; besides, they considered that a plain, frugal diet, without any mixture of sauces or ragouts, would strengthen the body, and lay such a foundation of health as would enable them to undergo the hardships and fatigues of war to a good old age.<sup>5</sup>

The Medes and Persians knew that Babylon was sinking by intemperance; and that it was the principles and practice of temperance that gave to themselves such superiority over the Babylonians that with good heart they could go against that mighty power of Babylon with the expectation of destroying it. For before they started, Cyrus of Persia, who was their commander said to them:

Do you know the nature of the enemy you have to deal with? They are soft, effeminate, enervated men, already half conquered by their own luxury and voluptuousness: men not able to bear either hunger or thirst; equally incapable of supporting either the toil of war or the sight of danger: whereas you, that are inured from your infancy to a sober and hard way of living; to you, I say, hunger and thirst are but the sauce, and the only sauce, to your meals; fatigues are your pleasure, dangers your delight.<sup>6</sup>

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<sup>5</sup> Rollin's *Ancient History*, "The Empire of the Persians and Medes."

<sup>6</sup> *Ibid.*

This character of temperance and the advantage that it gave, was so well known among the other nations that it was a material consideration in their councils. For when Croesus, king of Lydia, was planning war against the Persians, he was cautioned by one of his counselors in the following words:

O prince, why do you think of turning your arms against such a people as the Persians, who, being born in a wild, rugged country, are inured from their infancy to every kind of hardship and fatigue; who, being coarsely clad and coarsely fed, can content themselves with bread and water; who are absolute strangers to all the delicacies and conveniences of life; who, in a word, have nothing to lose if you conquer them, and everything to gain if they conquer you; and whom it would be very difficult to drive out of the country if they should once come to taste the sweets and advantages of it? So far, therefore, from thinking of beginning a war against them, it is my opinion we ought to thank the gods that they have never put it into the heads of the Persians to come and attack the Lydians.

And yet, knowing so well the true principles of temperance, and knowing the blessings and advantages of it—after all this, when the Persians had obtained the kingdom of the world, they went over the same course which the Babylonians had pursued to their ruin.

And it was comparatively only a little while before, by reason “of their excessive magnificence and luxury,” they were so changed that:

...we can hardly believe they were the same people....This luxury and extravagance rose in time to such an excess as was little better than downright madness. The prince carried all his wives along with him to the wars; and with what an equipage such a troop must be attended, is easy to judge. And his generals and officers followed his example, each in proportion to his rank and ability. Their pretext for so doing was that the sight of what they held most dear and precious in the world would encourage them to fight with the greater

resolution; but the true reason was the love of pleasure; by which they were overcome and enslaved before they came to engage with the enemy.<sup>7</sup>

Such was the condition of the Persians when Alexander made his mighty expedition and so easily destroyed the Persian empire, and Grecia took the kingdom. And how was it that Grecia rose to the point where she could take the kingdom?

To go barefoot, to lie on the bare ground, to be satisfied with little meat and drink, to suffer heat and cold, to be exercised continually in hunting, wrestling, running on foot and horseback, to be inured to blows and wounds so as to vent neither complaint nor groan—these were the rudiments of education of the Spartan youth.<sup>8</sup>

And this placed Sparta where she taught all Greece. In addition to this, there were the great national games of the Greeks, in the preparation and training for which:

At first they had no other nourishment than dried figs, nuts, soft cheese, and a coarse, heavy sort of bread. They were absolutely forbidden the use of wine, and enjoined continence.

And though it be true that Alexander and the Grecians were far from practicing such strict temperance as were the Persians when they took the kingdom, yet it is true that, as compared with the Persians at the time when Grecia took the kingdom, the Grecians could be counted as fairly temperate people. For although Alexander himself so shortly ended his career by intemperance, yet the Grecians through his successors were able to hold the kingdom of the world for one hundred and sixty years longer before “the transgressors came to the full” and another people must take the kingdom.

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<sup>7</sup> Rollin’s *Ancient History*, “The Causes of the Declension of the Persian Empire.”

<sup>8</sup> Rollin’s *Ancient History*, “History of the Persians and Grecians”, Chapter II, Section II.

The other people to whom now fell the kingdom of the world were the Romans. And still the great truth holds that it is upon the principles and practice of temperance that the kingdom is taken. For of the Romans at this time the history records that their principles and practice of temperance were as true as was that of the Persians when they took the kingdom.

For, thirty-two years after the destruction of the last vestige of the Grecian kingdom, the Roman senate sent throughout the East on a tour of inspection a “famous embassy, consisting of three of the most eminent men of Rome.” And of the simple manners and temperate habits of these “most eminent men of Rome” the history speaks as follows:

The first place which they came to in the discharge of their commission being Alexandria in Egypt, they were there received by the king in great state. But they made their entrance thither with so little that Scipio, who was then the greatest man in Rome, had no more than one friend, Panastius the philosopher, and five servants, in his retinue. And, although they were, during their stay there, entertained with all the varieties of the most sumptuous fare, yet they would touch nothing more of it than what was useful, in the most temperate manner, for the necessary support of nature, despising all the rest as that which corrupted the mind as well as the body, and bred vicious humors in both. Such was the moderation and temperance of the Romans at this time, and hereby it was that they at length advanced their state to so great a height.

And still the course of history holds on the same. When Rome in the practice of the splendid principles of temperance had reaped the benefit in the domination of the world, she too went over the same course which Babylon, Medo-Persia, and Grecia had pursued to deepest intemperance and utter ruin. And the history well shows that to the great height of world dominion to which their practice of the splendid principles of temperance had carried them,



...would they have still continued could they still have retained the same virtues. But, when their prosperity, and the great wealth obtained thereby, became the occasion that they degenerated into luxury and corruption of manners, they drew decay and ruin as fast upon them as they had before, victory and prosperity, till at length they were undone by it. So that the poet said justly of them,—

Luxury came on more cruel than our arms,

And did revenge the vanquished world with its charms.

In the time of the very depths of Rome's enormous intemperance came Christianity, preaching to all people, and planting firmly in the lives of all who believed it righteousness and temperance in view of judgment to come. Thus was Rome saved from ruin at that time.

But there was an apostasy from Christianity by which there was made to prevail a false profession of Christianity. This false church became in turn a kingdom of this world by uniting in both politics and religion with the corrupt and vicious Roman State. And still the course of world-power held on the same.

This church-dominion swiftly grew rich, magnificent, luxurious, and vicious. The failing empire that she proposed to save, she only the more speedily and irretrievably destroyed, and new peoples, wild but temperate, in the Ten Kingdoms, occupied the place of the successively overturned world-kingdom which was now to "be no more till He come whose right it is," when it shall be given Him. For it is

## **Daniel 2**

<sup>44</sup> In the days of these kings [that] the God of heaven shall set up a kingdom which shall never be destroyed, and which shall not be left to other people; but it shall break in pieces all these kingdoms, and it shall stand forever.

We are now in the "days" when the God of heaven shall set

up that kingdom. The great nations of today—the nations that hold the power and dominion of the whole world—are the ones in whose “days” this kingdom is to be set up. And how stand these nations, even now, on this mightiest of all national questions? Are they practicing the temperance which enabled the former nations to take and to hold the kingdom? or are they indulging the intemperance that has already lost the kingdom and sunk the nation in ruin?

It is only the sober truth to say that these nations are even now indulging in intemperance in more things, and in far more fiery and vicious things, than were ever indulged in by the people of the great world-kingdoms of history. No Babylonian, no Median or Persian, no Grecian, and no Roman ever drank, or even had a chance to drink, a drop of whiskey, nor of brandy, nor of rum, nor of gin, nor of champagne—every one of which is indulged in to a wickedly intemperate degree by the people of the greatest, the most powerful, the most influential of the nations that today hold the dominion of the world.

This being so, how, then, is it possible for these to escape the ruin that overtook the world-empires of the past? Those ancient empires knew only one kind of intoxicant, that was wine—fermented grape juice. Yet with only that one intoxicant and its accompanying vices those powers sunk themselves in such intemperance as to end only in annihilating ruin. How much more then, and how much more speedily, must these great nations of today sink themselves in ruinous intemperance, in the indulgence of their many intoxicants, all of which are more fiery and fierce than was the single one that was known to the ancients!

More than this: No Babylonian, no Median or Persian, no Grecian, and no Roman ever used tea, coffee, or tobacco, all of which are vicious stimulants and narcotics,—intoxicants,—and all of which are excessively indulged in by all the nations of

today; to say nothing of the more deadly poisons, opium, morphine, cocaine, absinthe, and hashish. For,

From tea to hashish, through hops, alcohol, tobacco, and opium, we have a graduated scale of intoxicants which stimulate in small doses and narcotize in larger. The physiological action of all these agents gradually shades into each other: all producing, or being capable of producing successive paralysis of the various parts of the nervous and vascular systems.<sup>9</sup>

Again it must be asked, How can the nations of today survive the intemperance which they are indulging in all the things of this double list of vicious intoxicants, when the ancient nations all so easily and so effectually destroyed themselves in the indulgence of only one—and that one not the most vicious nor the most destructive?

And when by this intemperance these nations of today do sink themselves in this perfect certainty of destruction, where, then, shall be found the people to take and perpetuate the kingdom and the dominion, as there must be; for:

#### **Isaiah 45**

<sup>18</sup> God created not the earth in vain. He formed it to be inhabited.

There are now nowhere on earth any new, mild, and temperate people to rise up and sweep away these sinking world-powers and take the kingdom, as in all the great crises of the past. All the world is now actually possessed and ruled by these very nations of today. Where alone can there be found, and therefore where alone shall there be found the people to take the kingdom? Our study has already told us this:

#### **Daniel 2**

<sup>44</sup> In the days of these kings shall the God of heaven set up a kingdom...

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<sup>9</sup> *Encyclopedia Britannica.*

## Daniel 7

<sup>18</sup> And the saints of the Most High shall take the kingdom, and possess the kingdom forever, even forever and ever.

And since there are no new nations to rise up and take the kingdom as in all the crises of the past, it follows that those who shall take the kingdom must be called out and gathered out of the nations, tongues, kindreds, and peoples that now compose the kingdoms and the dominion of the world. But the kingdom and dominion of the world has never yet been taken and possessed, except upon the principles and practice of temperance. It follows, therefore, that to all the nations and peoples of the world there must now be given a call to temperance: and only to such temperance as shall take the kingdom.

And since it is the kingdom of God that is now to be set up on the earth in the place of all these kingdoms of men, and since it is in this way that the saints of the Most High are now to take the kingdom, it follows that all these who shall be called to this temperance, must also be called to be saints of the Most High.

It also follows that the temperance to which people from all nations must now be called must be such temperance as becomes not merely an earthly, human, and temporal kingdom, but such temperance as is fitting only to saints of the Most High and the divine and eternal kingdom. It must be such temperance in both morals and manners, such temperance of both flesh and spirit, as will perfect, in the fear of God, that holiness without which no man shall see the Lord.

Such a message, such a preaching, such a call, is in the nature of things just now due to all the nations and people of the world. Are not the conditions already such as to make it now high time that this message and this call be proclaimed with mighty power? And will not such a message be effectual to its full intent?

Did not those ancient nations who in succession took the kingdom of the world, practice temperance? They did it to obtain a corruptible crown, while these are to be called to do it to obtain an incorruptible. Those did it voluntarily to obtain a corruptible crown, a fleeting glory and a perishable kingdom. Cannot these be persuaded to do it to obtain an incorruptible crown, immortal glory, and an imperishable, because a divine and an eternal, kingdom?

And just this is the great purpose of the existence of the Battle Creek Sanitarium and this sanitarium system, whether as found in this Sanitarium itself, or in the related institutions that now exist or the thousands of these that may, and that certainly should yet be. This is why we are all here.

May the Lord arouse us to, baptize us in, and imbue us with, such a genuine and thorough espousal of these principles in their very spirit as shall cause us, whether here or elsewhere, ever to be both in principle and in practice, in flesh and spirit, so truly temperate that we shall be of those who, in the days of these kings,

**Daniel 7**

<sup>18</sup> ...shall take the kingdom, and possess the kingdom forever, even forever and ever.



# Health by Faith





# 1. Health Reform by Faith – I

Home Missionary, November 1893<sup>10</sup>

## 3 John

<sup>2</sup> I wish above all things that you may prosper and be in health.

## The Lord's Holistic Wish

**N**OW that is an important wish. And the Lord wishes to what extent? "Above all things." Does He wish above all things that you should be in health? He says so, surely. Well, then, is it not a shame for a Seventh-day Adventist to be sickly and pale and lean?

But He has given a comparison:

<sup>2</sup> I wish above all things that you may prosper and be in health, *even as your soul prospers.*

Has not the Lord given directions, prescriptions abundant, that our souls may prosper? Anyone who will follow the directions of the Bible as to his soul, his spiritual nature will not be lacking in anything. Will he not be constantly growing and prospering spiritually, in the Christian life and in the knowledge of God? Certainly he will. It is impossible that it should be otherwise.

But the Lord has given prescriptions also which, if people will follow, will cause them to grow and prosper in health and in strength, just as He intends that our souls shall do. And He intends to have, and He is going to have His people to be the

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<sup>10</sup> "The following is a report of a talk on health reform at the Lansing camp-meeting. In future numbers we shall have other talks, taking up breathing, eating, etc., more in detail. Elder Jones's talks on this subject have been a means of great blessing in various camp-meetings and worker's meetings, and we are glad to give our readers the benefit of some of these things." **Editor's Note:** the talks mentioned on breathing and eating were later written up in the studies on "Evangelistic Temperance" which are available as a separate book from our website, and therefore, not included in this collection.

fairest, healthiest, best-looking people on the earth.

And when other people are dying by the thousands, when other people are carried away by disease, and are suffering all kinds of evils in this respect, He intends that His people shall be in perfect health, and not troubled at all. And when Seventh-day Adventists reach that place where they will apply the principles of health reform which God has given us, as the Lord intends, we shall see results which have not yet been seen in many cases.

Those who are looking for the coming of the Lord, those who are believing the message as it is, will apply the health-reform principles as they apply the principles that are given for our souls' sakes; and those who do not apply the principles which God has given to cultivate our spiritual nature, and do not apply them as God has given them, will not apply the health reform as God has given it.

## **Faith is Essential**

Health reform, as such, is to be practiced by faith in Christ. And when our people get to that place where they will live health reform by faith in Christ, then they will live righteousness by faith in Christ. Anyone who does not live righteousness by faith in Christ, cannot live health reform as God has given it. One is just as really a matter of faith as the other.

Did not God give it? Has He not prescribed it? Is He not the source of it? Does He not intend to be not only the author but the finisher of it? Then is it not of faith? Read *Romans*, 14<sup>th</sup> chapter, and note especially the last verse, and the last words of that verse:

### **Romans 14**

<sup>23</sup> Whatsoever is not of faith is sin.

And this is spoken of eating and drinking, too. Well, let us get hold of it that way, and apply it that way, and then that will bring in a better practice of health reform among us.

Another thing: The only way I can apply the righteousness which is by faith of Christ, and these truths that belong to our spiritual nature, is to apply them in my own life according to my own individual experience. So likewise the principles of health reform. I am to believe and apply as God has given them, according to my own individual experience and needs, guided by the Spirit of God.

Now among us there has been too much regulating other people's faith, and other people's conduct in spiritual things. But that is being put aside now, and left entirely behind, thank the Lord.

There has likewise been too much regulating other people's practice in health reform; each one looking at somebody else, first setting up for himself a cast-iron rule, and then binding that about with steel bands besides, and then fitting it onto everybody else, and if they would not wear it, condemning them for not being health reformers. They would not have been health reformers if they had worn it. That is the surest way not to be health reformers. All this, too, will now be left behind by those who believe the message.

And when this is done, we shall see the Lord's people standing where He intended long ago they should stand, in health and in prosperity, both spiritually and physically. He has given this that we may be prepared by His direction to pass safely through the time of the plagues which are about to fall, when the very air itself will be sick; it is to prepare us to pass through that, and to be translated.

## **God's Instructions Cannot Be Neglected**

Now I ask another question, Can a man neglect the work which God has given for his spiritual nature, and prosper spiritually? Can he do that and be healthy spiritually? Can he do that and grow and prosper in the knowledge of the Lord? No, you know he will be weak; he will be wavering, and he

will degenerate, he will get cold and indifferent and backslidden.

And on the other hand, I also ask, Can a man slight the directions which God has given in this matter of health reform and have good health? Of course he cannot.

If a man will follow the directions which God has given for his spiritual nature, as God has given them, he cannot do anything else than prosper spiritually. He cannot backslide; he cannot get cold; he cannot stand still. He is growing every day in the knowledge of Jesus Christ. So, also, if a man will apply the principles of health reform as God has given them, can he be sickly? No, sir; I say he cannot be sickly.

As I said awhile ago, it is a disgrace for a Seventh-day Adventist to be sickly. The Lord promised His people long ago that if they would do what He told them in this respect, as in others, He would take away from them all sickness, and that is spoken to us, and it means us, and He is going to do it, thank the Lord. And those who do not love the third angel's message, and those who love their own ways, will get sick, of course, because they will worship the beast and his image, and the plagues will affect them.

### **An Individual Matter**

Also the Lord told us among the first printed testimonies that were ever given on the matter of health reform, that health reform "is an individual matter." Now you treat it so will you? You need not require everybody else to live exactly as you do, and eat just what you eat, in order to be health reformers; because if they did, they would not be health reformers.

Now just a few words upon that. If all men were now as God made them at the start, all things that God has prescribed that are good to eat, would be equally good for all people to eat. If all men were now as God made them at the start, all

that He has said is good for man to eat, would be equally good for all people, and all people could live on the same things.

But mankind are not that way; we are a long way from where God made us. We are nearly six thousand years in distance from where He made us, and further than that in degeneracy. Every person has defects that he is not responsible for at all, that come from away back. Our fathers, generation after generation, practicing evil things, and going contrary to God's way in all things, have visited upon us and extended to us weaknesses, and many things of this kind that make each one not like anybody else on the earth; and entails defects upon him that are not in other people.

Well then, in these circumstances all things that the Lord says are good to eat are not equally good for all people. Now that is a fact. Don't you know that some people enjoy and fatten on things that you cannot eat at all, yet that are good? Of course there are many people who live on things that are not fit to eat; but we are talking about health reform now.

You know that there are some people who can eat things that you cannot eat at all, and things that are good for them, too. Now would it not be just as sensible for them to say that you are not a health reformer because you cannot live on what they live on? That is none of their business. You find out what is good for you, and let the other man find out what is good for him, and then each of you enjoy it, and be health reformers together.

## **The Importance of Breathing**

But health reform is not all in eating. A man can live a good while without eating; he can live weeks. He can live several days without drinking anything at all. He cannot live minutes without breathing. The first thing a person does in this world is to breathe, and the last thing he does is to stop breathing; and all the way between he is breathing, and he cannot live

minutes without it; whereas he can live days without drinking, and weeks without eating.

And it is hardly too much to say that proper breathing is the most important part of health reform. But that is hardly ever thought of by nine tenths of Seventh-day Adventists. If we breathe properly, having eaten that which is good, we shall have good blood all the time.

The Lord has given each person in this world lung capacity enough to keep all the blood in that person pure enough for all purposes; but if he does not use the lung capacity that God has given him, he cannot have his blood as pure as it ought to be, and consequently he will not have as good health as he ought to have.

If I use only half of my lung capacity, will I have as pure blood as if I used it all? Of course not. If I use only the top of my lungs, only the upper part of them, and the lower part use not at all, can I have as pure blood, even though I eat pure victuals, as I ought to have, and as God made me to have? Plainly not.

So if you only use the top of your lungs, and breathe this way [raising the shoulders and upper part of the chest] you may live all the health reform you please, so far as eating is concerned, and you cannot have good health; because you are not living health reform indeed. And if you bind yourself about the waist [compressing it tightly], you cannot breathe with any other part of your lungs than the top of them.

Then do you see what you are doing when you bind yourselves about like that? You are robbing yourself of the use of the lung capacity that God has given you, to keep your blood pure, and he has not given you any too much. You are robbed of that, and until you give yourself freedom, and learn to breathe, you cannot have as pure blood as you ought to have, even though you eat good victuals.

So I say, when we live health reform as God has prescribed it, we shall be all right; we shall be fair of skin and healthy of flesh, and strong to work, and we can work right straight along. God has not given health reform for nothing. Practice it as He gave it; find out what He says, and practice it in all things; then it will work well in all things.

But bear in mind that the lungs are not made to breathe with; they are not to do the work in breathing; that is not what they are for. The abdominal muscles are made to breathe with; these are to do the work while the lungs remain passive, and if you do not use these muscles, you do not breathe right. That is all I can say on that now.

Well, then, you must eat good victuals in order to have good blood to start with; then you must breathe right in order to keep the blood good. Because if we eat victuals that are not good, and that cannot make good blood, it is impossible for all the lung capacity to make that blood pure, or to keep it pure. Therefore the Lord has told us what is good to eat.

## **A Simple Rule**

Now I will give you a rule; it is simple enough, I do not think you will have to write it down in order to remember it, one by which every one here can be a health reformer continually, when he breathes right.

Here is the rule:

1. Find out what God says is good to eat; that is the first thing.
2. Find out all that He says is good to eat. Then find out in that list what is good for *you* to eat.
3. Then see that it is well cooked.
4. Then thank the Lord for it, eat it with a glad heart.
5. And *then let it alone*.
6. Breathe right, and you will have no difficulty.

Let each one do that, and then, you see, it is none of your business whether somebody else eats what you eat or not; he is eating what is good for him, just as you are eating what is good for you. It is an individual matter, and all will be health reformers together.

Now that is not saying that what each one *thinks* is good for him, because it *tastes well*, is to be eaten. That is not it. Find out what God says is good, and then find out from this what is good for you. Cook it right, and then eat it when you have thanked the Lord for it. And there is just as much importance in letting it alone after you have eaten it, as there is in any of the other points.

[Question by one in the audience]: “What do you mean by letting it alone?”

Well, it is this: The not letting it alone begins before you eat it. There is something on the table, and you would like to eat some of it. Or it may not be on the table yet and you say,

“If I thought that would not hurt me, I would cook some of it for dinner.”

And then you finally decide that perhaps it will not hurt you, and you cook some of it. When it is on the table you say,

“I am afraid that will hurt me if I eat it; but if I thought it would not hurt me, I would eat it.”

And finally you conclude perhaps it will not hurt you if you eat some of it; and so you do. And then you begin to query,

“Now I wonder, I wonder whether that will hurt me; I wonder whether that will digest just right or not; I really feel as though that was not going to agree with me.”

That is what it is to not let it alone. And I say that all this is none of your business. Be sure that it is good, and good for you, and when you have eaten it, let it alone. Of course it will



not digest right when you are bothering it all the time, and keeping it from digesting. Let it alone.

Having thanked the Lord for it, and asked His blessing upon it, believe that His blessing is upon it. Why do we ask the Lord to bless our food and bless it to its intended use, and then not believe that He does it? Where is the faith in that? That is not health reform. Let us quit it.



## 2. Health Reform by Faith – II

Home Missionary, November 1893

### 3 John

<sup>2</sup> Beloved, I wish above all things that you may prosper and be in health, even as your soul prospers.

### Body and Soul

**G**OD wishes above all things that you and I may prosper, and be in health. “Even as your soul prospers.” So the Lord puts our health, and His care for our health, just on the same level exactly with our souls’ prosperity.

He has made abundant provision for our soul’s prosperity in His word. And our souls cannot have the prosperity which He has provided, if we slight the provision He has made, that is, if we slight His word. But He has made provision also that we may be in health, even as our souls prosper.

Then He has certainly given direction and made provision in His word as to how this shall be done. And we cannot prosper and be in health, if we slight His word in this respect. So we cannot have health of soul without using the provision which God has given, without following His word faithfully; neither can we have health without doing the same thing.

And when He wishes above all things that we may have health, just as certainly as our souls prosper; when He expresses as much care for our health as for the other; we are not making the response to His wish that we should unless we do give health that place that He gives it. Unless we give health the place that He gives it, we are assuredly not fulfilling His will in all things. He desires that we shall be filled with the knowledge of His will in all things. Let us read:

### Colossians 1

<sup>9</sup> For this cause we also, since the day we heard it, do not cease to pray for you, and to desire that you might be filled

with the knowledge of His will in all wisdom and spiritual understanding;

<sup>10</sup> That you might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in knowledge of God.

“Filled with the knowledge of His will.” And assuredly our expression of His will is in this text:

### **3 John**

<sup>2</sup> I wish above all things that you may prosper and be in health, even as your soul prospers.

He has thus expressed His will in this matter, and if we are filled with the knowledge of His will, then the subject of health will have in our estimation and in our lives the place the Lord desires it to have; and then we shall walk worthy of the Lord unto all pleasing, in this matter, and shall have the health that He wishes us to have; and so we shall be fruitful in every good work, and increase in the knowledge of God.

### **Health Reform by Faith**

Health reform, then, is just as certainly—I do not say as much but as certainly—a part of God’s plan of salvation as righteousness by faith. He wishes us our souls prosper; but how can our souls prosper without righteousness by faith? They cannot do it. He wishes above all things that we may prosper and be in health even as our souls prosper. Then how can our health prosper as He wishes it without health reform by faith? It cannot do it.

Genuine health reform means health reform by faith, as genuine righteousness means righteousness by faith. And if a person does not apply health reform by faith, then he does not get the benefit that is in it, and he cannot. And now that you may see that this is just what the scripture says, I will read a passage:

## **Romans 14**

<sup>15</sup> But if your brother be grieved with your meat, now you do not walk charitably. Do not destroy him with your meat, for whom Christ died.

<sup>16</sup> Do not then let your good be evil spoken of:

<sup>17</sup> For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost.

<sup>18</sup> For he that in these things serves Christ is acceptable to God, and approved of men.

<sup>19</sup> Let us therefore follow after the things which make for peace, and things wherewith one may edify another.

<sup>20</sup> For meat, do not destroy the work of God. All things indeed are pure; but it is evil for that man who eats with offense.

<sup>21</sup> It is good neither to eat flesh, nor to drink wine, nor anything whereby your brother stumbles, or is offended, or is made weak.

<sup>22</sup> Do you have faith? have it to yourself before God. Happy is he that does not condemn himself in that thing which he allows.

<sup>23</sup> And he that doubts is damned if he eat, because he does not eat of faith: for whatsoever is not of faith is sin.

This statement that whatever is not of faith is sin, is a universal truth. Yet here it is stated in direct connection with eating. Whatsoever is not of faith in eating, as well as anything else, is sin. So that he that doubts is condemned, or damned, if he eat; because of what? Because he eats not of faith. Then a man that eats not of faith, what is his condition before God? He is condemned. What is he doing? Sinning, for whatsoever is not of faith is sin.

Faith is the gift of God. It comes to us by the word:

## **Romans 10**

<sup>17</sup> Faith comes by hearing, and hearing by the word of God.

Then in order to eat by faith, where are we to get the faith, and the authority for eating, and what we shall eat? From the word of God, most surely. If a man slights what the word of

God says he shall or shall not eat, he does not eat by faith. Because the faith by which we are to eat is of God, to be brought to us, and be created in us, by the word of God, just as the faith by which we receive righteousness and virtue, comes from God by His word.

So that just as the word of God brings faith to us, pertaining to our soul's salvation, so the word of God brings faith to us concerning our health. The Word of God brings faith concerning our soul's prosperity, and when in faith we accept that word, our souls prosper; so in faith we take this word concerning our health, and our health prospers. Now that is a fact. For in direct connection with our eating and drinking, that word says:

**Romans 14**

<sup>23</sup> Whatsoever is not of faith is sin.

Look back at the first verses of this chapter:

<sup>2</sup> One believes that he may eat all things, another who is weak, eats herbs.

<sup>3</sup> Let not him that eats despise him that eats not; and let not him which eats not judge him that eats; for God has received him.

And so it goes on regarding this matter of eating and giving God thanks, eating to the glory of God, eating by faith, and closes up the whole chapter with that all-sweeping word,

**Romans 14**

<sup>23</sup> Whatsoever is not of faith is sin.

## **A Gift By Grace**

Here is another text worth studying:

**1 Corinthians 10**

<sup>27</sup> If any of them that believe not bid you to a feast, and you be disposed to go; whatsoever is set before you, eat, asking no question for conscience' sake.

<sup>28</sup> But if any man say unto you, This is offered in sacrifice

unto idols, eat not for his sake that showed it, and for conscience sake: for the earth is the Lord's, and the fullness thereof.

<sup>29</sup> Conscience, I say, not your own, but of the other: for why is my liberty judged of another man's conscience?

<sup>30</sup> For if I by grace be a partaker...

Our salvation is by grace through faith, and so our health reform, our eating, is by grace through faith. And that not of ourselves, it is the gift of God.

Health reform never came by us. It came from God. Therefore, as the salvation of souls came by the grace of God, the gift of God through faith, and not of ourselves; so health reform came as the gift of God, and by grace through faith, and that not of ourselves, it is the gift of God.

### **1 Corinthians 6**

<sup>19</sup> What? know you not that your body is the temple of the Holy Ghost which is in you, which you have of God, and you are not your own?

<sup>20</sup> For you are bought with a price: therefore glorify God in your body, and in your spirit, which are God's.

Our body belongs to God. Does our spirit belong to God? Yes. Who can make our spirits prosper? Who can bring our spirits to the image of Christ? None but Christ. Who can bring our bodies to that? None but Christ. Our bodies are to be made in the image of Christ, as well as are our souls. Of course they are. The word says so:

### **Philippians 3**

<sup>20</sup> For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ;

<sup>21</sup> Who shall change our vile body, that it may be fashioned like unto His glorious body, according to the working whereby He is able even to subdue all things unto Himself.

Then our characters are to be just like Christ's; our bodies are to be just like Christ's. In other words, our spirits are to be just like His, and our bodies are to be just like His. And there-

fore it is not saying too much to say that health reform must be by faith, or else it is not health reform. And without living health reform by faith we will never get the benefit of it, any more than we can be benefited by a righteousness that is not of faith.

## **Preparation for Immortality**

Our bodies are the Lord's just as certainly as are our spirits; and our bodies are to be like Christ's just as certainly as our spirits and our characters are to be made like Christ's.

### **1 Thessalonians 5**

<sup>23</sup> And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ.

And that is the object of health reform. It is to prepare our bodies for immortality. So now I will read the evidence of it. Here is the testimony on the object of health reform—what is to be attained by it.

### **Testimonies for the Church, vol. 1, p. 554:**

It should ever be kept prominent that the great object to be attained through this channel is not only health, but perfection and the spirit of holiness, which cannot be attained with diseased bodies and minds.

What is the object of health reform, then? Perfection, and the spirit of holiness. It is simply the same thing as being like Christ in body and in spirit.

Page 564, same volume. The title of it is, "Health and Religion;" but in speaking of the health institution, and why it should be established, the object of health reform, and the work of it, it is stated thus:

### **Testimonies for the Church, vol. 1, p. 564:**

God would have a health institution established, which will in its influence be closely connected with the closing work for mortals fitting for immortality.



The object of the third angel's message is to fit us to meet Christ alive. And the health reform is part of the third angel's message. We will come to that presently in another way. Then health reform is just as much in its place fitting people to be like Christ and to be translated to immortality when He comes, as the main body of the third angel's message is to make us like Christ in character.

**Testimonies for the Church, vol. 2, p. 356:**

What is the work that we are to undertake here just previous to receiving immortality? It is to preserve our bodies holy, our spirits pure.

When is it that we are to do that? Just previous to receiving immortality. That is the work. Then it is plain enough that health reform is to fit a people for immortality. Now, this touches the very point we had a moment ago in another way:

**Testimonies for the Church, vol. 1, p. 559:**

The health reform is closely connected with the work of the third message, yet it is not the message.

See the difference? It is closely connected with it, but it is not it.

Our preachers should teach the health reform, yet they should not make this the leading theme in the place of the message.

Now as to its place. Here is the place of health reform:

Its place is among those subjects which set forth the preparatory work to meet the events brought to view by the message.

What are the events brought to view by the message? Just think of that for a moment. What are the events brought to view by the third angel's message? The coming of the Lord; and before that:

- The pouring out of the plagues, and the worship of the

beast and his image on the part of the wicked;

- Perfect holiness and the close of probation on the part of the righteous.

The image of Christ is to be reflected in us fully; we are to be sealed with the seal of the living God; so that we are like Jesus in character. And when we are to pass through the seven last plagues, and meet Him when He comes in the blazing glory of all the universe, that we may be like Him in body.

Those are the things brought to view in the third angel's message, and health reform is to be preached by us all and set forth as the preparatory work to meet those things which the message tells about. "Among these it is prominent."

### **Not Merely For Bodily Health**

Well, then, don't you see that health reform, without the events that the third angel's message brings to you, is almost meaningless? In any other view than God gives, it is almost meaningless, because it is not simply for present health, in this world; it is not simply as a thing of health, that men may go on without believing in the Lord, and just merely for the sake of health. There is a benefit in that, of course; but that is not the purpose of preaching or teaching it by us.

It is not that people shall merely have health. No, sir. It is health by faith, in view of the things that are brought to view by the third angel's message, to meet Jesus Christ, and the things that are coming between us and His coming. And therefore we are to preach the third angel's message, and get people to see what is coming, and then get them to prepare their bodies to meet Jesus Christ; to prepare their souls for the close of probation.

In other words, righteousness by faith brings us to the perfection of Jesus Christ in character, and health reform by faith brings us to the perfection of Christ in our bodies. Between the point where we are sealed with the seal of the living God,

and the coming of Christ, there are the seven last plagues, and our bodies have got to go through them unscathed, before they become like the glorious body of Jesus.

When we preach to the people the coming of the Lord, and the necessity of meeting Him, and the motive in keeping the Sabbath, and all that, their bodies are not prepared by that in itself, to meet Him. So that the health reform has to come in, in its place, and fit the people to meet the events brought before them in the preaching of the message; and that is just as much a part of the third angel's message, in its place, as is the other.

Faith in Jesus Christ, personal faith in Jesus Christ, and receiving righteousness by faith, and the keeping of the Sabbath, seeing Christ in it, and receiving the seal of God, the perfect image of Jesus Christ, reflected in the character,—this prepares the character for the close of probation.

And the health reform is to prepare our bodies for the close of probation, because, between the close of probation and the Saviour's coming, our bodies are to pass through the plagues before we are ready to meet Him, and be like Him, seeing Him as He is. This is true. It says so:

**Testimonies for the Church, vol. 1, p. 559:**

The health reform is closely connected with the work of the third angel's message, yet it is not the message. Our preachers should teach the health reform, yet they should not make this the leading theme in the place of the message. Its place is among those subjects which set forth the preparatory work to meet the events brought to view by the message; among these it is prominent.

One more passage as to the object of health reform:

**Testimonies for the Church, vol. 1, p. 486:**

In order to be fitted for translation, the people of God must know themselves. They must understand in regard to their own physical frames, that they may be able with the

psalmist to exclaim, "I will praise You, for I am fearfully and wonderfully made." They should ever have the appetite in subjection to the moral and intellectual organs. The body should be servant to the mind, and not the mind to the body.

And that work is necessary to the people in order that they may be fitted for translation. The people of God must know themselves; and the object of health reform and of the teaching of it, is that we may know how to treat ourselves, and how to live to have good health, and be fitted for translation.

Well then, I say again that the object of health reform is not merely for health's sake, and that this is not God's view of it. When it is practiced and taught anywhere merely for health's sake, it is not meeting God's mind. Of course the person who practices it will have better health, but will he be prepared for what it is to prepare him? No. Getting people ready to meet Jesus Christ, to be translated, ready for the Lord,—that is the Lord's idea and purpose in health reform.

### **An Individual Work**

Right in the same line, let us study another division of it. Health reform is to be practiced by faith, just as any other part of religion is. Well, how much faith can I have for you? How much faith can one have for another? Not any. How much religion can you have if you find out what faith I have, and then try to live according to my faith? None that is worth anything.

I cannot find out another man's faith, and how he lives by faith, and how the promises of God live in him in response to his faith, and how he prospers in all these different things by faith, and then shut myself up to that, and have prosperity, too. One cannot live by another's faith, and copy another's religion. It is impossible to do that. Faith is wholly an individual matter. Therefore it is written:

## **Romans 14**

<sup>22</sup> Do you have faith? Have it to yourself before God.

True health reform is by faith. Therefore, just as truly as faith is an individual matter, so true health reform is an individual matter; one cannot practice it for another.

God's promises are just as much an individual matter to you as though there were not another man in this world. And they are just as much an individual matter to you with all the other men in the world, as though there were not another man in the world, for the reason that no two men are alike.

It is the same thing in health reform. It is the same thing in all the work of a lifetime. Just as we read here a while ago, "Do you have faith?" What then? "Have it to yourself before God." And in that place he is writing about eating, too,—eating and drinking. In matters of health reform, have faith for yourself, and study that thing for yourself, and live it for yourself. Apply it by the Spirit of God and the faith of Jesus Christ to yourself in your own life, according to your own needs before God.

Health reform then, on this basis, is just as certainly an individual matter as is the person's own soul's salvation. You cannot save your soul by finding out how I believe to the saving of mine, and then how the Lord works with me to save mine. You have to find out from God himself, for yourself, so that He will work in you, and you know that for yourself, as an individual personal matter.

So it is with true health reform. Though I be hearty and strong and able to do much work, you are not to find out how I live and then copy that in order that you may be hearty and strong and able to work. The probabilities are it would kill you. No, you find out for yourself how you should live, and then live that way in order for you to be healthy and strong and able to work.

I want you to see that the *Testimonies* teach and emphasize this very thing:

**Testimonies for the Church, vol. 1, p. 486:**

The health reform, I was shown, is a part of the third angel's message, and is just as closely connected with it as are the arm and hand with the human body. I saw that we as a people must make an advance move in this great work.

Let us do it.

Ministers and people must act in concert.

And they will when the ministers act first.

God's people are not prepared for the loud cry of the third angel's message.

What has that to do with health reform? Is health reform to prepare us for the loud cry, too?

They have a work to do for themselves, which they should not leave for God to do for them. He has left this work for them to do.

Now the sentence:

*It is an individual work; one cannot do it for another.*

Now that is plain enough. Health reform is an individual work, and one cannot do it for another. We are not to ask someone to do it for us; and we are not to ask someone to live, and then tell us how they live, and then we live like that, and then call that health reform, and be pale, and lean, and not good for anything. No, sir. There is no health reform about that. The next statement touches this question:

**Testimonies for the Church, vol. 2, p. 371:**

When we adopt the health reform, we should adopt it from a sense of duty, not because somebody else has adopted it.

Next we read:

**Testimonies for the Church, vol. 3, p. 311:**

Our preachers should all be sincere, genuine health reformers, not merely adopting the reform because others do, but from principle, in obedience to the word of God.

Do it, each one, because he knows that God speaks to him, and he receives it as from God, and performs it thus. That is health reform by faith, and having the faith to himself before God. Here, also:

**Testimonies for the Church, vol. 2, p. 374:**

Some of you feel as though you would like to have somebody tell you how much to eat.

This is not all, either. They would like to have someone tell them what to eat, and just when to eat it, and then how much to eat at that time. It is all the same thought.

Some of you feel as though you would like to have someone tell you how much to eat. This is not the way it should be. We are to act from a moral and religious standpoint. We are to be temperate in all things, because an incorruptible crown, a heavenly treasure, is before us. And now I wish to say to my brethren and sisters, I would have moral courage to take my position and to govern myself. I would not want to put that on someone else.

On page 367, two classes are presented before us:

First, those who were not living up to the light which God had given them. They started in the reform because somebody else did. They did not understand the system for themselves. There are many of you who profess the truth, who have received it because somebody else did, and for your life you could not give the reason. This is why you are as weak as water.

Instead of weighing your motives in the light of eternity, instead of having a practical knowledge of the principles underlying all your actions, instead of having dug down to the bottom and built upon a right foundation for yourself, you are walking in the sparks kindled by somebody else. And you

will fail in this, as you have failed in the health reform.

Thus you see that if we attempt to live the principles of the third angel's message, or profess to believe, because somebody else does, instead of getting it all individually from the Lord himself, then we are as weak as water, and we fail. And if you receive health reform that way, because somebody else does, and then attempt to practice it the way somebody else does, you will likewise be as weak as water, and will fail in the health reform.

Don't call that way of doing, health reform. It is not health reform at all. The Lord does not want us to fail in our spiritual health, nor in our physical health. But,

#### **Romans 14**

<sup>23</sup> Whatsoever is not of faith is sin;

—and sin is failure. Well, then, have faith just as certainly in one as in the other.

This is all I have to give now on this particular line. What I desired in this line of thought—or you can call it a lesson, just as you please—was to find what health reform is, what the object of it is, and that it is an individual work—that it does not belong to one for another.

#### **A Living Illustration**

This is simply preliminary, opening up the whole field for our study. And as we study it all the way through, so far as we shall have opportunity to study it, we shall see how entirely the whole course of health reform mapped out for us meets the points here made. And the object of the health reform is not met unless it is followed in the way here pointed out.

Let it be thus preached and practiced. Of course we cannot preach it effectually unless we do practice it. Living health reform will do more than all our preaching without it. The min-



isters and the people are to move in harmony, move together. And as I said when I read that, this will always be so when the ministers move first, as they ought.

But if God has to take up the people and carry them ahead of the ministers, then the work does not move in harmony. We are to be a living illustration of health reform, as we go before the people, and practice it before them, and at their tables, and teach them at the fireside, just as we teach them righteousness by faith.

And we shall have to teach it and practice it right among people who have been professing to be health reformers for years. But God is in it, and it will win; and the great object named will be accomplished; we shall be prepared to pass safely through the seven last plagues, and be fitted for translation.



### 3. Faith Cure

American Sentinel, September 16, 1897

IT SEEMS evident that the boasted enlightenment and progress of the 19<sup>th</sup> century has done little if anything to free the minds of the masses of the people from superstition. For never, apparently, were there so many bogus “healers” in the country claiming to exercise divine power, as there are today; and all seem to be doing a thriving business.

The term “faith cure” is commonly applied to the work of these frauds, about which there is, in strict truth, neither faith nor cure. The only “faith” that is present in such cases is a blind confidence in the powers of the “healer,” and the only cure that follows is a product of the imagination or of the unseen spiritual agencies of evil.

There is a true faith cure; and its existence is argued by the presence of that which is counterfeit. Not only this, but that we have reached a time when it is to be especially manifested, is indicated unmistakably by the marked revival of superstition which is seen in the land today. It is the devil’s plan to flood the world with counterfeit imitations of that which is genuine, in order that people may be deceived and accept the false for the true.

What, then, is true faith cure? The answer is simple. It is the power of God manifested in the healing of disease through faith. And what is faith? Is it a mere blind confidence in somebody? Is it something devoid of reason? No; certainly not. There is nothing more reasonable than to believe in the power of God.

We see the manifestations of God’s power on every hand. What is it that causes life and growth in all the world around us? It is not our power; no, nor the power of any man nor of any government. Is it then power that creates itself? To believe this requires the credulity of a “freethinker.” If power

could create itself, the problem of a “perpetual motion” would have been solved long ago. If nothing could create something, could not man, who is much more than nothing, create something? Yet he cannot create the very lowest and simplest form of life.

Faith is the characteristic of the Christian. The Christian knows God, for he has experienced the power of God in making him a new being—giving him a new creation. He has experienced crucifixion and death of the “old man”—his former self—with Jesus Christ, and with Christ he has been raised up and exalted to heavenly places, and experiences the divine life working in him, which is Christ living in him.

When Christ lives in an individual, that individual cannot be ignorant of Him. He is in the closest companionship with Christ, and can only look with pitying amazement upon the one who would try to persuade him that Christ does not exist.

Thus knowing the Lord, knowing God’s companionship and power in his own experience daily, and seeing God’s power in all the forms of life and growth around him, is it unreasonable that he should believe in that power? Would anything be more unreasonable in him than that, knowing this, he should refuse to believe in that power?

The Christian believes that He who created all things and maintains them in life, can heal the sick of all diseases. This is only reasonable in the highest degree. He believes that God’s Word is true; and finding that Word full of gracious invitations to ask of his heavenly Father for that aid which it is beyond his own power to supply, for the healing of both body and soul, he simply takes God at His word, and thus experiences true faith cure.

It is the same power, and the same faith, whether it be for the healing of the body, or of the soul. The soul of the unregenerate man is sick unto death; and that which is called conversion, is its healing,—a true instance of faith cure: for it

must all come through faith.

Faith being thus in the highest degree reasonable, is the direct opposite of superstition. The two cannot go together. The superstitious person knows nothing of true faith, and the man of faith is never superstitious. And wherever faith is not, there superstition has access. Faith, not education, is the safeguard against superstition.

Faith, indeed, is itself an avenue to the highest education,—the knowledge of God. But that education which is without God, prepares no one to detect spiritual error when it appears in the form of truth. And this is abundantly proven by the ease with which “educated” people fall victims to the “faith cure” “Christian science,” and kindred delusions of the times.

Faith cure—the genuine—is all right; it is the only salvation for the race, or for any individual. And therefore it is of the utmost importance to each individual that he should obtain the genuine faith cure, and no counterfeit; for it is something each one must obtain for himself.



## 4. Saving Health

Advent Review, November 22, 1898

### 3 John

<sup>2</sup> Beloved, I wish above all things that you may prosper and be in health.

**T**HIS is a wonderful wish; and there is a wonderful reason for it, though many Christians, even Seventh-day Adventists, seem to think that this wish is one of minor importance. Let us study it a little.

The word “health” is an abstract noun, derived from the word “whole.” The thought is expressed in the words of Jesus:

### Matthew 9

<sup>12</sup> They that are whole need not a physician.

The word “whole” was formerly spelled *hole*, and comes from the original Anglo-Saxon *hōl*, same as present German *heil*, which means hale, hearty, sound, whole, saved; and saved because of being hearty, sound, and whole.

This word *hōl*, through *hole*, *holeth*, is our present word “health,” which, from its origin, signifies happiness, safety, salvation. This thought is also expressed in the Scriptural phrase,

### Psalms 67

<sup>2</sup> ...Your saving health.

To this original was *hōl*, there was added the expression *ig*, making the word *hōlig*, present German *heilig*, signifying salvation; from this, in descent, is our word “holy.”

To the word *hōlig* there was next added the suffix *nes*, or *ness*, expressive of quality, thus forming the word *hōlig-ness*, which, in descent, forms our word “holiness.” This seems to be the surest descent of the word “holiness,” though from the word *hole* (whole), with the qualitative *ness*,—*hoeness*,—the descent is easy to holiness.

In any case, however, the root-word of “health” is actually the root-word of “holiness.” This is positive, also, from the fact that the root-word of “health”—*hðl*—signifies saved, and saved because of *hðli-ness*, which is hole-ness, which is wholeness, which is *hðlig-ness*, which is *holiness*.

Therefore when the Lord wishes “above all things that you may prosper and be in health,” He wishes that “you may prosper and be in holiness.” And why should He not wish this “above all things”? Can any higher point be attained than holiness according to God’s wish, which is perfect holiness?

Men themselves know that perfect holiness is the highest possible attainment. This is the one thing “above all” that they wish. But this thing of perfect holiness cannot be attained without health. This the Lord perfectly understands, though men do not; and therefore He has recorded this word,

### **3 John**

<sup>2</sup> Beloved, I wish above all things that you may prosper and be in health.

Do you question the statement that perfect holiness cannot be attained without health? How can you, when the very root idea of health is holiness? But if you are not ready to accept this from the words themselves, then read the same thing in the word of God:

### **2 Corinthians 7**

<sup>1</sup> Dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.

This is also expressed in the full text cited at the beginning of this article:

### **3 John**

<sup>2</sup> Beloved, I wish above all things that you may prosper and be in health, even as your soul prospers.

Perfect holiness embraces the flesh as well as the spirit; it includes the body as well as the soul. Therefore, as perfect ho-



liness cannot be attained without holiness of body, and as holiness of body is expressed in the word “health,” so perfect holiness cannot be attained without health. And,

### **Hebrews 12**

<sup>14</sup> Without holiness no man shall see the Lord.

Since this is eternally so, and as perfect holiness includes the body, and holiness of body is expressed in the word “health,” do you not see in this the whole philosophy of health reform?

Do you not see by all this that in the principles of health for the body, and righteousness for the soul, both inwrought by the Holy Spirit of God, the Lord is preparing a people unto perfect holiness, so that they can meet the Lord in peace, and see Him in holiness?

Can you, then, despise or slight true health reform, and expect to see the Lord in peace, which means only to see Him in holiness?

God would make us acquainted with His great name,—Jehovah-tsidkenu,—the Lord our Righteousness (*Jeremiah* 23:6), and also with His great name,—Jehovah-rophekha,—the Lord our Healer (*Exodus* 15:26).

### **Psalms 67**

<sup>1</sup> God be merciful unto us, and bless us; and cause His face to shine upon us;

<sup>2</sup> That Your way may be known upon earth, Your saving health [Your perfect holiness] among all nations.



## 5. Divine Prescriptions for Health

Medical Missionary, April 1903<sup>11</sup>

**H**OW can the Lord record a greater wish for us than when He states it in so many words:

### 3 John

<sup>2</sup> I wish above all things that you may prosper and be in health.

What a blessed thing it is, what a blessed thing it must be, to be a company of people engaged wholly in the endeavor to make that wish of God effective to people. He has called to Himself a people, He has planted institutions, in order that this wish may be fulfilled, to carry into effect this, His highest possible wish. Do you see the highly exalted position that He has given to you in connecting you with a sanitarium? In making choice of you to be an instrument of His in His great work of perfecting this, His highest wish?

We cannot afford to overlook the proper estimate of this statement. We must not let anything come into the heart or life, into thought or conduct, that would hinder, that would frustrate, that wonderful wish of the Lord,—that the people shall have health. We must rise to the full height that God has set before us in this, and let Him have full control of every faculty for the accomplishment of the greatest wish that He has recorded.

### What are the Means?

Now what are the means by which the Lord would accomplish this great desire? What are the means that God designs to use? I shall not attempt to define them all, but I shall touch on the chief ones. He has established institutions; perhaps He has called you into one of them to be instrumentalities, and people have come to find health. Now what are the means

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<sup>11</sup> Synopsis of Bible studies at the Sanitarium.

that you are to receive from God as His called ones, through which to work for the people who have not health and who have come to the institution to get it?

I am not stating it too strongly when I say that whoever comes to one of our sanitariums for health should get it. The situation should be such that if they do not get it, the only possible reason to be offered is that they refuse to take it. This is the truth. Do not think that this is extravagant. It is only sober truth.

Think of it,—God expresses the highest wish that He possibly can; and establishes an institution and calls together a score, a hundred, and even hundreds of people to make that wish effective,—and then it cannot be done? That will never, never do. Then this requires first of all that each one who is connected with a sanitarium shall simply put everything out of his life that can possibly keep back, hinder, or frustrate God's purpose of giving health to those who come.

Those who are in these institutions as God's instrumentalities can frustrate that thing. God's wish is as strong, His will is just the same, but by our lack of consecration He may not be able to reach with health the persons who come for health. Why was it that the light and salvation that He intended for the world did not reach the nations around Israel? Simply because the people to whom it was given as the means of reaching them, did not let the light shine forth.

When the electric current is turned on, the light bulbs are full of blazing light; but if they are all smoked or covered with dust and cobwebs you know what the result would be. The light would be just as strong inside as it could be, but it could not get through. Clean them up; then the light can shine through.

God has health for the people who come to our sanitariums. His health can reach them only through His instrumentalities there. You can have your life so darkened with unbelief, so be-

fogged with evil things, that God's health cannot reach them through you at all. God has health for the people, and it is His wish "above all things" that they shall have it. And shall the only reason that they do not have it, be that your attitude toward Him hinders its reaching them?

No, no. Brighten up that the light may so shine that the only reason for their not having it shall simply be that they will not take it. This calls for holiness on the part of every individual connected with these institutions. Holiness,— that is, wholeness: the whole being, body, soul, and spirit, devoted to this blessed work.

Now to present the Lord's prescribed means to health:

### **Exodus 15**

<sup>26</sup> If you will diligently hearken to the voice of the Lord your God, and will do that which is right in His sight, and will give ear to His commandments, and keep all His statutes, I will put none of these diseases upon you, which I have brought upon the Egyptians; for I am the Lord that heals you.

This was immediately after the crossing of the Red Sea. The first part of the chapter down to the twenty-first verse, is the song of their rejoicing at the Red Sea after their deliverance from Egypt. Physical Egypt is only a symbol of another and deeper Egypt. There is a spiritual as well as a physical Egypt. And this word to them who were brought out of Egypt is good for all time to the people whom God would bring out of Egypt:

### **Matthew 2**

<sup>15</sup> Out of Egypt have I called my son.

Health signifies more than merely that I am not sick today. Health signifies more than merely freedom from disease at the present moment; it signifies also defense, security against disease. The Lord Jesus took our infirmities and bore our sicknesses, yet He was never sick. They brought the sick to Him

time after time; Sabbath days were constantly spent in healing the sick. There was something in that to the Lord Jesus; this was something that drew upon Him. The record is, and it is true,

**Matthew 8**

<sup>17</sup> He took our sicknesses.

He also took our sins:

**John 1**

<sup>29</sup> Behold the Lamb of God, which takes away the sin of the world.

**1 Peter 2**

<sup>24</sup> Who His own self bore our sins in His own body on the tree.

Did He really? Or does His taking our sins signify that they go off into the air somewhere? Was He touched with the feeling of our infirmities? Did He feel that which was upon us? Surely He did. Then when He took our sins, that was real; He felt it.

When my sins and your sins, the sins of which we were conscious, were upon me and upon you, there was a reality to them. There was condemnation upon us, there was guilt, and we felt it. Now when my sins, the condemnation of which I realized, were laid upon Him, did the condemnation and guilt burden Him as really as they did me? Did He feel that? To be sure. Otherwise it was a mere figure. But it did reach Him; He took it and made intercession for it.

Now note: He took your sins, He took my sins, actually themselves, and yet He never sinned. He as really took our sicknesses, and why was He never sick? I call your attention to this that you may see the philosophy of Christian health; because there is as much difference between Christian health and heathen health as there is between Christian morals and heathen morals. God says in this verse:

## **Exodus 15**

<sup>26</sup> If you will diligently hearken to the voice of the Lord your God, and will do that which is right in His sight, and will give ear to His commandments, and keep all His statutes, I will put none of these diseases upon you, which I have brought upon the Egyptians; for I am the Lord that heals you.

Now that does not signify that if we do His commandments, then the Lord apart from that will come in on the side and do something for us. No. Do this which the Lord directs, do this which is right in the sight of the Lord, and that itself is the way to health: health is found in that very thing and is the consequence of that thing.

*Proverbs 4* says in so many words that this is all so:

### **Proverbs 4**

<sup>20</sup> My son, attend to my words; incline your ear unto my sayings.

<sup>21</sup> Let them not depart from your eyes; keep them in the midst of your heart.

<sup>22</sup> For they are life unto those that find them, and health to all their flesh.

Health to all their “spirit”? No; To all their “mind”? No, but “to all their flesh.” What is it that disease takes hold of? The flesh. Sickness strikes the flesh. Then what is the way to health? God’s word received into the life, treasured in the heart, and allowed to be indeed the life because the word is life,—this is health to all the flesh. That is the Lord’s own prescription, therefore it is a correct prescription.

## **Life in the Word**

In the medical treating of disease what is it that does the curing? Suppose that on my hand there is a cut, a gash clear across and into the bone; and I come to the physician to have it bound up and mollified, and he does this. Does that heal it? No.

What really does the healing? It is the wonderful working blood. But what is the particular thing in the blood that God uses to do the healing? Life, life. If my blood is full of corruption, of poison, of death, because of the things I have been eating, will it heal? It will be an open, inflamed, and vicious sore for weeks, if it does not result in blood poisoning.

But if the blood is a pure, bounding life current the cut heals in a very short time without being inflamed or sore at all. It is the life in the blood that does it. This is as true of a fever as any other disease as it is of a cut. As certainly as there is a sufficient supply of life, the disease is defeated. And this “sufficient supply of life,” is simply another way of expressing the thought of the “power of resistance of disease.”

Another verse,

**Proverbs 14**

<sup>30</sup> A sound heart is the life of the flesh.

Very good. But the heart is not truly sound unless it is free from sin, and is bound up and is made whole in the holiness and righteousness of God. Let us read those words again:

**Proverbs 4**

<sup>20</sup> My son, attend to my words,...

<sup>22</sup> For they are life unto those that find them, and health to all their flesh.

For they are what?

<sup>22</sup> For they are life unto those that find them, and health to all their flesh.

Then that tells us that devotion to God, holiness of life, life derived from God through receiving His word and spirit of life—that is the true way to true health.

Then when the people come for health to you or to the health institution where you are, what are you to give them that they may have health? Life, life, the word of life. That is



not too much to say. Oh, it is true that you and I, being called to be Christians, are literally to stand as channels of life from God to men.

And since life is health, and it is literally true that we are to stand between God and men, we shall be channels by which health shall reach them, and they shall know that it is come. To illustrate:

### **John 5**

<sup>24</sup> He that hears my word, and believes on Him that sent me, has everlasting life.

What is that for? What does He give eternal life to you and me for? Not only for our own sakes, but also that we shall pass it on to them that have it not. For His life is the fountain of health and His word is “the word of life.”

There is another passage that tells this same thing in another way.

### **Deuteronomy 7**

<sup>12</sup> Wherefore it shall come to pass, if you hearken to these judgments, and keep, and do them, that the Lord your God shall keep unto you the covenant and the mercy which He swore unto your fathers:

<sup>13</sup> And He will love you, and bless you, and multiply you: He will also bless the fruit of your womb, and the fruit of your land, your corn, and your wine, and your oil, the increase of your kine, and the flocks of your sheep, in the land which He swore unto your fathers to give you.

<sup>14</sup> You shall be blessed above all people: there shall not be male or female barren among you, or among your cattle.

<sup>15</sup> And the Lord will take away from you all sickness, and will put none of the evil diseases of Egypt, which you know, upon you; but will lay them upon all them that hate you.

He says, hearken to the word of God, and “you shall be blessed above all people.” Now did He expect them to do that thing and then He would, apart from the word, do this thing? No. In that way comes the blessing. Take that course and the

consequence is that you will be blessed above all people.

## **The Way of True Faith**

The way of the word of God, is the way to the things which God promises. So that those things which He promises are, in the nature of the case, consequences of our expecting the thing that He says and putting ourselves into the attitude to which He calls us.

### **Hebrews 11**

<sup>6</sup> Without faith it is impossible to please God.

### **Romans 10**

<sup>17</sup> Faith comes by hearing, and hearing by the word of God.

That which the word of God speaks to me cannot come to me unless I believe that thing in the word in which He speaks it. Now in this word, “the Lord will take away from you all sickness,” that blessing cannot come to me unless I take that word which says it, and expect that through the word that says it, that thing will come to me. That is faith.

To illustrate: the centurion came to Jesus one day saying,

### **Matthew 8**

<sup>6</sup> Lord, my servant lies at home, sick of the palsy.

Jesus said,

<sup>7</sup> I will come and heal him.

The centurion replied,

<sup>8</sup> Speak the word only, and my servant shall be healed.

His servant was miles away across the hills and valleys, and Jesus was here. But the centurion said, “Speak the word only, and my servant shall be healed.” Jesus said,

<sup>10</sup> I have not found so great faith, no not in Israel.

The centurion did not expect Jesus to go over there and speak to his servant. No. Speak the word here, and there it

would be done. What would do it? That man expected that the word which Jesus would speak, should do the thing which Jesus would speak; that is faith.

We must not read in the word the precious promises of God, and then ask and expect Him to send down to us, apart from that word, the thing promised. No. We read in the word the promise, and then we are to expect the things promised to come to us by that word in which it is spoken.

Therefore, when He prescribes here the way to be free from all sickness, that is the way: and that thing can come to us only in the way that He has expressed, and our faith can receive it only through the words that He has spoken in which He tells that thing.

Why, then, are there so many Christians who are sick? Is it the fault of God, or the fault of those who are wondering why they do not have health when it is simply because they do not take it? The physician gives a prescription, and the patient usually takes it. When the physician makes a prescription, and the patient refuses to take it, he then takes the case into his own hands.

Here our God gives prescriptions for good health. If people will not take the prescription, they take their cases into their own hands; and, of course, are responsible for the consequences. And there is no true ground for their queries as to why they are continually sick.

This is true faith cure. For this truth of the forgiveness of sins and the peace of God as elements in the true treatment of disease, does not in any sense sanction the quackery of the so-called faith cures; that is too prevalent. Faith is in it: indeed it is all of faith, because the forgiveness of sins and the peace of God are known only by means of faith.

But it is the “faith which works:” not an airy figmentary notion called faith that prays and “believes” and then sits around

and does nothing. It is the true faith which upon the word of God and the love of God teaches the forgiveness of sins, and there works most vigorously to reduce fevers, to eliminate poisons, and diligently to search out the physical causes of the sickness in order that these causes shall with the sins be forever abandoned, and the true way of true health, which is inseparable from holiness, be faithfully followed in the future.

The scriptures cited are sufficient upon that one thought, that God's word contains the remedy for disease. Another one will I repeat:

**Psalm 107**

<sup>20</sup> He sent His word and healed them.

That emphasizes the fact that God's word, in the prescription that He has given, is the way to health.

## **Divine Prescriptions**

Suppose that Adam and Eve and all mankind from the beginning, had received the word of God as it is, and had not turned aside to the right or to the left, had set their thoughts and hearts upon it, had received it and continued to conform to it, would there ever have been any sickness in the world? Impossible.

Then since it is literally true that if men had conformed to God's word from the first there never could have been any sickness in the world, it follows that the way from sickness and disease to health is in receiving the word and conforming to every item of it. That is the truth.

The history of the deliverance of the children of Israel is altogether different from what it should have been. Well, then, since that is so, and He gave to them precisely the same thing that He gave to man in the beginning, if Israel had received it the results would have been far different.

Another prescription:

### **Isaiah 33**

<sup>24</sup> And the inhabitants shall not say, I am sick: the people that dwell therein shall be forgiven their iniquity.

That says that the forgiveness of iniquity is the way to deliverance from sickness. The forgiveness of iniquity is an element in the recovery from disease.

Another prescription:

### **Isaiah 57**

<sup>19</sup> I create the fruit of the lips; Peace, peace to him that is far off, and to him that is near, says the Lord; and I will heal him.

<sup>20</sup> But the wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt.

<sup>21</sup> There is no peace, says my God, to the wicked.

Then the peace of God which comes in the forgiveness of iniquity and the restoration of the soul to righteousness, to holiness,—that peace which comes thus is shown by this verse to be an element in the recovery from disease, is an element in health, is a right of way to health.

<sup>19</sup> Peace, peace to him that is far off, and to him that is near, says the Lord; and I will heal him.

There is not a physician in this world, though he be a down-right atheist, who will not say to you that a disturbed mind, a troubled heart, a perplexed life, is a hindrance to success in whatever he may do to help a person to recover from disease; and that peace of mind and quietness of heart is a positive help. Very good; that which every physician admits to be a positive help, God provides in perfection:

<sup>19</sup> Peace, peace...says the Lord; and I will heal him.

And when a person has that “peace of God which passes all understanding,” and it is necessary to take treatments, then all the treatments that are prescribed after God’s way will be a means to health.

## **Philippians 4**

<sup>7</sup> The peace of God which passes all understanding shall keep your hearts and minds through Christ Jesus.

Again it is written:

## **Proverbs 4**

<sup>23</sup> Keep your heart with all diligence; for out of it are the issues of life.

The peace of God can keep your heart in order that out of it shall be indeed the issues of life and peace and health. Thus Bible health means not only that I am not sick today, but that I am defended against disease.

Another divine prescription:

## **Proverbs 17**

<sup>22</sup> A merry heart does good like a medicine.

The marginal reading of medicine is “healing.” “A merry heart,” does not mean a foolish, giddy heart. It means the heart that is cheerful, peaceful, and glad in the Lord—the heart that God gives.

## **John 16**

<sup>33</sup> These things I have spoken unto you, that in me you might have peace. In the world you shall have tribulation: but be of good cheer; I have overcome the world.

He has met the perplexities; He has met all the difficulties that there are in the world. He has conquered them all, and in Him you shall have peace. Thus a merry heart, Christian good cheer, does good like a medicine.

God’s way of healing is a sound one:

## **Luke 4**

<sup>23</sup> Physician, heal yourself.

God’s way of treating disease is such that the doctor can take the medicine first and then recommend it to others. How many of the physicians of the world can first take the

medicine which they prescribe? God's medicine can be taken by the physician so that he can stand before the people and recommend it for the value that he personally knows is in it.

Another prescription:

**Isaiah 58**

<sup>6</sup> Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that you break every yoke?

<sup>7</sup> Is it not to deal your bread to the hungry, and that you bring the poor that are cast out to your house? when you see the naked, that you cover him; and that you hide not yourself from your own flesh?

<sup>8</sup> Then shall your light break forth as the morning, and your health shall spring forth speedily: and your righteousness shall go before you; the glory of the Lord shall be your rearward.

This is a divine prescription for health; for sick people who want to get well. Receive the word of God, receive forgiveness of sins, receive the peace of God, then the good that you have received, pass it on to the people who know it not. Thus your health shall spring forth speedily.

Jesus was anointed with the Holy Ghost and with power, and went about doing good; for God was with Him, to undo heavy burdens, and to let the oppressed go free, and to break every yoke. See how exactly that is what Jesus did. He went into the synagogue; He opened the Book and found the place where it was written,

**Isaiah 61**

<sup>1</sup> The Spirit of the Lord is upon me; because the Lord has anointed me to preach good tidings unto the meek; He has sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound.

Then He closed the book, gave it to the minister, sat down, and said,

## **Luke 4**

<sup>21</sup> This day is the scripture fulfilled in your ears.

And they brought their sick unto Him, and He healed them every one. Brothers and sisters, fellow-workers, all people, please study this for your life; for it is your life. Study these scriptures and receive them; for this is for your health. Then recommend it and by Christian ministry pass it on to all people.

## **Psalm 67**

<sup>1</sup> God be merciful unto us, and bless us; and cause His face to shine upon us.

What for? What is the object?

<sup>2</sup> That your way may be known upon the earth, your saving health among all nations.

What is His saving health? His blessing unto His people, and the light of His countenance upon us. That gives saving health.

Then God be merciful unto us and bless us, and cause His face to shine upon us today, that His way may be known by us on earth, and His saving health to all people on the earth.



## 6. Religion and Health

Medical Missionary, August 1903

**T**HE relationship between religion and health as it truly is, is today very little understood, even by the religious.

In this, of course we consider only the religion of the Bible, and I intend to call attention to just a few statements that have a direct bearing upon this subject, and that announce the very principles that are recognized by physicians everywhere as being an essential to recovery from disease, and to good health. For instance, one passage of scripture reads:

### **Isaiah 57**

<sup>19</sup> Peace, peace to him that is far off, and to him that is near, says the Lord; and I will heal him.

<sup>20</sup> But the wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt.

<sup>21</sup> There is no peace, says my God, to the wicked.

Thus showing that peace—the peace of God—has a place and a bearing in healing.

<sup>19</sup> Peace, peace,...says the Lord; and I will heal him.

Another:

### **Isaiah 33**

<sup>24</sup> The inhabitant shall not say, I am sick: the people that dwell therein shall be forgiven their iniquity.

Thus the Scriptures reveal to us the fact that forgiveness of iniquity has a place in recovery from sickness,

<sup>24</sup> The inhabitant shall not say, I am sick, [*because*] the people that dwell therein shall be forgiven their iniquity.

The forgiveness of sin and the peace of God which come to the heart, each of these, and one with the other, are both announced in the Word of God in direct connection with health.

What physician is there in the world, even though he be an

avowed atheist, who does not hold and teach that peace of mind, quietness of heart and a quiet life are a direct element in recovery from sickness? What physician will not tell you that a disturbed mind, a restless heart, and unquiet life are a direct hindrance to anyone's recovery from sickness?

Consequently the Bible presents it to us that there is a direct, specific connection made by the Lord in His Word between His religion and health. Then, the Scriptures say to us,

**Matthew 6**

<sup>31</sup> Take no thought, saying, What shall we eat? or What shall we drink? or, Wherewithal shall we be clothed?

<sup>32</sup> Your heavenly Father knows that you have need of all these things.

<sup>34</sup> Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself.

**1 Peter 5**

<sup>7</sup> Casting all your care upon Him, for He cares for you.

These words teach us this very trust in God, this perfect rest in the Lord, which takes away all anxiety, and that itself is an element of good health in recovery from sickness.

Again: What is a greater element of health in recovery from sickness, even, than good cheer? What has the Lord said?

**John 16**

<sup>33</sup> Be of good cheer, I have overcome the world.

So, in all the perplexities of life, under all the burdens that may come, in all the distresses that we may meet, here is this prescription by the Lord,

“Be of good cheer.”

And when that is received by each one, the good cheer which comes by that word of the Lord, the blessing of the Spirit of God which brings good cheer, peace, quietness, rest in the Lord, the peace that passes all understanding (*Philippi-*

ans 4:7),—when these reign in the life, you have the way to health. Another scripture:

**Proverbs 17**

<sup>22</sup> A merry heart does good like a medicine.

Not a silly, giddy, thoughtless heart, but, as I once saw it expressed in an inscription in a dining-hall,

“Eat, drink, and be merry, but not foolish.”

That is the thought,—not a foolish heart, not a silly, giddy, thoughtless heart, but a heart of good cheer,—“it does good like a medicine.” And that is the “medicine” that the Scripture prescribes for us.

I could occupy much more space citing scripture after scripture, all revealing to us the fact that the Word of God, the religion of the Bible the religion of Jesus Christ, is intended to be the direct way, the “open sesame” to health. And all show that over and over in the Scriptures, the Lord has united religion and health. Another scripture:

**3 John**

<sup>2</sup> I wish above all things that you may prosper and be in health.

And the Lord represents Himself as:

**Exodus 15**

<sup>26</sup> ...the Lord that heals you.

What higher wish could possibly be presented to the human mind than this:

**3 John**

<sup>2</sup> I wish above all things that you may prosper and be in health, even as your soul prospers.

But the great mischief with the professed religious world is, that they do not enjoy good cheer, they do not have as an element in life that peace which passes all understanding, that

lifts the Christian above all troubles and distresses, that connects him with heaven, and that brings down the joy of the Lord from heaven, giving the peace that passes all understanding, and thus making it a privilege and a blessing only to live.

See how many professed Christians go about with downcast eyes, with long faces and doleful voices. Anybody can do that,—a heathen can do that, especially in this world where we have troubles, trials, and distresses.

But Christians are connected with the Source of joy, the Fountain of peace and of good cheer, and consequently Christians are, in this world, to receive from heaven a constant flow of peace, joy, and good cheer, and, with cheery voices, bright eyes, and pleasant faces, to pass it all along to those who do not know this heavenly connection, so that these can see that there is an everlasting blessing and only good in the religion of Jesus Christ, so that they shall want it. It is open and free to everybody.

And so, in conclusion, I will quote a verse that tells the whole story in a few words:

**Romans 15**

<sup>13</sup> Now the God of hope fill you with joy and peace in believing, that you may abound in hope, through the power of the Holy Ghost.

There are multitudes of people who go through the world downcast and despairing. But there are Christians on every hand whom the Lord has placed in the world for the express purpose of being filled with all joy and peace and abundance of hope, that they shall pass these along to the hopeless, the sorrowing, and the despairing.

O then, Christians, let us all rise to the position that belongs to us as Christians, receiving from the Fountain of life in heaven the joy, the peace, and good cheer that belong to

Christians, and pass them on to a sorrowing world in order that God's saving health may be known among all nations and kindreds of the earth.



# Practical Treatments





# 1. Cure “La Grippe” Yourself

Advent Review, December 13, 1898

**A**S WINTER has now come in full blast, la grippe<sup>12</sup> is likely to make itself felt at any time. It is a dangerous thing, too; and if not broken up at the earliest possible moment, it will cause severe illness at present, and leave its mark upon the system for months to come.

However, la grippe can be so effectually broken up that no one need be injured by it, nor necessarily confined to the house longer than to put himself through the treatment. And the treatment is so simple that it is within the reach of everybody, and so easily applied that anyone can give it to himself, if need be. And here it is:

1. As soon as you discover that you have la grippe, put your feet, and up to the knees if possible, in water as hot as can be borne.
2. Keep the water as hot as can be borne, by putting in boiling water.
3. Continue this till perspiration is started. At the same time it is helpful, though not essential, to sip hot lemonade.
4. When perspiration has been well started, take out your feet, dry them quickly, wrap them in hot flannels, and lie down with hot-water bottles, hot bricks, or something of the kind, to your feet.
5. Lie there till you choose to get up; and la grippe will be killed. You will probably be too weak to do much; but as la grippe is gone, your strength will soon return.

Now do not pass this treatment by as too simple to be followed, and go to taking medicines, or even a full bath. Follow these directions strictly, simple as they appear to be, and you

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<sup>12</sup> “La Grippe” is an older word for Influenza or the Flu.

will find la grippe effectually broken.

I know this because I have tested the treatment thoroughly. I have tested it while on a journey, when I had only poor facilities, yet with complete success. I have tested it in a country cabin, within fifteen miles of the Russian border, in the month of December, on an attack of la grippe straight from Russia and undiluted, and with such success as to miss but one sermon in a series of appointments. And others have applied it with equal success.

There is true philosophy in it. And the philosophy lies here: La grippe, at its seizure, is peculiarly a disease of the head. Plainly, therefore, if the blood can be drawn away from the head, so that the disease shall have nothing to feed on, la grippe will have to fail. Holding the feet in water so hot, does effectually draw the blood to the farthest extremity from the head; and keeping the feet hot so long, holds the blood away from the head, so that the disease is robbed of support, and inevitably fails.

A full bath, even though it be a Turkish or a Russian, is not effectual against la grippe, because the whole body is equally heated, the blood is made to bound more rapidly, and the disease is fed rather than starved. Follow these directions strictly, and nothing will fail but la grippe.

If you have not had experience so that you are acquainted with la grippe, you can know that it is upon you by your eyes burning, your nose tickling, your head feeling large and dull, and perhaps every joint and muscle of the body aching. Though you need not wait for all these feelings: one or two of them is enough to justify you in beginning proceedings.

## 2. Catarrh

Advent Review, April 25, 1899

**T**HE children of Israel in the wilderness insisted that they must have flesh to eat.

### **Numbers 11**

<sup>4</sup> And the mixed multitude that was among them fell a lusting; and the children of Israel also wept again, and said, Who shall give us flesh to eat?

<sup>5</sup> We remember the fish, which we did eat in Egypt freely; the cucumbers, and the melons, and the leeks, and the onions, and the garlic:

<sup>6</sup> But now our soul is dried away: there is nothing at all, beside this manna, before our eyes.

As they would be satisfied with nothing else, the Lord gave them flesh to eat to their fill, “even a whole month”:

<sup>18</sup> And say unto the people, Sanctify yourselves against tomorrow, and you shall eat flesh: for you 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 you shall eat.

<sup>19</sup> You shall not eat one day, nor two days, nor five days, neither ten days, nor twenty days;

<sup>20</sup> But even a whole month, until it come out at your nostrils, and it be loathsome unto you: because that you have despised the Lord which is among you, and have wept before Him, saying, Why came we forth out of Egypt?

<sup>21</sup> And Moses said, The people, among whom I am, are six hundred thousand footmen; and you have said, I will give them flesh, that they may eat a whole month.

And the Lord told them that one consequence of their eating flesh would be that it would “come out at your nostrils.” Verse 20. But the very flesh itself which they ate could not as flesh come out at their nostrils. Therefore the only way that this could be, would be that the evil effect of eating the flesh would appear in the nostrils.

Now what disease is it that shows itself especially in the nostrils? Everybody knows: it is called "catarrh."<sup>13</sup> Then what bothersome, almost all-pervading, disagreeable, and offensive disease is directly traceable to the eating of flesh? And yet there are many persons who, against all instruction, continue to use flesh food, and then wonder why change of climate, or nasal douches, catarrhal remedies, etc., etc., do not cure them of catarrh!

But the difficulty is not with the climate, nor with the nose. The difficulty is in the system, and is caused by the diet. Change the diet, rather than the climate. Stop eating that which "comes out at your nostrils," and it will not come out at your nostrils.

However, when you have fed yourself on that kind of material for from twenty to forty years, and your fathers fed themselves on it all their lives, do not suppose that you can get your system entirely free of it in a week, nor in "even a whole month." It will take a good while. Yet, however long it may take, that is the only way to deliverance.

When you have changed your diet, and have ceased to feed your system on food that "comes out at your nostrils," then local treatments, washes, etc., may be beneficial. Climate never has enough to do with the matter to make it worth considering, provided you keep your feet and other extremities dry and warm, which everybody should do in any climate.

This is not theory, it is truth and experience.

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<sup>13</sup> Editor's note: Catarrh is an older word for a the mucous discharge from the nose or throat associated with cough or runny nose.

### 3. Health Reform Resources

Advent Review, July 25, 1899

**T**HE following letter illustrates some mistakes that are made by too many people on the subject of health reform and health foods:

KINGSTON, JAMAICA, July 2, 1899.

To the Review and Herald.

GENTLEMEN AND BRETHREN:

Reading so much of your health reform, I have been living up to it as far as I possibly can, but the resources are small.

I would be glad if the products of the island could be considered, and advice be given in regard to making, for our use here, the several dishes required; as to imported foods from America, they are too expensive.

Yours in the faith,

The first of these mistakes is in thinking that in order to be health reformers, people must have certain kinds of food, and these specially prepared; and that, not having these, their “resources are small.”

That it may be seen about how small the health-food resources really are in Jamaica, we will state that there:

Among the principal fruits, are the orange, shaddock, lime, grape, or cluster fruit, pineapple, mango, banana, grapes, melons, avocado, pear, breadfruit, and tamarind, the papaw, and the guava.

English vegetables grow in the hills, and the plains produce plantains, cocoa, yams, cassava, okra, beans, and peas. Maize and guinea-corn are cultivated.

There are also the coconut, the breadnut, and the cobnut.

Now that is a fair list of the health foods of Jamaica; and we submit that it presents not by any means a slim bill of fare.

Another mistake is in thinking that health reform requires

that certain “dishes” shall be concocted, and these in a certain way. And this mistake leads good Christian Seventh-day Adventist women into the pernicious habit of spending hours upon hours, even hours every day, of precious God-given time in mixing up things that never should be mixed, and in cooking things that are rather spoiled than bettered by cooking.

For instance, what is the use, and even where is the sense, of a good woman’s spending time at a stove, cooking and working up into “dishes,” oranges, pineapples, bananas, grapes, peaches, pears, cherries, strawberries, and the like? Yet almost everywhere there can be seen good and handsome women taking, in their season, smiling, dimpled strawberries, laughing, rosy-checked peaches, etc., and slashing and mashing them out of all semblance, in order to put on the table an “attractive” cobbler or shortcake, too often with the result that when the thing is done, her own dimples and rosy cheeks are spoiled, and her temper is shorter than the cake.

No; health reform is intended to relieve, rather than to increase or even to continue, the burdens and the toiling of the housewife. There are very few things among the fruits that are not far better just as God has made them, when ripe, than they can be made by any process of cooking. The few vegetables that are used, of course need mostly to be cooked; and also the grains.

However, there are some of the special health foods that can be made by anybody.

- Nut butter can be made by anybody who will get a nut butter mill, boil or roast some peanuts, put them into the hopper of the mill, and turn the crank from left to right.
- Zwieback can be made by anybody who will bake some light bread, let it get thoroughly cold, then cut it into slices, and bake it again; as the word “zwieback” simply means twice-baked.

- Granola can be made by anybody who will take wheat-meal, oatmeal, and corn-meal, or any two of them, cook them well, then make them into biscuit, and bake them thoroughly, let them get cold, and then grind them or beat them up fine.

The other special health foods, we believe cannot be made without the special machinery that is built for the purpose.

As for the preparation of savory health reform dishes, anybody who wants to do that can be thoroughly furnished by sending to the *Gospel of Health*, Battle Creek, Mich., fifty-five cents, receiving in return the book "Every-Day Dishes," and the *Gospel of Health* for a whole year.

And in so doing there will be no mistake.





## 4. The Prisoner's Friend

Life Boat, April 1902

**A**LL mankind were prisoners. They had been taken and enslaved by a merciless oppressor, who was determined that this imprisonment and this oppression should be perpetual, for of him it is written, that:

### **Isaiah 14**

<sup>17</sup> [he] opened not the house of his prisoners,

—and that he would “not let his prisoners loose homewards” [margin]. Thus he intended to hold them while they lived, and even when they died he shut them up in his prison cell, intending that there they should be held perpetually.

But God did not create man for such a destiny as that, and He pitied the prisoners in their bondage. It is true that these prisoners were in great measure responsible for their imprisonment. They had committed evil deeds which gave to the oppressor opportunity to make them prisoners and to exercise his cruel power over them. Yet, responsible as they were, guilty as they were,

### **Psalms 102**

<sup>19</sup> [God] looked down from the height of His sanctuary; from heaven did the Lord behold the earth;

<sup>20</sup> To hear the groaning of the prisoner; to loose those that are appointed to death.

He determined that:

### **Isaiah 49**

<sup>25</sup> ...the captives of the mighty shall be taken away and the prey of the terrible oppressor shall be delivered.

God sent His only begotten Son, and that Son, who dwelt near to the heart of God, freely came to this land of the enemy, of the oppressor, and of the forlorn prisoners. He came to meet the oppressor upon His own ground and in His own

kingdom to break the power of the oppressor, to break every yoke, to deliver the prisoners and let the oppressed go free.

He came proclaiming...

**Isaiah 61**

<sup>1</sup> ...liberty to the captives, and the opening of the prison to them that are bound.

**Luke 4**

<sup>18</sup> The Spirit of the Lord is upon me, because He has anointed me to preach the gospel to the poor; He has 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.

He came to the prisoners just where they were. He submitted Himself to the same trials as themselves, the same sufferings, the same temptations. He did this in order that He might know in truest experience the real nature of their bondage, and that so He might be a complete deliverer.

So completely did He make himself one with these forlorn prisoners in their experiences, that He gave himself up to death, and allowed Himself to be shut up in His prison cell by the oppressor who had the power of death.

**Hebrews 2**

<sup>14</sup> Forasmuch then as the children are partakers of flesh and blood, He also Himself likewise took part of the same; that through death He might destroy him that had the power of death, that is, the devil;

<sup>15</sup> And deliver them who through fear of death were all their lifetime subject to bondage.

And so, though He was in the power of him that had the power of death, shut up in his prison cell, yet by His majestic power, He broke the bands of death, burst the prison cell and came forth triumphant, exclaiming,

## **Revelation 1**

<sup>18</sup> I am He that lives, and was dead; and behold, I am alive for evermore, Amen; and have the keys of the grave and of death;

--and leading at the same time from their prison cells...

## **Psalm 68**

<sup>18</sup> ...a multitude of captives.

## **Ephesians 4**

<sup>8</sup> When He ascended up on high, He led captivity captive, and gave gifts unto men.

Now there is this unfortunate circumstance that some of those who are already prisoners become yet further prisoners. A second imprisonment falls upon them, beyond the original imprisonment. Unfortunately there are thousands of these today, and to them this number of *The Life Boat* is especially addressed, confidently bearing a message of hope.

For though those in this double imprisonment may be in great measure responsible, though they may have committed evil deeds, which has brought upon them this additional imprisonment; yet, when the merciful, pitying, sympathizing God looked down from heaven to hear the groaning of those prisoners who were imprisoned but once, how much more will He the same merciful, pitying, and sympathizing God, hear today the groaning of those prisoners who are doubly imprisoned; how much more gladly will He deliver those who may be doubly appointed to death.

Every soul who has known the bitterness of the hard bondage and the cruelty of the imprisonment inflicted by the oppressor can sincerely sympathize, and does sincerely sympathize, with those who are in the bondage of a double imprisonment.

And, of all things those who have known the bitterness of the hard bondage and the cruelty of the imprisonment of that

terrible oppressor, and who know also the blessedness of the glorious deliverance from all bondage, that there is in the great Deliverer the perfect liberty with which Christ makes free—of all people these can sympathize with those who are doubly imprisoned, as well as those who are in prison at all, may know that blessed deliverance, that glorious liberty of those who are children of God by faith in Christ Jesus.

And all these can, in sincere sympathy, join in the prayer indited by the merciful God, the prisoner's truest friend:

**Psalm 79**

<sup>11</sup> Let the sighing of the prisoner come before You; according to the greatness of Your power, preserve those that are appointed to die.

## 5. The Better Self

Life Boat, May 1902

**T**HERE is a true self in every man as well as a false self. When the prodigal son was away from his home feeding hogs, and was so hungry that he was willing to pick up the husks that the hogs had sucked the juice out of and see if he could not wring some more out of them, when he looked at himself,

### **Luke 15**

<sup>17</sup> ...he came to himself.

Ah! He came to himself. There is a true man in a man always. There is a true self in every man—the divine part that God has created in man to glorify Him. The divine destiny that God has set for every soul that ever comes into this universe is that he shall be conformed to the image of God, that he shall be like Jesus Christ.

There is a better self, but too often the other self has taken the precedence. This other self has become the throne of Satan, and is rejoicing against the better self, compelling the better self to drag along in the way of the evil self. But some men reach that point where God can call them to their better selves.

And do not forget that when that man, sitting there watching those hogs, came to himself, the first thing that he said, was,

<sup>18</sup> I will arise and go to my father.

Do not forget that the first thing that the better self recognizes instantly, as soon as it awakes and gets its eyes opened, is the Father.

God sends you and me with a message to open men's eyes, to bring them to themselves, by whatever means, by whatever

ministration it may be, that will bring a man face to face with himself and get him to see himself and come to himself; and then we may always be sure that there is this word in his heart,

*“I will arise and to go my Father.”*

## 6. Can the Drunkard Have Hope?

Life Boat, August 1902

**I**S THERE hope for the drunkard? Is there deliverance for him from his bondage, or is he to say that he is too far gone, that his bonds cannot be broken, that he must submit to enslavement forever?

Of course there is hope for the drunkard, as really as for any other sinner. He is not to submit to his enslavement and consent that he is to be a bondman forever; there is freedom for him, yes, even glorious liberty.

The Lord Jesus died for every man. He paid the price—the same price, the infinite price, for every soul individually. Thus every soul individually is redeemed. And to every one of the redeemed, to every soul individually, He has proclaimed, and still proclaims,

**Isaiah 61** [Luke 4:18]

<sup>1</sup> ...liberty to the captives, and the opening of the prison to them that are bound.

This freedom from bondage, this glorious liberty from captivity, is not a theory, it is not a conclusion logically derived from formal premises, for a man to argue himself into. It is a substantial thing, that has been wrought out in the life, and by the faith of the Lord Jesus in human flesh; and is a gift to be received. It is a free gift to every soul on earth.

And whosoever accepts this gift of freedom from bondage thereby receives the substantial thing of a new life, a life of freedom indeed, and stands in the glorious liberty of the children of God. But the slave of drink may be ready to say,

“That is entirely too general to apply to my case. I want something specific.”

Well, here it is:

## Hebrews 4

<sup>15</sup> We have not a high priest who cannot be touched with the feeling of our infirmities; but was in all points tempted like we are, yet without sin.

The Lord Jesus was tempted exactly as is the man who is addicted to strong drink. So entirely and so personally was this so, that He knows exactly how the drunkard feels in his temptation to drink. For He was “touched with the feeling of our infirmities.”

Have you the infirmity of the habit of strong drink, that bears you down under the temptation? The Lord Jesus knows just how you feel; for He has felt the same temptation. And when He felt that temptation that you feel, He resisted it, He conquered it, He triumphed over it, and His victory is your victory today. And there is the hope, the deliverance and the triumph of the drunkard today. Yet still the drunkard may be inclined to say,

“But I do not see how that reaches my case; for Jesus never was drunk, He never drank strong drink. How then could He feel my infirmity? How could He know my temptation, who have been drunk—yes, and even my father before me—so that it is really hereditary.”

Yes, all that may be true in your case, and yet Jesus meets you even there and was touched with the feeling of your infirmity. Indeed, it would be difficult to find in the present generation of men a single species of sin that has not a cast of heredity. But yet in it all Jesus meets mankind just where they are and knows just how they feel under the infirmity of temptation. Read these words of infinite grace:

## Hebrews 2

<sup>14</sup> Forasmuch then as the children [of man] are partakers of flesh and blood, He also himself likewise took part of the same;

<sup>17</sup> Wherefore in all things it behooved Him to be made like



unto His brethren.

### **John 1**

<sup>14</sup> And the Word was made flesh and dwelt among us.

### **Romans 8**

<sup>3</sup> God sending His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh.

When He came thus in flesh like ours, flesh the same as ours, it was at the end of a line of direct and unbroken descent of four thousand years of men of flesh and blood such as only this sinful world knows. And in that line of descent were men who, whether by accident or appetite, got drunk, as well as committed other sins that are common to fallen man.

And when the Lord Jesus took human flesh “the same” as ours, at the end of a line of descent such as that, it was human flesh such as under the law of heredity human flesh would be. And thus He could be “tempted in all points like as we are,” because He was “in all things like” us.

And this for the very purpose...

### **Hebrews 2**

<sup>17</sup> ...that He might be a merciful and faithful high priest in all things pertaining to God, to make reconciliation for the sins of the people;

<sup>18</sup> For in that He himself has suffered being tempted, He is able to succor them that are tempted.

He was tempted on the point of strong drink, as in all other points like as we are. But by trust in God He never yielded. He triumphed over every temptation, and in that triumph He has accomplished assured victory and triumph for every other tempted soul in this world.

And this is the hope of the drunkard. And it is a blessed hope, sure and steadfast, an immovable anchor of the storm-tossed soul.

Oh that everyone would just now flee for refuge and lay hold upon this hope set before them, in the temptation and the triumph of the Lord Jesus in our flesh.

# Some Common Errors



# 1. Bones, Stones, and Miracles

American Sentinel, February 21, 1895

THE beginning of the Reformation marked the decline of the veneration of relics and the miracles attributed to them, even among devout Romanists themselves.

But now that the Reformation is disappearing from the minds and hearts of men, it logically follows that “shrines,” “relics,” and “miracles” should increase. And they are increasing.

New York City has a shrine in which it is seriously asserted that there is to be seen a fragment of St. Anne procured of Pope Leo XIII. The press frequently announces the cure of some “incurable” case. Some imagine that these professed cures are confined to the obscure and ignorant, but this is not entirely true.

The following clipping which is going the rounds of the press, announces the cure of a veteran policeman of this city at a shrine located at Auriesville, Montgomery Co., New York, under the control of the Jesuits. No one can fail to discover the patent medicine advertisement enterprise that inspired the publication of this article, and that it is published at this time with a view to drumming up next summer’s trade; but it is nevertheless serious because it is seriously put forth by that “infallible” church which is just now so deeply interested in the conversion of Americans and America to the “true church” and to a belief in the efficacy of “holy water” and pulverized stone as a cure for human ills:

“I have been cured by his divine intervention, where all the doctors had failed to relieve me,” said Policeman Michael Griffin yesterday. Griffin wears five blue stripes on the sleeves of his uniform, showing that he has served more than a quarter of a century on the Metropolitan police force. He has been attached for several years to the Ordnance Depart-

ment. After his health had been shattered by disease and exposure, he was transferred from active patrol duty to the comparative quiet of the courts.

The policeman had never been well since he first joined the force. He had malaria in his spine that at times caused him most horrible suffering. He had consulted many physicians, but none of them had been able to effect a cure, and as the time passed his infirmities increased and it became more and more difficult for him to attend to his duties.

Many of the members of St. Francis Xavier's Church planned a pilgrimage to Auriesville, Montgomery County, last August, and Griffin arranged to take his vacation at the time, so as to join the other pilgrims at the shrine of the Mother of Martyrs, to worship with the on Lord's Day and to remain for a week.

Auriesville is in a charming section of the Mohawk Valley, about one hundred and seventy-five miles from this city. Twelve acres of land—a hill over-looking the railroad station, and with the shrine on its summit—belong to the Jesuit fathers. Some improvements have already been made and many others are in contemplation, including a beautiful chapel on the hilltop and rows of trees in place of corn fields.

The shrine marks the spot where Father Isaac Jogues, a missionary priest, was slain by Indians more than two hundred years ago. His associate, Rene Goupil, a scholastic, was murdered at the same time near by, and tradition has it that his remains were covered by a huge boulder. In any event, the body was never found, but pilgrims have long assumed that a rock weighing three or four tons in a ravine not more than five minutes' walk from the hill, had been rolled over him. A little stream passes through the ravine when the winter snows thaw, but dries during the warm weather.

The rock is probably three feet high and rounded on the sides; the flat surface looks as though it had been the base, but had been overturned by some giant force.

Father Joigues' piety and good deeds gained him wide fame, and one of the Indian maidens whom he converted, and who subsequently suffered martyrdom, is, it is said, to be canonized. Pilgrims have been going to the shrine for several

years, but never were there as many as last summer. Griffin estimates that on August 15 there were one thousand from Amsterdam, N.Y., eight hundred from Albany and Troy, and probably one thousand others from different points in this State and Pennsylvania. There were impressive ceremonies, including a procession of pilgrims up the Hill of Prayer to the shrine, and teaching sermons, glorifying the martyrs.

After the service the pilgrims scattered, and many of them broke off pieces of the rock under which Rene Goupil's body was said to have been crushed.

Griffin kept part of the stone he had brought to the city. He recently heard that one of the pilgrims who had been a cripple had been wholly cured, and he determined to test the efficacy of the stone in his own case.

He crushed a portion of it in holy water from St. Ignatius' about a month ago and applied it that night to the open wound, praying to God to help him in his affliction.

The sore miraculously disappeared and Griffin became more robust than he had been for many years. His aches and pains were gone, and he recovered the light step and heart of his youth.

He determined to test the efficacy of the stone on another sufferer. His landlady, Mrs. McDonald, was afflicted with many of the ills brought by old age. She had become blind, and pains racked her limbs. Her worst trouble consisted of cramps or spasms in her legs at night, that made sleep impossible.

She had found temporary relief by applications of hot bricks, and her daughters were compelled to get up frequently to prepare them for her comfort.

Griffin told Mrs. McDonald what the relic had done for him, gave her some of the powdered stone in holy water, and when the pain attacked her, her daughters rubbed her legs with the marvel-working preparation. She was immediately quieted and fell into a peaceful slumber, and since then she has had no cause to complain of any ache.

"She is very, very old," said Griffin. "I should say she is from seventy-five to eighty years old, and has long been entirely

confined to her house, but she now hopes to soon be able to go to St. Francis Xavier's Church, that she used to attend regularly.

"She next rubbed the stone and holy water on her sightless eyes, and when she sat down at the table with her daughters she cried, 'Glory be to God, I can see my cup!'"

"When she was helped upstairs she was able to see the banister on which she had to bear for support. I went to the house last night, and Mrs. McDonald held out her hand to me. I was not standing directly opposite her, but just a little to one side, and I asked her if she could see my hand. She could, and she demonstrated the fact by grasping it in her own."

Griffin says God in his ineffable way has positively revealed to his faithful ones that the rock marks the place where Rene Goupil, the scholastic, became a martyr. Other miracles, he reports, have been accomplished through the agency of the stone, and are known to the fathers of the church.

There will be another pilgrimage to the beautiful Mohawk Valley next summer, and it will be far larger than the last one.

"If God spares me, in his mercy, till then," says Griffin, "I shall go to Auriesville for my vacation. Last year's pilgrims assemble at a special mass at half-past six on the morning of the 15th of each month, when there are many prayers uttered to the everlasting glory of the Mother of Martyrs."

Now all this did not come in France, Spain, South America, or the province of Quebec, but it is claimed that it occurred in the Empire State and in the American metropolis.

There are several questions which are suggested by this account. What will be done when the pilgrims have chipped away all this stone? If it is so efficacious it will not last long. And suppose after the stone has disappeared they do not find Rene Goupil's body? Would it not be safer to take a pick and dig under the stone and thus ascertain for certain whether the



body is there, rather than to trust to “miracles” to sustain the supposition?

One of two things is true; either these people are the victims of a designing priesthood which is making merchandise of the bodies and souls of men, or if the priests believe that miracles are actually wrought, and these cures are real, then the deception is still deeper and they are all the victims of the devil who, according to Scripture, was to work with “all power and signs and lying wonders” (*2 Thessalonians 2:9*), before the second coming of Christ.

It cannot be that miracles are wrought in the name of Rene Goupil, for:

**Acts 4**

<sup>12</sup> There is none other name under heaven give among men,  
whereby we must be saved,

except the name of:

<sup>10</sup> ...Jesus Christ of Nazareth.



## 2. Faith and the Cure of Disease

American Sentinel, August 25, 1898

**I**N A LITTLE VILLAGE on Long Island, a young girl lies dangerously ill of typhoid fever. When she was prostrated by the disease, her parents, who were firm believers in what is called "faith cure," refused to call a physician, saying that the proper means for the curing of the sick were prayer and the laying on of hands.

The child grew steadily worse until finally, by order of the chairman of the village *Board of Health*, a doctor took the case in his charge and administered remedies which appear to have resulted in staying the further progress of the disease.

The parents submitted to the authority under which the doctor proceeded with the case, but regarded his efforts in combating the disease as being altogether uncalled-for, useless, and contrary to faith in God as the healer of disease.

The case has attracted some notice, and it will no doubt be thought of by many as representing a contest between two methods of healing, which differ from each other on the point of faith in the power of God, and that healing through faith has been shown to be a delusion. As a matter of fact there is nothing of this kind in it.

The trouble is with those inclined to this view, and indeed with people generally, that they are so blind to spiritual truth that they are not able to see God in the many "common" things in which He has revealed Himself to them. They think of the power of God as something that must be manifested in some supernatural way, and unless they can see a miracle of some kind they will not think they have seen any manifestation of God at all.

Real faith in God sees vastly more than this. Real faith sees God in the things that He has made. The remedies that are

used by the physician to combat disease in the regular practice of his profession are from the hand of God. The Creator has placed many such things in the earth at the disposal of man, and has given him the ability to discover many ways in which disease can be checked by operations based upon the principles of “natural law,” which is the law of God.

All this is from the Lord as truly as is the power that heals in a “miraculous” manner, and faith in God views it as such. It sees the miraculous power of God, testifying to God’s love for the human family, in the “common” things of everyday experience. It sees God not far off from every one of us, and that...

**Acts 17**

<sup>28</sup> ...in Him we live, and move, and have our being.

Is it to be expected that God will always pass over the common remedies which He has provided against disease, known and used by the ordinary physician, to make use of some extraordinary way of restoring the sick to health? That He sometimes does this there can be no doubt.

But having placed many remedies in the hands of man for such emergencies, it is only reasonable that man should use them, and should thus cooperate with God in the work for physical salvation. Cooperation is a principle of prime importance in the economy of God.

And when man does thus use the natural remedies God has provided against disease, let him not fail to recognize the power of God in it the same as if God had seen fit to interpose in his behalf by some miraculous manifestation.

### 3. Abominable Things

Advent Review, November 29, 1898

Original title: Thou Shalt Not Eat Any Abominable Thing

ONLY last week the *New York Tribune* reported, as a point of worthy and valuable information, that:

Professor H. W. Wiley, of the chemistry division of the Department of Agriculture at Washington, has been experimenting for a year on the preparation of meat for eating, and here are some of his conclusions: "Meat should never be eaten until they have ripened, like game; and this process is calculated to consume about three weeks." He says that a chicken should be hung out of a window, head down, until the head falls off, when it is ripe for eating.

Now a chicken that hangs out of the window or anywhere else "till the head drops off," is simply rotten; and whoever eats it, eats meat that is rotten. Yet according to the estimation of this United States government professor, it is then just "ripe for eating."

And as a chicken so rotten that the head falls off is "ripe for eating," this explains what is meant by the same "professor" in the statement that "meat should never be eaten until it *has ripened*" (i.e. is rotten). And the "process" of getting it sufficiently rotten to be "ripe" "is calculated to consume about three weeks."

There is hardly any doubt that this official information conveyed by the government professor will be generally accepted throughout the country. Indeed, the way is already, and for a good while has been, prepared for this in the general practice of keeping meat two weeks before it is laid on the block to be retailed. The great majority of dealers—there is hardly an exception in the cities—will refuse to cut a quarter of beef before it has lain at least two weeks after killing. And another week only allows it to become somewhat more "ripe;" that is, more

rotten.

This vast proportion of the meat now eaten is killed and prepared in the great slaughterhouses, as at Chicago, Omaha, and Kansas City, and is shipped from these great houses to the smaller dealers.

By the time the animals are taken from the fields to the railroad, and shipped in crowded, rushing, jolting, jarring, swaying cars, long distances, occupying days and nights, to the places of slaughter, the excitement, the fright, the strain of long-sustained nervous tension, and the thirst,—all these make the meat absolutely unfit to eat, even when perfectly fresh.

But when this meat is held two weeks before it is cut at all for the consumer, or three weeks, that it may be properly “ripe,” it is plain enough that a chicken so rotten that the head drops off is a very appropriate illustration of the condition of the meat that is sold at the end of three weeks. This condition is only slightly relieved when the meat is sold at the end of but two weeks, which is the almost universal custom.

Yet meat that might have been eatable when it was fresh, is not fit to eat when two weeks old. It is corrupt and corrupting. Though not exactly a virulent poison, it is still a poison. It so corrupts the blood that often a slight cut, or even a mere scratch on the skin, is followed by “blood-poisoning.”

In such cases the cause of the blood-poisoning is laid on the thing with which the person is cut or scratched; but the true cause lies in the corruption in the blood, derived from the old, corrupt meat, which has been the food of the individual.

With pure blood, no ordinary cut, bruise, or scratch will cause a sore, much less blood-poisoning. But people who eat such meat as it now generally sold in the markets of the land—meat that has been kept two or three weeks after slaughter—are not safe for a moment. At any moment they are liable to

a scratch, a bruise, or a cut; and when that is received, they are in danger of blood-poisoning because of the poison with which their blood is already laden.

It is plain enough therefore, that the meat and game that are today generally sold in the markets are literally not fit to eat. And,

**Deuteronomy 14**

<sup>3</sup> You shall not eat any abominable thing.

It is worthy mentioning, and is worthy of serious consideration by any who may still be lusting after the flesh-pots of Egypt, that in Bible times, where flesh was allowed to be eaten, the flesh of the sacrifices was not allowed to be eaten on the third day:

**Leviticus 19** [also Leviticus 7:15-18]

<sup>5</sup> If you offer a sacrifice of peace-offerings unto the Lord, you shall offer it at your own will.

<sup>6</sup> It shall be eaten the same day you offer it, and on the morrow: and if aught remain until the third day, it shall be burnt in the fire.

<sup>7</sup> And if it be eaten at all on the third day, it is abominable; it shall not be accepted.

<sup>8</sup> Therefore every one that eats it shall bear his iniquity.

These sacrifices represented the Lord Jesus, the one true Sacrifice. How is it that they could represent Him, and be accepted, and the worshiper accepted in making them, the same day and the second day, but not at all on the third day? The reason is plain enough,—on the third day, decay and corruption had begun; and so the sacrifice could not represent the Lord Jesus; for there was no corruption in Him: even His flesh saw no corruption. *Acts 2:31; 13:35-37.*

That was true of flesh offered as a sacrifice, as a religious rite. And in this the truth was taught, not only that decay and corruption occur on the third day, but that when corruption has begun, flesh is not fit to be eaten, it is “abominable;” and

the commandment was, and still is,

**Deuteronomy 14**

<sup>3</sup> You shall not eat any abominable thing.

When Abraham would entertain the angels, he went to the herd, and “fetched a calf tender and good,” and gave it to a young man, who dressed it; and when it was prepared, he set it before them, “and they did eat.”

From all this it is perfectly plain that the flesh-meats that are today bought and eaten are abominable; and as

**Deuteronomy 14**

<sup>2</sup> You are a holy people unto the Lord your God, and the Lord has chosen you to be a peculiar people unto Himself, above all the nations that are upon the earth,

<sup>3</sup> You shall not eat any abominable thing.

**2 Corinthians 6**

<sup>17</sup> Wherefore come out from among them, and be separate, says the Lord, and touch not the unclean thing; and I will receive you,

<sup>18</sup> And will be a Father unto you, and you shall be my sons and daughters, says the Lord Almighty.

**2 Corinthians 7**

<sup>1</sup> Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.

For:

**Hebrews 12**

<sup>14</sup> Without holiness no man shall see the Lord.



## 4. More “Oppositions of Science Falsely So-called”

Advent Review, July 18, 1899<sup>14</sup>

**S**O-CALLED science has made another immense contribution to the tide that is already flooding the world. Prof. W. O. Atwater, of the Wesleyan University, has announced that “scientific” discovery that alcohol “is a food.” “After long and careful experiments on various men,” he made the announcement, June 13 *Harper’s Weekly* summarizes his report, as follows:

Alcohol in limited quantities is not a poison, but serves some of the uses of food, like sugar and starch: it supplies heat and energy, and protects the material of the body from consumption, but does not make new tissue. It is useful as a fuel, but not to repair the machine. Professor Atwater does not recommend it as a food. He says that its effect on the brain and nerves is often such as to counteract its food value, and that the moderate use of it often leads to excess. But he holds that, taken in small quantities, it is a food, and not a poison, and that from two to two and a half ounces may be consumed without harm in the course of a day.

It would be difficult to get more false teaching and contradictions into the same space than is set down in that paragraph.

1. Alcohol in any quantity is poison, and does not and cannot serve any of the uses of food.

Alcohol, in its whole course in the human system, acts contrary to nature. It affects the nerves first of all; indeed it affects only the nerves, first, last, and all the time. It tears down,

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<sup>14</sup> There was an article that preceded this one, from July 11, 1899, that was titled “Oppositions of Science Falsely So-called.” That article was on the topic of “scientific” investigations into spiritualism, and therefore is included in Volume 3 of the Fragments series, “Life, Death, and Spiritualism.”

instead of building up. It gets strength out of a man without putting strength into him. Anything that acts that way in the human system is a poison, and a poison only; and cannot be in any sense a food.

2. It is literally impossible to supply "heat and energy," and to "protect the material of the body from consumption," without making new tissue.

The statements that it does do so are not only contradictory to the truth, but are contradictory to themselves; for it is recognized that new tissue must be made, that the machine must be repaired.

Yet alcohol is given the wonderful property of supplying heat and energy, and protecting the material of the body from consumption! It is possessed of the amazing quality of causing the machine to go, and at the same time of keeping it from wearing out! That is simply not true. Alcohol is not divine, nor does it bear in itself "the promise and potency" of perpetual motion.

The truth is, and is here recognized, that there is waste of tissue, in fact, every motion in or of the human system, even to thinking, consumes material of the body, and so causes loss of tissue. Now anything that induces energy without supplying tissue, does it simply, and can do it only, by consuming the material of the body.

But anything that induces consumption of the material of the body without supplying new tissue, only tears down and destroys the human system; and that is poison. It is confessed in this "scientific" announcement, that alcohol "does not make new tissue," does not "repair the machine" while it does induce energy; and that is in itself a confession that alcohol is not a food, but a poison.

It is exceedingly proper, therefore, that Professor Atwater "does not recommend it as a food." Yet what a contradiction it

is that “a food” cannot be recommended as a food by the very person who, by “long and careful experiments,” has scientifically discovered that “it is a food”!

But he cannot recommend it as a food because “its effect on the brain and nerves is often such as to counteract its food value;” that is to say, the effect of a food is such as to destroy its food value! That simply demonstrates again that it is not a food at all, but poison only.

Yet after all this contradiction of the truth, and self-contradiction in the statements themselves, which demonstrate that it is a poison, he still...

...holds that, taken in small quantities, it is a food, and not a poison, and that from two to two and a half ounces may be consumed without harm in the course of a day.

Now when it is understood that alcohol cannot be taken raw, and that in the course of a day a person must take about three average drinks of whiskey, or two quarts—about fourteen glasses—of lager beer, or a pint and a half of claret, in order to consume two and a half ounces of alcohol, it can in some measure be estimated what an immense contribution to the tide of drunkenness is made in this latest “scientific” “discover” and announcement by a professor of high standing in his profession and in a Methodist university and theological school.

If ever the divine warning were needed, to:

### **1 Timothy 6**

<sup>20</sup> Avoid...oppositions of science falsely so-called,

—that time is just now, when all the evils of drunkenness and of Spiritualism are “scientifically” commended to the world.



## 5. Why Not Use Sense, Instead?

Advent Review, March 5, 1901

WE HAVE received a booklet, and a circular letter calling attention to the booklet and its value, hoping that we will accept it. This booklet advertises a patent-medicine—a grand curse—“a perfect remedy for headache arising from the following causes:

Headache resulting from protracted mental effort and close confinement; nervous headache occasioned by excitement, excessive grief, or other causes; headache due to loss of sleep and rest; headache from indigestion and overindulgence.

From this it is perfectly plain that, if ever there was a medicine invented as a sheer imposition upon the ignorance and thoughtlessness of the people, and to encourage dissipation and injurious practices, this must be the one. For it distinctly identifies certain causes of headache, and then recommends this drug, or whatever it may be, as a cure for the headache produced by these distinctly named causes; when the simplest thing in the world, and the only sensible thing, is for the individual to stop the causes.

Imagine the perfect thoughtlessness and the nonsense of taking a drug to cure a “headache resulting from protracted mental effort and close confinement”! All in the world that is needed in that case is for the sufferer to stop his protracted mental effort, and go out into the open air.

For headache that is “occasioned by excitement, excessive grief, or other causes,” all that is needed is to stop the excitement, to tone down the grief, and to put away whatever “other causes” there may be.

For headache that is “due to loss of sleep and rest,” why should it be thought that anything is needed but to take sleep and rest?

And for headache caused by “indigestion,” the thing to do is to eat only what will digest. And for headache from “overindulgence,” the sensible thing would seem to be to stop the overindulgence.

Yet this circular is a fair exposition of the present-day ideas of cure—continue causes, and then administer drugs to kill the effects!

And, in all reason, what can the end be of such a course, but to kill the person?

# The Health Reform Work





# 1. A True Reformer

Advent Review, May 2, 1899  
Original title: Editorial

WHEN one stops to ponder a moment, it seems almost incredible to what extent men will voluntarily addict themselves to such health-destroying practices as snuff and tobacco-using, the drink habit, etc.

While not so pernicious as these, yet none the less disgusting, is the habit of chewing gum. In the United States it would take all the money raised for missions in four years to equal the amount spent for chewing-gum in one year.

These are the days of reformations and would-be reformers. But there are only a few of these “reformers” who succeed in working any reformation. Indeed, so signal has been the failure of many of them, that now “reform” and “reformer” are only synonyms for insincerity and hypocrisy.

The whole difficulty lies in the fact that the reformers themselves do not know what is involved in a reformation. If they did, they would succeed; for no true reformer ever started out to do a work without accomplishing something. To be a reformer, one must have two points constantly before him:

- Stick to principles, and let men alone;
- Reform yourself, and don't attempt to reform the other man.



## 2. Gospel and Medical Work Combined

Advent Review, March 4, 1902<sup>15</sup>

Original title: Combination of Evangelical and Medical Missionary Work

**T**HE medical missionary work and the evangelical missionary work are the same thing. The preachers are to have all they can possibly get of the principles of health and temperance—the medical missionary work; and the physicians, nurses, etc., are to have all they can possibly get of the gospel—the evangelical work.

So now please let every conference worker make an actual study of everything that is presented in this convention, so that he will know what to do when he goes out into the field; for we, as ministers of the gospel, are to teach to the people the gospel of complete health, the complete gospel of health.

Each one of us—each one of the canvassers, wherever he goes; each preacher, each licentiate—who goes out into the field, is to do that. And this phase of the work is to receive its share of consideration in our convention.

I cannot make any distinction between health and gospel. In truth, the gospel is health; and true health is the gospel. For this reason, truly the gospel of health is all the gospel there is. I want you to see this.

### Origin of the Word “Health”

The other day I had an opportunity to trace the meaning of the word “health,” and I do not know that I can do better than to call your attention to it, so that you may see for yourselves that there is nothing but the gospel of health,—that the gospel is health, and that health is the gospel.

The word “health” is an abstract noun, from “whole,” not from “heal.” The real meaning of the word “whole” is “hale,

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<sup>15</sup> Address delivered at the opening of the *Medical Missionary Convention*, San Francisco, Jan. 23 to Feb. 3, 1902.

sound, entire, complete.” The original sense of the word “whole” is “hale,” which signifies “in sound health.” This is confirmed by that verse of Scripture:

**Matthew 9**

<sup>12</sup> They that be whole need not a physician, but they that are sick.

The original form of the present word “hale” is “hal.” And its descent is “hal, hol, hool, hole, hwhole, whole.” Thus the spelling, “h-a-l-e” is only a later Scandinavian form of the word “whole.” The present Norwegian word for “whole” is “hel.” Indeed, the “w” in the word “whole” has been in use only about four hundred years; and the *English Philological Society* has recommended the dropping of the “w,” so as to restore the word to its connection with its related words, “holy,” “heal,” “health;” etc.

Thus the descent of our word “whole,” in that line, from the original “hal,” shows it to mean “in sound health.”

This word has another line of descent, which presents an additional and very important idea. It runs thus: hal, hol, hool, hole, holy, hole-ness, holy-ness, holi-ness; for our present word “holy” is “nothing but Middle English “hool” (now spelled w-h-o-l-e), with suffix “y.”

The Anglo-Saxon runs the same: “hal,” with suffix “ig,” forming “halig.” This suffix “ig” corresponds exactly to our modern English “y,” so that the Anglo-Saxon “halig” is precisely our modern word “holy.” Corresponding to the Anglo-Saxon “halig” is the German “heilig,” which also corresponds precisely to our present word “holy.” And that German word “heilig” is from the word “heil,” which signifies “health, happiness, safety, salvation.” The descent and family of the word in German is this:

- *Heil*, signifying hale, whole, healthy.
- *Heiland*, signifying the Saviour, from “old present par-

ticiple—the healing or saving One.”

- *Heilig*, signifying (healthful, bringing the highest welfare; hence) holy, sacred.
- *Heiligkeit*, signifying holiness.
- *Heiliglich*, signifying holy-like, holily, in a holy manner.
- *Heiligthum*, signifying holy place.
- *Heiligen*, signifying to make holy, hallow, sanctify.
- *Heilsam*, signifying wholesome, healing.

The German of *Isaiah* 12:2 is,

“Siehe, Gott ist mein Heil...Gott der Herr ist meine Stärke und mein Lobgesang, und ist mein Heil.”

The Scandinavian languages—indeed, the whole Teutonic family of languages—tell the same story. And that story is that in the true conception of health, both holiness and its resultant—salvation—are comprehended.

Then health is wholeness, and true wholeness is holiness. The preacher cannot teach true holiness without teaching true health; neither can the doctor teach true health without teaching holiness. In what, then, does the work of the preacher differ from that of the doctor? How can the work of the medical missionary be one thing, and that of the minister in the field preaching the gospel be another thing?

## **Holiness and Health Combined**

By the way, we have been told that the medical missionary work and the preaching should be combined. How shall they be combined? Shall it be by sending out a preacher and a doctor to work together? Will that truly combine these two things, unless these two things are combined in each of the two men? Plainly not.

Therefore the only true way to combine the medical missionary work with all the other work of the Third Angel's Message, is to have these all combined in each individual.

In the very language in which we speak in our own native and ancestral Anglo-Saxon, this combination already exists. In the words in which we speak on the subject these two things are combined. Then, not to have them combined in our work demonstrates that we do not truly know the language in which we speak, that we do not comprehend the meaning of the very words which we use when we speak on the subject.

The Bible says this same thing. In it, as in our language itself, these two things are combined in a single verse and in the same words.

## **2 Corinthians 7**

<sup>1</sup> Let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.

But what is “holiness”? Only another form of the word “health.”

“Let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting health in the fear of God.”

And health, wholeness, holiness, is salvation. The physician or the nurse who fails to preach salvation, fails to preach true health; and the minister or the Bible worker who fails to preach health, fails to preach true salvation.

## **Hebrews 12**

<sup>14</sup> Without holiness no man shall see the Lord.

Let us read it,

“Without health no man shall see the Lord;”

—for that expresses the same thought. The people who see the Lord while they stand alive on the earth, are going to be holy; they are going to be sound, whole, healthy; they are going to have salvation, holiness; they are going to be sanctified wholly:

## **1 Thessalonians 5**

<sup>23</sup> And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ.

And so it is written:

## **Exodus 15**

<sup>26</sup> I am the Lord that heals you.

God has yet much truth for you and me on the subject of salvation, holiness, health. Where our further-back mother tongue says “heil,” our immediate mother tongue says “salvation.” Now our own English Bible says that same thing—that health and salvation are the same thing.

## **Psalms 67**

<sup>1</sup> God be merciful unto us, and bless us; and cause His face to shine upon us;

<sup>2</sup> That Your way may be known upon earth, Your saving health among all nations.

What kind of health? Saving. Then what is connected with true health, God’s health? Salvation. Health means salvation. It means holiness; and salvation because of holiness.

<sup>2</sup> That Your way may be known upon earth.

What is His “way”? “Your saving health;” salvation. Then there is salvation in health, is there? Is there salvation in the health that you preach and teach? And there is health in salvation, is there? Is there health in the salvation that you preach?

In studying the Bible, watch the parallels of expression, and catch the thought that is conveyed in the parallel, and you will find worlds upon worlds opening up to you.

<sup>2</sup> That Your way may be known upon earth, Your saving health among all nations.

Turn back to:

## **Psalm 42**

<sup>5</sup> Why are you cast down, O my soul? and why are you disquieted in me? hope in God; for I shall yet praise Him for the help of His countenance.

The Hebrew words in English letters says,

“For His presence is salvation.”

There is salvation in His presence. But what is salvation? Health. What is the difference between saving health and salvation? They are the same.

<sup>11</sup> I shall yet praise Him, who is the health of my countenance, and my God.

The help of His countenance is the health of my countenance. His presence is salvation, and His presence is health. Then by the Scriptures, true salvation is health, and true health is salvation.

## **Psalm 43**

<sup>5</sup> Why are you cast down, O my soul? and why are you disquieted within me? hope in God: for I shall yet praise Him, who is the health of my countenance, and my God.

## **Healing and Forgiveness Joined**

Now another verse:

### **Isaiah 33**

<sup>24</sup> The inhabitant shall not say: I am sick...

Why? Because:

<sup>24</sup> ...the people that dwell therein shall be forgiven their iniquity.

What, then, is the root of sickness? Iniquity. What is the true way to cure sickness? Get rid of iniquity. Then if I am a preacher, and a sick person calls me to pray for his recovery, what is to be done for him? His sin must be forgiven, his iniquity must be put away.



But suppose I am a doctor or a medical missionary, not a preacher. A sick person calls me, and wishes me to cure him. How am I to do it? In the same way. Does not that text apply to the doctor as well as to the preacher? Can it be said that the preacher's work is to get the people's sins forgiven, and that he has nothing to do with sickness? No; for healing and forgiveness are inseparably blended in the Bible.

Can it be said that the doctor's work is to teach the principles of health, and that he has nothing to do with salvation? Not if he be a Christian; for Christianity is the inseparable blending of these two things.

Therefore when the preacher goes out to preach forgiveness of sins, does he do that properly unless he teaches the people that iniquity is the root of sickness, and that forgiveness of iniquity is the way to health?

When I have told people that iniquity lies at the root of sickness, and that forgiveness of iniquity is the only true way to true health, does it necessarily follow that he who accepts forgiveness of iniquity should expect, or should be expected, to walk off in perfect health without any further thought as to health? No.

Then would it be proper for him, yes, would it be proper to teach him, to make the proper application of those Christianly rational treatments, etc., that might be necessary to help him physically up to health and strength, even after his sins are forgiven, as a way to health? Yes. Would that be proper for a preacher? Yes.

But suppose I am a doctor. If a person is sick, and I am called to tell him how to get well, and to help him get well, am I doing my duty when I make only the Christianly rational, physical, medicinal applications? No; for the forgiveness of sins lies at the foundation of the true cure of the sickness that I am treating.

But when the doctor has made the proper Christianly rational applications, is he contradicting himself, undermining his profession, and going contrary to scientific principles, if he says to his patient:

“This will relieve you, but you can never have true health until you get rid of sin, the root of all sickness. You have called me in as a physician; but there is a Physician greater than I. It is He who taught me all the medicine that I know. There is a part of your disease that I cannot reach; that is iniquity. But the Great Physician can cure that as well as all the rest.

“I make these applications; but it is He alone who gives even to these all their virtue; it is He alone who heals. Yet with all this there is still a part of this difficulty that I cannot touch at all; I cannot forgive your sins, and sin is the root of your disease, and of all disease. So if you wish to be truly cured, take from Him the forgiveness of sins just as you are taking from Him the cure of this physical part of your disease”?

Possibly the patient might say:

“I did not call you to preach to me.”

But the true physician can reply:

“You called me to prescribe for your disease. I have done it strictly within my profession. If you do not wish to take the medicine, you need not do it; but that is the only way to true health.”

Now all will admit that he does not contradict his profession, nor violate scientific principles, when he makes that combination, or rather, when he recognizes the combination which the Lord has already made.

## **Rational Treatments**

Then is the preacher going contrary to his profession? is he undermining all faith, or throwing away the true science of

salvation, when he teaches the forgiveness of sins, and then recommends or applies Christianly rational treatments? No.

If the preacher separates these things, he fails to preach true holiness; if the doctor separates them, he does not teach true health. If the preacher separates them, he has not true holiness; if the doctor separates them, he has not true health. So the preacher lacks the very thing that he professes to preach, and the doctor lacks the very thing that he professes to practice, if either separates health and holiness.

This is Christianity, and should be possessed by each person. Whether we be preachers, doctors, or only plain Christians, pure, simple Christianity requires that we...

## **2 Corinthians 7**

<sup>1</sup> ...cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.

What is filthiness of the flesh? It is tobacco using; opium eating; tea, coffee, beer, or whiskey drinking; eating unclean and unwholesome food; unclean habits of living. From all such things the Christian cleanses himself.

But when that is done, only half of the man is reached. He must also cleanse himself from "all filthiness of the spirit." The man must do both to attain to true holiness, haleness, health, salvation.

And what God has so joined together, how can any man do well in putting asunder?



### 3. The Human Temple

Medical Missionary, June 1903

#### Hebrews 3

<sup>4</sup> Every house is built by some man; but He that built all things is God.

**W**HEN God had built all things, as the crown of creation He formed man. This creation of man was nothing less than the building of a temple in which the Lord himself might dwell, which He might fill with His glory, and in which He alone should be glorified.

But, as illustrated in that other and typical temple of later times—the temple built by Solomon—this first temple was perverted to base and idolatrous uses, to defiling and profane purposes. Man yielded himself to the service of sin and Satan. And thus the temple which God had built to the glory of Himself, and to be the place of His own recognized and supreme presence, was debased and defiled by the presence of the spirit of the evil one.

But God had not built this temple for any such use. Therefore He gave Himself to redeem mankind, to restore to its true place and uses the desecrated and debased temple, that it should again stand in the true Light reflecting the glory of the real presence of Him who would dwell within.

As man was created he was perfect and upright: perfect in mind and body, as well as upright in soul and spirit. But sin subverted and destroyed it all. With sin there came sickness and disease as well as death. And when the Creator would redeem, He became the Redeemer from sickness and disease as well as from sin and death.

Accordingly when He came down to deliver His people from Egypt, the land of sin and bondage, and so to show to benighted mankind the way of deliverance from all sin and

bondage, the very first revelation that He made after their song of deliverance at the Red Sea, was the revelation of the way of deliverance from disease, the revelation of Himself as:

**Exodus 15**

<sup>26</sup> ...the Lord that heals you.

This thought was ever held and continued throughout His revelation, even to the latest writer of the Bible by whom He has recorded this best of all possible wishes:

**3 John**

<sup>2</sup> I wish above all things that you may prosper and be in health, even as your soul prospers.

Christ, the great center of divinity and humanity; Christ the Saviour of the world, struck this same blessed note, for:

**Matthew 8**

<sup>17</sup> Himself took our infirmities and bore our sicknesses.

And He set this blessed example for His church to the ends of the world, for:

**Acts 10**

<sup>38</sup> ...anointed...with the Holy Ghost and with power,

He not only

<sup>38</sup> ...went about doing good,

but also

<sup>38</sup> ...healing all that were oppressed of the devil.

And so,

**Luke 6**

<sup>19</sup> The whole multitude sought to touch Him, for there went virtue out of Him and healed them all.

Thus God's gift of saving health—the knowledge of the way of deliverance from disease, of the true way of health, and of God as the true healer—was at the beginning bestowed upon

His church for all mankind, and in Christ was confirmed unto His church for all mankind and for all ages.

But courting and adopting the so-called philosophy and science of the world, the church forgot this mighty truth, and lost this gracious, precious gift of God.

Instead of prizing or even remembering the wonderful work of God in building this temple of the human body, or His revealed will and wish concerning the care and preservation of it, the soul was made the all in all, while the body was despised, neglected, afflicted, and starved as the base and wicked chief hindrance to the “immortal soul” in its philosophic heavenly aspirations. This to the extent that the chiefest saints were held to be those who most despised, neglected, and afflicted the body, and had the least possible respect or use for it.

But such is not the way of God. Such is not Christianity. Such is not the truth and the gift committed to the church of Christ. No.

### **2 Corinthians 6**

<sup>16</sup> You are the temple of the living God, for God has said, I will dwell in them and walk in them...

<sup>17</sup> Come out from among them and be separate, says the Lord, and touch not the unclean...

### **2 Corinthians 7**

<sup>1</sup> Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and of the spirit, perfecting holiness in the fear of God.

### **Deuteronomy 7**

<sup>6</sup> You are a holy people unto the Lord your God: the Lord has chosen you to be a special people unto himself, above all people that are upon the face of the earth.

<sup>12</sup> Wherefore it shall come to pass, if you hearken to these judgments, and keep, and do them, that the Lord your God shall keep unto you the covenant and the mercy which He

swore unto your fathers.

<sup>15</sup> And the Lord will take away from you all sickness, and will put none of the evil diseases of Egypt, which you know, upon you.

### **Exodus 15**

<sup>26</sup> I am the Lord that heals you.

This divine truth which God gave to His church immediately upon delivering her from Egypt—from sin and bondage—He will never allow to be lost nor perpetually to be made little of. God still has a church—a special people—in the world: and by that church He will still make known the truth and the gift of His saving health among all nations.

And this building in which we are here assembled today to dedicate to God, this building with all who shall be connected with it, and the church which is back of it, is intended to be only the means of making known to all people, even to the ends of the earth and the end of the world, God's message and blessing of saving health.

And so, today, as we stand here to dedicate this grand temple of health, let all understand, as we are only glad to announce to all, that the only purpose of its being on earth, the only purpose for which it is dedicated to God, is that to the fullest possible extent it shall be a means of bringing every soul on earth to the place where he will stand with God in Jesus Christ, a living temple of health to the glory of God.



## 4. A Christian Nurse

Medical Missionary, January 1904

Actual date of address: December 22, 1903

Original title: Address to the Graduating Class of Missionary Nurses

**I**N THE little time through the busy affairs of the day that I had in which to think of what would be best to say to you tonight, it occurred to my mind that somewhere in one of Paul's letters, the nurse had been mentioned.

I took up my Bible to find the place where the nurse is mentioned, and I found that it gives such an excellent description of what the nurse is, what the character of the nurse must be, that I concluded I could do nothing better to begin my address this evening than to read that description, and if any remarks need to be made a little further upon it afterward, then let that follow.

And, by the way, this is a description, you will see as I read, of the missionary nurse, the Christian nurse.

### **1 Thessalonians 2**

<sup>4</sup> But as we were allowed of God to be put in trust with the gospel, even so we speak; not as pleasing men, but God, which tries our hearts.

<sup>5</sup> For neither at any time used we flattering words, as you know, nor a cloak of covetousness; God is witness:

<sup>6</sup> Nor of men sought we glory, neither of you, nor yet of others, when we might have been burdensome, as the apostles of Christ.

All that they were not; this is what they were:

<sup>7</sup> But we were gentle among you, even as a nurse...

There is what the nurse is not, and there is what the nurse is; what the nurse does not do, and, with the following words, what the nurse does do; what the nurse is not in the world for, and what the nurse is in the world for. Let me read again:

<sup>5</sup> For neither at any time used we flattering words, as you

know, nor a cloak of covetousness; God is witness:

<sup>6</sup> Nor of men sought we glory, neither of you, nor yet of others, when we might have been burdensome, as the apostles of Christ.

<sup>7</sup> But we were gentle among you, even as a nurse cherishes her children;

<sup>8</sup> So [even as a nurse] being affectionately desirous of you, we were willing to have imparted unto you, not the gospel of God only, but also our own souls, because you were dear unto us.

That shows the care, the affectionate air, the devotion, that characterize the nurse—such devotion as stops not for life; such devotion as will wear out the life and give even the life itself for others, helping them in the way, and working that they may be benefited.

I know of no profession, apart from that of the physician, that calls for such absolute devotion of the whole being, all the time, as does the profession of the nurse. The profession of the physician requires such devotion as that the call of need, the call of humanity, the call of the sick, the call of the suffering, takes precedence of everything else; and it can never be refused for any reason short of absolute inability to go.

The physician who is called at night, or at all hours of the night, must go if he is at all able to go. So with the nurse; no nurse can any more refuse the call of sickness or suffering than can the physician. And the profession of the nurse, as the profession of the physician, calls for just such devotion as that, when the profession is taken up.

And now that these persons have taken the profession of the nurse, have finished the course that prepares you to be nurses, now is the time that you have to put yourselves, and are putting yourselves, on record before the public that you in taking that profession have devoted yourselves absolutely to the calls of the suffering and the needy.

You never can refuse a call to go, when it is possible for you

to go. To do so would be unfaithfulness to the extent of treason to the profession to which you have given yourselves. And this being so of the nurse, whatever his standing may be as a Christian, that is the call that is made upon the person who takes upon himself the profession of the nurse.

But who can fulfill that call of devotion that devolves upon the profession of the nurse, but the Christian? As I read here, the very symbol, the very chief characteristic that is given to the nurse, is gentleness. Oh, how gently must the hand be moved; how gently must every motion be made in the sick room.

As one dying of consumption, who had called me to visit and to pray with her in the long period of suffering, in her last talk said:

“Oh, I would like to recover from this sickness; I would like to be made well; for if I could I would give myself to be a nurse. I should know so well just how to do. I should know just where to put my hand. I should know so well just how to lift a person in my condition, for instance. It seems to me I could do it so well, since knowing where the aches are and where the tired place is, and I could put my hand there and soothe it.”

Now that was the right conception of the place of the nurse. It has been an illustration to me ever since, of just what is the nurse's work. And, as I say, when I read here, the very symbol of the nurse, and the only fit phrase that the Bible could use is “gentle among you even as a nurse” is gentle and cherishes, gently touches, kindly smooths and soothes the brow, moves about gently, kindly, with all Christian spirit.

Who can be so true a nurse as the Christian?—who is connected with the very Fountain of gentleness, the very chief, yes, the One of whom it is written that He “loved the church and gave Himself for it, and nourishes it and cherishes it” in the same way. *Ephesians* 5:25, 29.

You may have almighty power at your disposal, at your call, to assist you, to aid you, to carry you through, in your devotion to the needs of humanity. And so I can ask no better thing for you than this which I read:

**Ephesians 3**

<sup>14</sup> For this cause I bow my knees unto the Father of our Lord Jesus Christ,

<sup>16</sup> That He would grant you according to the riches of His glory, to be strengthened with might by His Spirit in the inner man;

<sup>17</sup> That Christ may dwell in your hearts by faith; that you being rooted and grounded in love,

<sup>18</sup> May be able to comprehend with all saints what is the length, and breadth, and depth, and height,

<sup>19</sup> And to know the love of Christ which passes knowledge, that you might be filled with all the fullness of God.

Never for a moment forget that this is your gift; this is the wish of God for each one of you, that you may be equipped, made strong, and supplied always and in every crisis with that which will carry you through without failing, and to make you efficient, thorough helpers all the time and in every time of need.

## 5. Battle Creek Sanitarium Day

Medical Missionary, November 1904

Original title: Battle Creek Sanitarium Day at the St. Louis Exposition

**T**HROUGH the wholly voluntary, and even unexpected efforts of former patients at the Sanitarium, the management of the *St. Louis Exposition* gave to the *Battle Creek Sanitarium* the whole day, September 29.

This was one of the greatest possible opportunities that could be given to present our principles and work. This was realized as soon as the opportunity was offered. Endeavor was therefore made to make the most of the occasion; and it is only proper to say that it was a grand success.

The management of the *Exposition* cheerfully acknowledged that the attendance at the hall where the exercises were held was much larger than was that at any of the other congresses that had been held on the grounds; and congratulated the presiding officer on this fact.

The forenoon meeting began at ten o'clock, and was devoted to demonstrations of the foods and the treatments of the Sanitarium system. The afternoon meeting, from half past two until seven o'clock, was devoted to the presentation of the principles,—medical, dietetic, temperance, and Christian. The subject was presented under the following topics:

- *The Battle Creek Sanitarium System: Its Principles, Origin, and Development*, by Kellogg;
- *Rational Food Reform*, Dr. Mabel Howe Otis;
- *The Philosophy of Healing*, Dr. E. J. Waggoner;
- *The Free Foundation of Temperance Reform*, Alonzo T. Jones;
- *The Value of the Battle Creek Sanitarium System in the Battle against Stimulants and Narcotics*, Dr. David Paulson;

- *The Sanitarium Principles in the City Slums*, W. S. Sadler;
- *The Sanitarium Methods in Foreign Missions*, Dr. A. J. Read;
- *The Sanitarium Ideas in a Great Factory*, Dr. B. N. Colver;
- *The Battle Creek Sanitarium as a Factor in Medical Progress*, Dr. C. C. Nicola;
- *The Sanitarium: Its Status and Province in Scientific Medicine*, Drs. S. P. S. Edwards, Moline; W. A. George, College View; O. M. Hayward, Nashville; J. E. Colloran, Des Moines; J. E. Heald, Peoria; H. B. Weinburgh, Boston; H. Ossig, Berlin.

Some idea of the interest manifested in the proceedings may be gained from the statement of the fact that the majority of the large audience that filled the hall remained during the whole time from ten o'clock in the morning till seven o'clock in the evening, and then many of them went directly from the hall to the *Christian Endeavor Hotel* to the *Sanitarium* banquet that the hotel management allowed us to spread in their dining-room, and which closed at ten o'clock.

Among the attendants were United States senators, prominent men from England, Italy, South Africa, and Japan, besides representatives of vegetarian, temperance, and similar bodies of the United States.

No phase of the great truth that the *Battle Creek Sanitarium* represents was kept back or concealed. Every speaker exercised perfect freedom in presenting his subject. The Christian faith was openly and freely claimed to be the only basis, and the Christian aim of the Kingdom of God the only goal, of the movement represented and the work done by the *Battle Creek Sanitarium*.

And although all that was presented was received with hearty approval, yet every time this thought was touched by any speaker, it received from the audience the most hearty approval of all.

Preceding *Sanitarium Day*, on September 26, 27, 28, there was held in the same hall the *International Vegetarian Congress*. And on the last day of the *Congress*, September 28, there was passed unanimously and with applause the following resolution:

That this *Convention* hereby tenders grateful thanks for valuable aid, co-operation, and assistance rendered the vegetarian movement to—

The *Battle Creek Sanitarium* and its numerous branches, and to all other sanitariums and hospitals that have adopted the vegetarian principle in their treatment of patients.

The vegetarian restaurants, boarding houses, and hotels that have demonstrated vegetarian practice.

The inventors and manufacturers of health foods, nut butters, and health beverages.

Those churches and religious and moral and scientific organizations who from a study of the Bible and other ancient systems of religion have been induced to adopt vegetarian principles and are now advocating the same.

And in presenting that resolution the Seventh-day Adventist denomination was distinctly and thankfully named; and it was the only denomination that was specifically named; doubtless for the reason that it is the only denomination that holds such an attitude that it can as a denomination be specifically named in such a connection.

For this we can all be thankful, and can constantly pray that we as individual members may so conduct ourselves that the denomination may ever prove worthy of the distinction and the expectation that earnest hearts in the world are bestowing upon us!

*Sanitarium Day* at the *Exposition* most assuredly impressed upon us all who were there, as it had never been before, that there is not only a needy and suffering world waiting for the help that the *Sanitarium* and its workers can give; but also a

longing and appreciative world that is grateful to receive what we have to give, and that is glad that there is such a grand and noble institution and movement for such blessing of the world.

And this only the more deeply impressed us that there must be in our lives a deeper consecration to God, and a fuller allegiance to the principles and the truth that are given to us for the blessing of mankind, so that this light shall the most clearly and effectually shine forth to the needy, suffering, waiting, expectant, and appreciative world.



## 6. Christ: the Great Model Missionary

Medical Missionary, July 1905<sup>16</sup>

Original title: Baccalaureate Sermon

THE *Medical Missionary Class of 1905* is about to finish its college course and to pass on to its work in the great field of the world.

Strictly and literally a missionary is any one who is sent on any kind of a mission. But since Christ came to the world on His great mission, for the salvation of man, and since He sent His disciples upon the same great mission as that upon which He himself was sent, the word “missionary” is now everywhere recognized as applied preeminently to those who are thus sent by Christ, and who go in His name.

This is the thought of the word “missionary” in its connection with the services held this day as a part of the commencement exercises of the *Medical Missionary Class of 1905*. The members of this class are to go forth into the world as missionaries. To this end they have studied through all the years of the course which they are now finishing. This object has been held before them constantly during these same years.

With this purpose they entered the school, knowing that the school exists for this great purpose. And having entered this school for this purpose, having this object constantly before them, and studying to this end, throughout their whole course, now that the time has come for the actual entering upon the work for which they have thus prepared themselves, now in the commencement exercises, and as they are to enter upon the real work for which they have prepared, it is not for a moment to be supposed that this thought should be eliminated, this object forgotten, or this purpose abandoned.

For though these are medical students, and have finished

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<sup>16</sup> Delivered in the Tabernacle, June 17, 1905.

the medical course, and have earned and presently shall hold the medical degree; yet, that they are and are to be missionaries is still the predominant thought, and this the predominant purpose. They are medical missionaries. They have taken the medical course, and have become efficient medical scholars only that they may the more effectually be missionaries.

Christ is the only true, the great, the model missionary. He is the one who has to be constantly looked to as the guide and ever to be followed as the great exemplar in all missionary work. And to every one of His, He speaks the word,

### **John 20**

<sup>21</sup> As my Father has sent me, even so send I you.

And as the Father who sent Him was ever with Him, so He gives to us the same word,

### **Matthew 28**

<sup>20</sup> Lo, I am with you always, even unto the end of the world.

As Christ was sent to reveal the Father, so we are sent to reveal Christ, and in Him the Father. In order that He should truly reveal the Father,

### **Philippians 2**

<sup>7</sup> He emptied Himself, and took upon Himself the form of a servant.

And to us who are to reveal Christ, and in Him the Father, the word is spoken,

<sup>5</sup> Let this mind be in you, which was also in Christ Jesus:

<sup>6</sup> Who...

<sup>7</sup> Emptied Himself, and took upon Himself the form of a servant, and was made in the likeness of men.

He was made in the likeness of men, that He might the more fully and certainly enter into the hearts' experiences of men, meet them where they are, appreciate their difficulties, and be the true helper and Saviour. So fully is this true that it

is written,

#### **Hebrews 4**

<sup>15</sup> In all points it behooved Him to be made like unto His brethren.

And being in all points like us, He was in all points tempted like as we are. And though He was in all points tempted like as we are, yet He conquered all temptations, and triumphed over it all, and so has made sure to every one who trusts in Him the triumph over every temptation. And all this He did,

#### **Hebrews 2**

<sup>17</sup> ...that He might be a merciful and faithful high priest in things pertaining to God;

—and that He might...

#### **Hebrews 5**

<sup>2</sup> ...have compassion on the ignorant and on them that are out of the way;

—to make reconciliation for the sins of the people.

#### **Hebrews 2**

<sup>18</sup> For in that He himself has suffered, being tempted, He is able to succor them that are tempted.

This is the model missionary, who forgets, indeed, who utterly abandons, self, and who enters with a true sympathy into the hearts' experiences and the life's troubles of those whom He would reach and help and save. This is in turn the view held by the greatest of all under-missionaries,—Paul,—who declares that he made himself all things to all men that by all means he might save some:

#### **1 Corinthians 9**

<sup>19</sup> For though I be free from all men, yet have I made myself servant unto all, that I might gain the more.

<sup>20</sup> And unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law;

<sup>21</sup> To them that are without law, as without law, (being not without law to God, but under the law to Christ,) that I might gain them that are without law.

<sup>22</sup> To the weak became I as weak, that I might gain the weak: I am made all things to all men, that I might by all means save some.

<sup>23</sup> And this I do for the gospel's sake, that I might be partaker thereof with you.

Now of all missionaries, who is so well qualified, to whom is the door so wide open, to know, and to enter into, the hearts' experiences and the life's troubles of the children of men as is the medical missionary?

And was not Jesus equally the medical missionary? Did they not bring their sick to Him in crowds? Indeed, the knowledge of Him as the great medical missionary was so widespread, that even...

#### **Luke 6**

<sup>19</sup> The whole multitude sought to touch Him, [because] there went virtue out of Him and healed them all.

And did He not use this great field of medical opportunity in all its great fullness to accomplish His great and transcendent missionary purpose?

In this connection it is important to note how largely the word of God entered into Christ's curing of diseases and healing the sicknesses of the people. Yet, in truth, this was nothing new. It was new only to the people then. And it was new to them only because they had so far forgotten and wandered from the word of God. For this truth of the large place of the word of God in the healing of disease has ever been a vital element of that word.

Christ in this world was but the Word made flesh. That word was in the world before He came in the flesh; but it had never been given its intended place in the flesh. He came that the word of God might have its true place in human flesh. In

Him was fulfilled the original intention concerning the word of God: that it should be truly manifest in the flesh. Thus He was the Word made flesh. And this fact only illustrates that which was always the truth, that to the word of God there had always of right belonged this large place in the healing of disease.

God had no sooner delivered His people from the bondage and darkness of Egypt than He revealed to them this great truth. The very first subject upon which He made for them a “statute and an ordinance,” after the deliverance from Egypt, was this one:

### **Exodus 15**

<sup>26</sup> If you will diligently hearken to the voice of the Lord your God, and will do that which is right in His sight, and will give ear to His commandments, and keep all His statutes, I will put none of these diseases upon you, which I have brought upon the Egyptians; for I am the Lord that heals you.

This truth was continually kept before the people through the ages following. It is forcibly expressed in the words of Solomon:

### **Proverbs 4**

<sup>20</sup> My son, attend to my words; incline your ear unto my sayings.

<sup>21</sup> Let them not depart from your eyes; keep them in the midst of your heart.

<sup>22</sup> For they are life unto those that find them, and health [Heb. *medicine*] to all their flesh.

After the time of Solomon this truth is still continued to the people in the writings of the prophets. In *Isaiah* it is revealed that iniquity is the great cause of sickness, and that the forgiveness of iniquity is a vital element in the recovery from sickness.

### **Isaiah 33**

<sup>24</sup> And the inhabitant shall not say, I am sick: [because] the people that dwell therein shall be forgiven their iniquity.

The whole story is excellently told in a single passage in the book of *Job*. And in this connection it is well to remember that the experiences related in the book of *Job* occurred long before even the deliverance of Israel from Egypt. In this place to which I refer, it is written of the sick man:

### **Job 33**

<sup>19</sup> He is chastened also with pain upon his bed, and the multitude of his bones with strong pain:

<sup>20</sup> So that his life abhors bread, and his soul dainty and his soul dainty meat.

<sup>21</sup> His flesh is consumed away, that it cannot be seen; and his bones that were not seen stick out.

<sup>22</sup> Yea, his soul draws near unto the grave, and his life to the destroyers.

<sup>23</sup> If there be a messenger with him, an interpreter, one among a thousand, to show unto man his uprightness:

<sup>24</sup> Then he is gracious unto him, and says, Deliver him from going down to the pit: I have found a ransom.

<sup>25</sup> His flesh shall be fresher than a child's: he shall return to the days of his youth:

<sup>26</sup> He shall pray unto God, and He will be favorable unto him: and he shall see His face with joy: for He will render unto man his righteousness.

<sup>27</sup> He looks upon men, and if any say, I have sinned, and perverted that which was right, and it profited me not;

<sup>28</sup> He will deliver his soul from going into the pit, and his life shall see the light.

<sup>29</sup> Lo, all these things God works oftentimes with man, to bring back his soul from the pit, to be enlightened with the light of the living.

You will note that the essential thing in this connection is that to the sick man there shall be a messenger, "an interpreter." Now the office of an interpreter is to make plain to a person that which is spoken to him in language which he

does not understand. In the sickness God is speaking to the man. The man does not understand that language. Not one in a million understands the language of sickness.

God is calling for messengers, whom He can send to the multitude of the sick to be interpreters to them of this language in which, as the consequence of their transgressions, He is speaking to them. And of all people, who is so well qualified to be such an interpreter as is the medical missionary?

- Has he not studied every bone, every muscle, every nerve, almost every fiber of the human system?
- Has he not studied sicknesses and diseases to the number of hundreds?
- Has he not studied the relationship between health and the human system, and between sickness and the human system?
- Has he not sought out the causes as well as the effects of disease?
- Has he not thus become as thoroughly acquainted with disease and the language of it, and with the human system, as is possible in such a length of time?
- Have not these also in these same years studied the Bible that they may know the word of God?

And now being acquainted with the word of God, which He is speaking to the souls of men; being acquainted with the human body in its fearful and wonderful workmanship from the hand of God; and being acquainted with disease and its language, are not these, of all people in the world, best qualified to be the messengers and interpreters, the ones of thousands, whom God will send to the sick in this world, to enlighten them with the light of the living?

Please do not fall into, nor fall in with, that mistake that is too often made in connection with the thought of being a missionary: the mistake of thinking, that to be a missionary a

person must get as far away as possible from where he is, and from the country where he was born.

Please note this: We have found that Christ is the great model missionary, and the great model *medical* missionary, and yet in this world He never went more than one hundred miles from the place where He was born. And yet, again, He did in this world a missionary work that will continue until the end of the world, and throughout eternity. Within a hundred miles from where He was born in this world, He did a missionary work that has reached the ends of the earth, that holds the world under its power still, and that will so hold it until the world ends.

That simply tells to us that he who would be a missionary must be a missionary just where he is. Wherever he may find himself, there he is to be a missionary, if he is to be a missionary at all.

This is not to say that no one is ever to go more than a hundred miles from the place where he was born. If God calls him to go far away, he can be a missionary there. Yet he must be a missionary before he does, or he will not be a missionary when he gets there: for when he gets there that will be where he is, and the only place where anyone can ever be a missionary is just where at the time he is. And this truth needs to be emphasized, because it has been so largely forgotten.

Now, in this world, how far does any one need to go, any day of the week, from where he happens to find himself when he awakes in the morning, without finding a world full of opportunities to be the medical missionary?

And to you, brethren and sisters, to this class of 1905, to all who are yet in this medical school, and to all others who are connected with this work, I say this: If there is one thing that we, with heart and soul, should everlastingly thank God for, it is that there is established in this world a medical college that makes its chief aim so to instruct people that they shall be



God's messengers and interpreters to the sick and the afflicted.

There are not many such schools in the world; indeed, I am not sure that there is another one; but there is this one, and we can thank God for that, for the work that it has done, for the work that it is doing, and for the work which, thank the Lord, under God, it is yet to do.

Then let us all, with true hearts and sincere spirits, join our hearts and our hands with this noble enterprise, that it may do still more effectively and still more largely, that blessed work of educating the messengers and the interpreters for whom God is calling, that He may send to the sick and the diseased, to bring back their souls from the pit, to be enlightened with the light of the living.

Since, then, it is true that no medical missionary ever needs to go three steps from where he awakes in the morning anywhere on this earth, to find a large and abundant field for his medical missionary operations; and these being graduates of the medical missionary college, we can safely trust that true medical missionaries is what they will be wherever they shall find themselves in this world full of opportunities to be medical missionaries.

What then, does this say that the members of this class of 1905 will do? In brief, it says that they will be always, heart and soul, enlisted in every work, and in every movement, carried on in this world for the help, the blessing, and the benefit of mankind. It says that they will be fellow-workers, true heart-and-hand-helpers, everywhere in all the interests of temperance, of right living, of health, and of holiness, for health and holiness are inseparable.

I will close by simply adding the words, in which I am sure you will all join, wishing for each one of this class of 1905 only the richest blessing of God, the fullness of his Spirit, and the precious presence of Christ, to go with him in his work

day by day, to make him everywhere and always the true medical missionary; that when the day shall come that Christ shall appear and call us to receive the reward that is prepared for all who follow him, these shall be gathered, and shall come saying, even as He has given us to say,

**Isaiah 8**

<sup>18</sup> Behold I and the children whom You have given me.

And now may...

**Hebrews 13**

<sup>20</sup> The God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant,

<sup>21</sup> Make you perfect in every good work to do His will, working in you that which is well pleasing in His sight, through Jesus Christ; to whom be glory for ever and ever;

—and,

**Romans 15**

<sup>13</sup> The God of hope fill you with all joy and peace in believing, that you may abound in hope, through the power of the Holy Ghost;

—that the world, to which He calls you, the world to which you go, shall receive by your presence and by your work, only blessings, upbuilding, and salvation now and in the day when He shall come.

## 7. The Religious Phase of the Sanitarium

Medical Missionary, August 14 & 21, 1907

Original title: The "Why" of the Religious Phase of the Sanitarium

I HAVE been asked by patients in the Sanitarium to speak upon "the Religious Side of the Sanitarium and Its Work," and to tell the "why" of it. While we have no disposition to push this matter offensively or obtrusively upon the attention of anybody, we are always happy to tell it all to any who want to know it.

### **The Bible is the Word of God**

The original and fundamental "why" of this is because of the Bible's being the Word of God to us. The Sanitarium was founded by Christian men for Christian purposes, and the Bible as the Word of God is the basis of all that is Christian.

The Bible comes to us as the Word of God. And it will prove itself to be the Word of God to every one who will receive it as the Word of God. As certainly as it is the Word of God, it is final in all matters of which it speaks. For when God has spoken, there cannot possibly be anything beyond.

As certainly, therefore, as we profess to receive the Bible as the Word of God, it must be to us the final information and authority in all that it says. If it is not allowed to be in all things final to us, then it is not the Word of God to us, whatever we may profess.

When God has spoken, and I have His word, what room can there possibly be for opinions or views of my own, that shall be different from just what that word says? No man needs a revelation from God, in order to think his own thoughts. Therefore, when the Word of God comes to us, our own opinions must be laid entirely aside. When the thoughts of God are expressed, our own thoughts must be abandoned, if we would learn from Him.

## **Psalm 46**

<sup>10</sup> Be still, and know that I am God.

## **Isaiah 55**

<sup>7</sup> Let the wicked forsake his way and the unrighteous man his thoughts...

<sup>8</sup> For my thoughts are not your thoughts, neither are your ways my ways, says the Lord.

<sup>9</sup> For as the Heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts.

We are not to come to the Word of God, to think our own thoughts; but to get the thoughts of God with which to think. However, it is asked:

“How shall we know that the Bible is really the Word of God so that we can confidently accept it as the Word of God?”

Many say,

“Prove to me that the Bible is the Word of God, and I will accept it.”

Very good. There is abundance of proof. Yet, bear in mind that the proof is the Word itself, and cannot possibly be anywhere else.

If I make to you a statement, and you require proof of it, I must present something in which you can have more confidence than in my own statement, I must cite authority that is higher authority than my own word. So, to ask proof outside of that Word itself that the Bible is the Word of God, is to call for authority that is superior to the authority of God.

But in the nature of things there cannot be any authority higher than that of God; nor can there be any more authoritative statement than that of the plain Word of God. Therefore,

it is impossible that there could be cited a statement of greater weight, or worthy of more confidence than the Word of God. As certainly as it is the Word of God, it is ultimate. And it is the essential characteristic of only ultimate truth, that the proof is in itself. But, it is said:

“There are other books that profess to be the Word of God.”

Yes, that is true. And this test will successfully apply to every one of them. Does it prove itself? And the certain test that of all the books that profess to be the Word of God, the Bible is the only one that can prove itself to be in truth the Word of God, lies in this truth: The man who has the most of the religion of the Bible is the most peaceable and harmless, while of the religions of all other books, those who have the most are the most dangerous.

## **Health and Holiness Inseparable**

The Bible, then, is the Word of God to the Sanitarium management. The aim of the Bible is holiness. And health and holiness are inseparable. Let me make this plain by the Word of the Bible.

### **2 Corinthians 6**

<sup>16</sup> You are the temple of the living God; as God has said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people.

<sup>17</sup> Wherefore come out from among them, and be separate, says the Lord, and touch not the unclean thing; and I will receive you,

<sup>18</sup> And will be a Father unto you, and you shall be my sons and daughters, says the Lord Almighty.

### **2 Corinthians 7**

<sup>1</sup> Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.

That tells us that both physical and spiritual purity are es-

sential to holiness. But this truth of health and holiness being inseparable stands plain in our own native language. The word "health" is an abstract noun from "whole," not from "heal." The real meaning of the word "whole" is "hale, sound, entire, complete." The original sense of the word "whole" is "hale," which signifies, "in sound health." This is illustrated in the words of Scripture,

**Matthew 9**

<sup>12</sup> They that be whole need not a physician, but they that are sick.

It is a most remarkable fact that the first "statute and ordinance," the very first set instruction, that God gave to His people after His mighty deliverance of them from Egypt, was instruction in the way of perfect health, and the revelation of Himself as "the Lord that heals you." I read it:

**Exodus 15**

<sup>25</sup> There He made for them a statute and an ordinance, and there He proved them,

<sup>26</sup> And said, If you will diligently hearken to the voice of the Lord your God, and will do that which is right in His sight, and will give ear to His commandments, and keep all His statutes, I will put none of these diseases upon you, which I have brought upon the Egyptians: for I am the Lord that heals you.

I am glad to be able also to make plain the valuable truth that this relationship between sin and disease, and health and holiness, is recognized beyond the walls of this Sanitarium and even outside of the Sanitarium system as such. In many places and by many hearts this splendid truth is recognized and loved. It has been most excellently expressed by a physician who is editor of one of the leading medical journals in the United States. I will read it to you in his own words:

The relationship of sin and disease has been recognized by all great philosophic minds....It is an old trick of the mind to

rid one's self of difficulties and responsibilities by denying the existence of facts. He who silences his conscience by denying sin, only adds another sin to his individual burden, and another sinner to the burden of the world.

Let us therefore assume as beyond discussion that atheism is unscientific, and that God lives, and that sin is opposing and not furthering His biologic work in the world....

God is a true physician, working for final normality. He may cauterize in order to cure, and prefer amputation rather than necrosis. His patient is the entire future body and soul of humanity, not the individual members now and here existing. The wise ones of the world, the philosophers and the prophets, the leaders of men to better living, have been those who saw the far and subtle lines and laws of causation running back from disease and untimely death to the sources of ignorance (which is also sin), of selfishness, and of wrongdoing. This is the text of all preaching and prophecy, the burden of all tragedy, the plot of all literature. And it is the heart of medicine!...

As physicians we must work to cure and prevent disease. If, as we have seen, disease is always more or less dependent upon sin, we must in a scientific prophylaxis try to stop the sin that partly or entirely generates or allows the disease....

Science, it is plain, has outrun morality; we know how to lengthen the average human life by many years, with a proportionate reduction of all the suffering and expense, but we are powerless to do it, because, simply of sin. There is no doubt that sin alone prevents a reduction of the death-rate and sickness by one-half, and a lengthening of life to 50 or 60 years. And we have nearly or quite reached the limit so far as the art of therapeutics is concerned. We can never cure a much greater proportion of the sick until we have better bodies and souls in the patients. The great progress of the future in medicine will be prevention...

There is no prevention of disease without stifling the cause of disease. Wherever sin exists, its works itself out finally in sickness and death. The man who says his sole duty is to cure disease, not to both about sin or society, is a bad physician and a poor citizen. In a hundred ways he can influence his

neighbors and his nation, to lessen disease and death, besides by what the text-books calls therapeutics. The best therapeutics is to render therapeutics unnecessary.

This idea of the forgiveness of sins as an element in the true treatment of disease does not in any sense sanction the quackery of the so-called faith-cures. Undeniably, faith is in it; because forgiveness of sins is received and known only by means of faith. But it is the “faith which works;” not an airy, figmentary “faith” that prays and “believes” and then lies down or sits around and does nothing.

It is the faith which upon the Word of God and the love of God teaches the forgiveness of sins and then works most vigorously to reduce fever, to eliminate poisons, and diligently to search for the physical causes of the sickness, in order that these causes shall with the sins be forever abandoned, and the true way of true health, which is inseparable from holiness, be faithfully followed in the future.

Upon this principle the philosophy of the forgiveness of sins is studied in order to know how, as a matter of practical knowledge, the forgiveness of sins enters as an element into practical medical science. And in this direction there is not far to go to find at least one important truth as to how this is. Here it is:

**Isaiah 57**

<sup>19</sup> Peace, peace to him that is far off, and to him that is near, says the Lord; and I will heal him.

<sup>20</sup> But the wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt.

<sup>21</sup> There is no peace, says my God, to the wicked.

The peace of God which comes to man in the forgiveness of sins and the restoration of the soul to righteousness is a distinct element in recovery from sickness and is a right way to health.

And there is not an intelligent physician in the world, even



though he be an avowed atheist who will not say that a disturbed mind, a troubled heart, a perplexed life, is a positive hindrance to whatever may be done to bring a person back from sickness to health; while, on the other hand, peace of mind and quietness and rest of heart are a positive aid.

And that sound medical principle, which every physician recognizes, is declared in the Bible as a medical principle; and is given by the Lord directly as a medical prescription to the sick:

**Isaiah 57**

<sup>19</sup> Peace, peace...says the Lord; and I will heal him.

And yet this is but an instance in illustration of the essential virtue and power of the word of God to heal. It is written:

**Psalms 107**

<sup>20</sup> He sent His word, and healed them.

And of the medicinal virtue of His word as such, it is written:

**Proverbs 4**

<sup>20</sup> My son, attend to my words, incline your ear unto my sayings.

<sup>21</sup> Let them not depart from your eyes; keep them in the midst of your heart.

<sup>22</sup> For they are life unto those that find them, and health [margin, Heb. "medicine"] to all their flesh.

It is the flesh that disease takes hold of. But the words of God received into the heart, and treasured in the life, and allowed to be indeed the spring of the life—that is "health to all the flesh." It is the Divine Physician's own prescription for health, and the Divine virtue is in it for all who will take the "medicine" thus prescribed. The prescription is repeated in:

**Exodus 15**

<sup>26</sup> If you will diligently hearken to the voice of the Lord your God, and will do that which is right in His sight, and will

give ear to His commandments, and keep all His statutes, I will put none of these diseases upon you, which I have brought upon the Egyptians: for I am the Lord that heals you.

### **Deuteronomy 7**

<sup>12</sup> Wherefore it shall come to pass, if you hearken to these judgments, and keep, and do them, that the Lord your God shall keep unto you the covenant and the mercy which He swore unto your fathers:

<sup>13</sup> And He will love you, and bless you, and multiply you: He will also bless the fruit of your womb, and the fruit of your land, your corn, and your wine, and your oil, the increase of your kine, and the flocks of your sheep, in the land which He swore unto your fathers to give You.

<sup>14</sup> You shall be blessed above all people: there shall not be male or female barren among you, or among your cattle.

<sup>15</sup> And the Lord will take away from you all sickness, and will put none of the evil diseases of Egypt, which you know, upon you; but will lay them upon all them that hate you.

And yet all this is but a part of the expression of the Lord's supreme wish with respect to the health of mankind. For He says,

### **3 John**

<sup>2</sup> I wish above all things that you may prosper and be in health.

Indeed, He puts His wish for the prosperity of the health of man exactly on an equality with His wish for the prosperity of the soul of man.

<sup>2</sup> I wish above all things that you may prosper and be in health, *even as your soul prospers.*

And this is but the repetition of the mighty truth already touched upon, that, as the opposite of sin and disease being inseparable, health and holiness are inseparable.

Thus emphasized in the Bible and its philosophy throughout, and rooted and embedded in the very language in which

we speak, is the truth as a medical principle that health and holiness are inseparably combined. Therefore, in every Christian these must also be inseparably combined; else how can we be truly and intelligently Christian?

And of all things these two—health and holiness—must be inseparably combined in the physician; and only less so in the preacher. The preacher who separates them, fails to preach the principles of true holiness; and the physician who separates them, fails to practice the principles of true health. And what God has so inseparably joined together, how can any person do well in putting asunder?

This is sufficient to show that health and holiness are absolutely inseparable. The aim of the Bible is holiness. Holiness and health, as it is written,

### **3 John**

<sup>2</sup> I wish above all things that you may prosper and be in health, even as your soul prospers.

The Sanitarium adopts that much for all people, and undertakes as far as it can do, so to see it fulfilled in things spiritual and physical. As the gospel contemplates the complete restoration of the lost in soul and body, it becomes the duty of every gospel agency to work for the entire man.

And this is the “why” and “wherefore” of the religious phase of the Sanitarium as relates specifically to health.

### **Life Only in Christ**

There is another item of the religious phase of the Sanitarium, the “why” of which was especially asked for. That is:

*Life only in Christ.*

This also is simply because of the Bible. And it stands at the very threshold of the Bible. When God made man He said to him:

## **Genesis 2**

<sup>16</sup> Of the trees of the garden you may freely eat;

<sup>17</sup> But of the tree of the knowledge of good and evil, you shall not eat of it; for in the day that you eat thereof, you shall surely die.

The man did eat of that forbidden tree. Why then did he not die that day? Simply because Christ gave Himself, and stepped in between, and took upon Him the death that was descending upon man; and gave to man opportunity to lay hold upon the eternal life, that Christ extended in place of the eternal death that was falling.

And there Christ gave to man the life which is...

## **James 4**

<sup>14</sup> ...even a vapor that appears for a little time and then vanishes away,

—that the man might have opportunity to choose and lay hold upon life that is substance and eternal. Therefore Christ said,

## **John 10**

<sup>10</sup> I am come that they might have life, and that they might have it more abundantly.

And in the way in which men use the life that is “a vapor,” they show just what use they would make of life that is substance and eternal. And thus they decide for themselves as to whether they can be entrusted with that life that is substance and more abundant, and that measures with the life of God. For,

## **Luke 16**

<sup>10</sup> He that is faithful in that which is least, is faithful also in much; and he that is unjust in the least, is unjust also in much.

<sup>12</sup> And if you have not been faithful in that which is another man's, who shall give you that which is your own?

Thus by the Bible, after the man had eaten of the forbidden tree he would never have had a chance even to breath a second time, except for the gift of Christ. And when man owes to the gift of Christ, the very breath by which he lives only this temporal life, how could it be possible that he could have eternal life without Christ?

To think that he can, is only to argue that he has life of himself, that he is self-existent and independent of God; and therefore equal with God. But that will never do. Any life at all for man is solely because of the gift of Christ; and how much more is it so as to eternal life?

### **The Observance of the Sabbath**

Another item as to the “why” and “wherefore” of the religious phase of the Sanitarium is,

#### *The observance of the Sabbath.*

The inquiry is not as to the observance of a day, for that is expected of all; but,

“Why do we observe a day different from the one recognized by the great mass of the people—the seventh day?”

This, too, is simply because we would have the Bible to be to us the Word of God. For the Word of God says as plainly as words can say, that:

#### **Exodus 20**

<sup>10</sup> The seventh day is the Sabbath of the Lord your God.

And this is the truth of the word of God not only in the general sense of the Bible as the word of God, in the specific sense of the Word spoken by Himself personally at Sinai with a voice that shook the earth. Nearly everywhere among Christians there is found on the walls of the churches, copies of the Ten Commandments. And the fourth of these says plainly to all,

## **Exodus 20**

<sup>10</sup> The seventh day is the sabbath of the Lord your God: in it you shall not do any work, you, nor your son, nor your daughter, your manservant, nor your maidservant, nor your cattle, nor your stranger that is within your gates:

<sup>11</sup> For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the sabbath day, and hallowed it.

## **Genesis 2**

<sup>3</sup> And God blessed the seventh day and sanctified it, because that in it He had rested from all His work, which God created and made.

The Seventh day is the Sabbath, not because it is the seventh day, but because God made it the Sabbath. He could have made another day the Sabbath, if He had chosen to do so. But He chose the seventh day and made it the Sabbath. And since this is His will and His word, surely this must stand if He shall be God, and His word the word of God, to us.

That may not be the day that we would have made the Sabbath. But we did not have a part in the making of it. It is God who made the choice of the seventh day, and who made it the Sabbath. And He did this for us; for:

## **Mark 2**

<sup>27</sup> The Sabbath was made for man.

This whole matter of our observance of the Sabbath in the Sanitarium is simply because that to us the Bible is the Word of God. Therefore, the seventh day, chosen by the Lord and made the Sabbath, and declared in His word to be the Sabbath, is the Sabbath of the Lord in the religious phase of the Sanitarium. True we could refuse to recognize or observe this Sabbath of the Lord. But that would be disobedience; that would be saying,

“I do not want God’s will or His way of His Word.”

But if we should put another day in the place of the one chosen of God, and should observe this other day instead of the one which He has made and designated, that would be more than disobedience; that would be to put ourselves above Him.

For it would be only to say that He was not sufficiently wise to make the right choice or to do the right thing, while we are sufficient in all this to make exactly the right choice and to do precisely the right thing. And this would be nothing else than to require that God and His word should give way to us and our will; that His should cease and ours prevail.

Yet even if we were to do that, and succeed in persuading many, and even all, others to do it, it never could be right nor could it prevail, for God will ever be God and:

#### **1 Peter 1**

<sup>25</sup> The word of the Lord endures forever.

I stated that God could have made another day the Sabbath if He had wished to have it so. For, surely, when creation was accomplished only by His speaking the word He could have created the worlds in less than six days if He had chosen to do so.

- He could have created all in five days and rested the sixth, and blessed and hallowed and sanctified the sixth day; then the sixth day would have been the Sabbath, as the seventh day now is.
- Or He could have created all in four days, and rested the fifth, and made it the Sabbath;
- Or in three days and made the fourth,
- Or in two days and made the third,
- Or in one day, and made the second day the Sabbath.

But He could not have created all things in one day, and then made that first day the Sabbath. For Sabbath means rest, and Sabbath-day, means rest day. And the day He worked,

could not be also the day He rested.

The day in which He created all, would necessarily be the first day; and it being impossible for that to be the rest day too, it would, therefore, manifestly be impossible for even the Lord to make the first day the Sabbath.

Yet that is the very day that has been set up as a Sabbath by somebody, in the place of the day chosen and made the Sabbath, by the Lord.

I remarked, a while ago, that for us to refuse to observe the Sabbath that God has made would be disobedience; but for us to observe another day instead of the one appointed by Him, would be to put ourselves above Him in wisdom and righteousness. And just this thing has been done.

And whoever it was that accomplished this thing certainly went the whole length; for in fixing on the first day of the week to be the Sabbath, they went beyond even what God could do; and thus put themselves above God, not only as to wisdom and righteousness, but as to power; and thus would show themselves in all things independent of God, and above Him.

But that will never do. God is still God. His will and work stand forever supreme. And in recognition of this, we yield to Him in wisdom, in righteousness, and in power, accepting the Sabbath which He has made, and enjoying the rest, the blessing, the holiness, and the sanctification, of it. For just this is the purpose of the Sabbath of the Lord as it is written,

### **Ezekiel 20**

<sup>20</sup> Hallow my Sabbaths and they shall be a sign between me and you, that you may know that I am the Lord your God.

Is it not a good thing for a person to know, really to know that the Lord is his God? Yet this is precisely the purpose of the Sabbath. The Sabbath of the Lord, therefore, is a blessed means of God's revealing Himself to the knowledge of men.



The Sabbath is given, that by hallowing it we may know that the Lord is our God. God is known only through Christ. Therefore, the Sabbath is divinely established means by which men may know God as He is revealed in Jesus Christ.

And by observing this Sabbath of the Lord, in spirit and in truth, men ever grow in the knowledge of God. And this even to eternity, for when the new heavens and the new earth shall be brought in, then:

**Isaiah 66**

<sup>23</sup> From one Sabbath to another shall all flesh come to worship before me, says the Lord.



# Patriotism and Health

Advent Review

July 18, 1899 to January 2, 1900

*This series begins with a few studies on the topic of Christian Patriotism, showing that it means unswerving allegiance to the laws of God.*

*After this foundation is laid, it then examines the various ways that Satan tries to overthrow our allegiance by offering remedies for disease that involve disregard or disobedience to the commandments of God.*



# 1. What is True Patriotism?

Advent Review, July 18, 1899

AS THERE is much being said, and more will be said, especially in the United States, about patriotism, it is well to give the subject some consideration upon its merits.

Many times, indeed it might be said mostly, the word “patriotism” is used without any true conception of the idea of it,—used in a way that is entirely foreign to any true meaning of the word.

The principal notion attached to the word in its use nowadays is that it means to fight. It may indeed involve that; but not necessarily; and when it does, it is the last meaning that comes to the word.

“Patriotism” is defined to be “love of one’s country.” The word is derived from the original word—in both Latin and Greek—“pater,” meaning “father.” The love of country expressed by the word is, therefore, love of the country of one’s birth, because it is the place of his fathers.

This being so, it is evident that in this original idea of the word there is much involved before the thought of fighting can enter; and that even when the idea of fighting does enter, it never can be any fighting but in defense of one’s country. It is as plain as A B C that fighting for conquest, the invasion and subduing of other countries, can never in any sense attach to the idea of patriotism.

After the organization of states—formal governments—an additional meaning attached to the word “patriotism;” namely, loyalty to the principles that are characteristic of the organized nation which possesses the country of one’s birth.

This further meaning of the word may also involve the idea of fighting; though not necessarily, and certainly not primarily; for it is possible to conceive of a situation in which the

truest patriotism, the truest loyalty to the principles of the nation, would be to refuse to fight.

Conceive, for instance, a nation that had espoused the principles of justice, of natural right, and self-evident truth; that these were its characteristics. It is possible that an administration might take a course that was violative of these principles. In such a case, true patriotism—loyalty to the principles of the nation—would require that the people should not sanction the course of the government, nor support the administration in it, and actually refuse to fight, and tell others to refuse, if fighting were going on.

However, if a majority of the people should support the administration in such a course, true patriotism would almost certainly be denounced as treason; nevertheless it would still be the only true patriotism in that country.

Now, such a situation as that is not merely a conception: it has actually occurred in history, even to this last extreme. A people once threw off the yoke of the government with which they were connected, and set up for themselves, independent of all nations. The principles which they of their own choice espoused were the principles of justice and right, and God was invoked as witness to the transaction, and even partner in it.

After a while they forgot justice and right; and when appealed to and pleaded with to return to, and hold fast, the original principles, they counted it rather a reflection on their wisdom and integrity, and therefore refused to listen. Among the many evils incurred by such a course, they found themselves involved in war.

The true patriots, those who maintained strict loyalty to original principles, spoke against their engaging in the war, told them that to make war under the circumstances would only involve the whole nation in more and more trouble until only ruin would be the result.

Still the administration, supported indeed by the majority of the people, refused to listen, and went on with the war. Then the true patriots actually began to tell the people not only not to fight, but even to go over to the other side and give themselves up; that all who did so would be safe and would fare well, while all who did not do so would certainly suffer the worst calamities.

Then the chief patriot especially was denounced and reported to the administration as weakening the hands of the soldiers and of all the people by speaking such words; they declared that he was not seeking at all the welfare of the people or the country, but the hurt; and they demanded that he be put to death. In response, the administration did not indeed put him to death, but did put him in prison, in a dungeon so noisome that he sank in the mire up to his shoulders.

That nation was Israel; that administration was that of Zedekiah king of Judah; and that chief patriot, who was denounced and imprisoned as the chief traitor, was JEREMIAH.

Read *Jeremiah* 21:32; 32:37; and 38:1-6,—yea, read the whole book of *Jeremiah*, and know forever that in a nation whose charter is the principles of justice and right, the only true patriotism is unswerving allegiance to those principles, even to imprisonment and death as a traitor.





## 2. What is Christian Patriotism?

Advent Review, August 22, 1899  
Original title: Editorial

**W**HAT is Christian patriotism? Patriotism itself is love of country. And the country, the love of which is patriotism, is the country of one's birth, or of one's adoption by naturalization. Christian patriotism then, being Christian love of country, can be nothing else than the love of the country of his Christian birth.

But the Christian birth is the new birth: it is the being "born again," which is being "born from above." And this "above," the place from which the Christian is born, is heaven. Heaven then is the Christian's country. And even so with the Scripture:

### **Galatians 3**

<sup>29</sup> If you be Christ's, then are you Abraham's seed, and heirs according to the promise.

And to Abraham it was said,

### **Genesis 12**

<sup>1</sup> Get out of your country,...unto a land that I will show you.

### **Hebrews 11**

<sup>8</sup> He...obeyed.

And thenceforth he and all his,

<sup>13</sup> ...confessed that they were strangers and pilgrims on the earth.

<sup>14</sup> For they that say such things declare plainly that they seek a country.

<sup>15</sup> And truly, if they had been mindful of that country from whence they came out, they might have had opportunity to have returned.

<sup>16</sup> But now they desire a better country; that is a heavenly: wherefore God is not ashamed to be called their God: for He has prepared for them a city.

Patriotism, then, being love of one's country, and the "heavenly country" being the Christian's country, Christian patriotism is nothing else than love of the heavenly country.

True patriotism is the love of one's country above all other countries: so much so that the true patriot willingly lays down his life for his country. Christian patriotism, then, is the love of the heavenly country above all other countries: so much so that the true Christian will willingly lay down his life for this his country.

True patriotism is:

"The spirit that originating in love of country, prompts to obedience to its laws; to the support and defense of its existence, rights, and institutions; and to the promotion of its welfare."

The Christian's country, being only the heavenly country, Christian patriotism is nothing else than the spirit that prompts to obedience to its laws; to the support and defense of its existence, rights, and institutions; and to the promotion of its welfare.

The spirit that, as to the Christian, originates in the love of the Christian's country, is none other than the Holy Spirit. For without being born again, there can be no Christian; and there being no Christian, there can be no love of the Christian's country—no Christian patriotism. And being born again is to be born of the Spirit. Therefore without the Holy Spirit's creating the new creature and the new life, there can be no Christian patriotism.

Are you a Christian patriot? Do you love the Christian's country above all other countries? Have you the spirit that prompts obedience to the laws of that country, above all other laws? that supports and defends its existence, rights, and institutions above and against those of all other countries?

But may not Christian patriotism, this support and defense

of the rights and institutions of the Christian's country, involve fighting? It not only may, but it certainly does. Listen:

### **1 Timothy 6**

<sup>12</sup> Fight the good fight of faith.

### **2 Corinthians 10**

<sup>4</sup> The weapons of our warfare are not carnal, [yet they are] mighty through God to the pulling down of strongholds.

<sup>5</sup> Casting down imaginations, and every high thing that exalts itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ.

### **Ephesians 6**

<sup>13</sup> Wherefore take unto you the whole armor of God, that you may be able to withstand in the evil day, and having done all, to stand.

<sup>14</sup> Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness;

<sup>15</sup> And your feet shod with the preparation of the gospel of peace;

<sup>16</sup> Above all, taking the shield of faith, wherewith you shall be able to quench all the fiery darts of the wicked.

<sup>17</sup> And take the helmet of salvation, and the sword of the Spirit, which is the word of God:

<sup>18</sup> Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints.

Are you a Christian patriot?



### 3. Christian Naturalization

Advent Review, August 29, 1899

**P**ATRIOTISM is not only love of the country of one's birth, but also love of the country of one's naturalization. Christian patriotism therefore is not only love of the country of one's Christian birth, but also of one's Christian naturalization.

Naturalization is that procedure through which persons born in another country—aliens, foreigners—become citizens of a certain country of their choice. Is there, then, anything in Christian experience that corresponds to naturalization? Is there such a thing as Christian naturalization?

#### **Ephesians 2**

<sup>11</sup> Wherefore remember, that being in time past Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision the flesh made by hands;

<sup>12</sup> That at that time you were without Christ, being *aliens* from the commonwealth of Israel, and *strangers* from the covenant of promise, having no hope, and without God in the world.

So, you were aliens, were you not? Aliens become citizens of a government by naturalization. And, when in the act of being naturalized they take the oath of allegiance to the new government, the new sovereign, here are the specifications. I copied them the other day from a gentleman's certificate of naturalization. You and I were aliens. We have become naturalized into the commonwealth of Israel, the kingdom of God. And now, what is involved? Read:

This to certify, etc., that J— B— on being admitted to citizenship by this court, took the oath to support the Constitution of the United States of America, and that he then did absolutely and forever renounce and abjure all allegiance and fidelity to every foreign prince, potentate, state or sovereignty whatsoever, and particularly to the emperor of

Germany...

If he had been British subject, it would have read,

...and particularly to the queen of Great Britain and of India.

How much did he have to renounce?

*All* allegiance and fidelity to *every* foreign prince, potentate, state or sovereignty whatsoever.

And what in particular?

And particularly to the emperor of Germany.

You see that sweeps the board. And how fully? and for how long?

*Absolutely and forever* renounce and abjure all allegiance and fidelity.

Thus he is to turn his back “absolutely” upon all his former...

...allegiance and fidelity to every foreign prince, potentate, state or sovereignty *whatsoever*.

That is in general. And in particular, to the one to whom he was particularly subject. That is, in earthly governments, the way aliens are naturalized. Now how is it with us who “were aliens”?

## **Ephesians 2**

<sup>19</sup> Now therefore you are no more strangers and foreigners, but *fellow citizens* with the saints, and of the household of God;

<sup>20</sup> And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone.

Thank the Lord. And how does our naturalization in the commonwealth of Israel, our being made fellow citizens with the saints, stand as to allegiance? In this did you renounce and

abjure, and have you renounced and abjured,

...absolutely and forever, all allegiance and fidelity to every foreign prince, potentate, state or sovereignty whatsoever, and particularly to the...

—prince of this world? Are you a Christian patriot?





## 4. Renouncing Foreign Allegiance

Advent Review, September 5, 1899

Original title: Editorial Notes

**T**HAT certificate of naturalization we printed last week is worth considering again: for it illustrates a most important point in Christian experience. It declares that, whosoever the man may be,

[He] on being admitted to citizenship by this court, took the oath to support the Constitution of the United States of America, and that he then did absolutely and forever renounce and abjure all allegiance and fidelity to every foreign prince, potentate, state or sovereignty whatsoever, and particularly to the [sovereignty to which he had formerly been particularly subject].

In becoming a citizen of the commonwealth of Israel, a fellow citizen with the saints, did you...

...absolutely and forever renounce and abjure all allegiance and fidelity to every foreign prince, potentate, state or sovereignty whatsoever, and particularly to the [one to which you were formerly subject],

—as every alien must do to become a citizen of the United States? If not, then do you count citizenship in the commonwealth of Israel, fellow citizenship with the saints, of as much value as any alien must count citizenship in the United States?

In truth and in fact, is citizenship in the commonwealth of Israel, is fellow citizenship with the saints, of as much value as is citizenship in the United States?

If citizenship in heaven, if citizenship in the commonwealth of Israel, if fellow citizenship with the saints, if to be of the household of God, is indeed as valuable as is citizenship in the United States, then to be truly a citizen of the commonwealth of Israel, just as certainly as to be a citizen of the United States, it is required that every such one shall:

...absolutely and forever renounce and abjure all allegiance and fidelity to every foreign prince, potentate, state of sovereignty whatsoever, and particularly to the [one to whom, when an alien, he is subject, which is]...

## **John 12**

<sup>31</sup> ...the prince of this world.

And if this is not done, what then? If all allegiance to every prince, potentate, state or sovereignty whatsoever, other than that of the commonwealth of Israel, other than that of heaven, other than that of the saints, other than that of the household of God, is not absolutely and forever renounced and abjured, then there is certainly attempted a divided allegiance.

But will a divided allegiance answer? Will a divided allegiance be accepted? Will any earthly government accept a divided allegiance? If any alien asking to become a citizen of the United States, should refuse to make that renunciation, full and complete as it is; if he should ask to have the renunciation divided, that he might retain and show some fidelity, only a little, to some foreign prince, potentate, state or sovereign, would he be accepted? Everybody knows that he would not, not for even a moment.

How, then, can it be supposed that such reserved, such divided, allegiance could be accepted in any one asking to be a citizen of the commonwealth of Israel?

It is not enough, however, to inquire whether a divided allegiance will be accepted. The true question is,

“Can there really be any such thing as a divided allegiance?”

And the true answer is, No; for it is written,

## **Matthew 6**

<sup>24</sup> No man can serve two masters.

It is therefore certain that no Gentile, no alien, seeking to be

a citizen of the commonwealth of Israel, can ever expect to carry with him there any shadow of allegiance to anything in this world or of this world. It is written,

### **1 John 2**

<sup>15</sup> Love not the world, neither the things that are in the world. If any many love the world, the love of the Father is not in him.

Princes, potentates, states, and sovereignties are only of this world. To retain allegiance or fidelity to any of these, is to retain allegiance and fidelity to the things that are only of this world, and, so, to the world itself.

Christian citizenship is citizenship in heaven; for:

### **Philippians 3**

<sup>20</sup> Our citizenship is in heaven.

Christian citizenship is citizenship in the commonwealth of Israel; for you are no more...

### **Ephesians 2**

<sup>12</sup> ...aliens from the commonwealth of Israel,

<sup>19</sup> ...no more strangers and foreigners, but fellow citizens with the saints, and of the household of God.

Christian patriotism is love of the country of one's citizenship. And true citizenship is the absolute and everlasting renunciation and abjuration of all allegiance and fidelity to every other prince, potentate, state or sovereignty whatsoever.

Is yours a true Christian citizenship? Are you a Christian patriot?



## 5. Love of Country

Advent Review, September 19, 1899  
Original title: Editorial

**P**ATRIOTISM is the love of one's country—the country of one's birth—because it is the land of his fathers. Christian patriotism, then, is the love of the country of the Christian's birth, because it is the land of his Christian fathers.

What country, then, is the land of the Christian's fathers? People are Christians only because they are Christ's people.

### **Galatians 3**

<sup>29</sup> And if you be Christ's, then are you Abraham's seed, and heirs according to the promise.

Abraham was once a Gentile, was of the nations; but he was born again, was born from above. He was once an alien; but he was naturalized into the kingdom of God, and became a fellow citizen with the saints.

In becoming naturalized into the kingdom of God, on being admitted into the heavenly citizenship, Abraham was required to get out of his country. *Genesis 12:1*. This requirement he at once accepted, and he...

...then did absolutely and forever renounce and abjure all allegiance and fidelity to every foreign prince, potentate, state, or sovereignty whatsoever.

He obeyed and went out,

### **Hebrews 11**

<sup>8</sup> ...not knowing whither he went;

—only knowing that he went with God, which was enough for him; and so he became the father of all them that believe.

When God called Abram out of that country, He also called him unto another country, a better, even a heavenly. At that time also God promised to show to Abram that country which

he had espoused, and which was henceforth his:

**Genesis 12**

<sup>1</sup> Get out of your country, and from your kindred, and from your father's house, unto a land that I will show you.

Abram at once left his former country, but there went with him his father and his kindred. They came into the land of Haran, and dwelt there, and there, Abram's father died. Now he was separated from his "country" and from his "father's house;" but Lot, his nephew, was yet with him, and so he was not yet separated from his "kindred."

With Lot, his kindred, Abram came into the land of Canaan. But still the Lord could not show to Abram the land that He had promised to show him, because he was not yet separated from all. God could not show Abram the land until Abram had fulfilled all the word of the Lord:

**Genesis 12**

<sup>1</sup> Get out of your country, and from your kindred, and from your father's house, unto a land that I will show you.

Finally, however, their substance became so great that:

**Genesis 13**

<sup>6</sup> The land was not able to bear them, that they might dwell together.

Abram said to Lot,

<sup>9</sup> Separate yourself, I pray you, from me: if you will take the left hand, then I will go to the right: or if you depart to the right hand, then I will go to the left.

<sup>11</sup> Then Lot chose all the plain of Jordan; and Lot journeyed east, and they separated themselves the one from the other.

And just then God showed to Abram the land that He had promised him:

<sup>14</sup> And the Lord said unto Abram, after Lot was separated from him, Lift up now your eyes, and look from the place

where you are northward, and southward, and eastward, and westward:

<sup>15</sup> For all the land which you see, to you will I give it, and to your seed forever.

That land which was then shown to Abram was the whole world of the new earth: for it is written,

#### **Romans 4**

<sup>13</sup> The promise, that he should be the heir of the world, was not to Abraham, or to his seed, through the law but through the righteousness of faith.

Ever after that day, Abraham looked to that country. That is Abraham's country. Wherever he was in this world he was in a strange country, and in this strange country he dwelt...

#### **Hebrews 11**

<sup>9</sup> ...in tabernacles with Isaac and Jacob, the heirs with him of the same promise;

<sup>10</sup> For he looked for a city which has foundations, whose builder and maker is God.

<sup>13</sup> These all died in faith, not having received the promises, but having seen them afar off and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth.

<sup>14</sup> For they that say such things declare plainly that they seek a country.

<sup>15</sup> And truly, if they had been mindful of that country from whence they came out, they might have had opportunity to have returned.

<sup>16</sup> But now they desire a better country, that is, *a heavenly*: wherefore God is not ashamed to be called their God: for He has prepared for them a city.

#### **Galatians 3**

<sup>26</sup> We are all the children of God by faith in Christ Jesus.

<sup>29</sup> And if you be Christ's, then are you Abraham's seed, and heirs according to the promise.

As Abraham is the father of all them that believe, and as that heavenly country is Abraham's country, then that heav-

only country is the Christian's country. As Christian patriotism is love of the Christian's country, the country of the Christian's fathers: and as that country alone is the Christian's country, the country of the Christian's fathers: so Christian patriotism is love of the country of Abraham, Isaac, and Jacob, and *Christ*;—the heavenly country, “the world” of the new earth, the country which God gave in faithful promise to our father.

Are you, now, a true Christian patriot? Is that truly your country? Do you love that country above all other countries that can ever be named or thought of?

And what a country!

**Isaiah 51**

<sup>3</sup> The Lord will make her wilderness like Eden and her desert as the garden of the Lord: with only joy and gladness found therein, thanksgiving, and the voice of melody.

A country in which:

**Isaiah 33**

<sup>24</sup> The inhabitant shall never say, I am sick; [for] the people that dwell therein shall be forgiven their iniquity.

A country where:

**Isaiah 60**

<sup>21</sup> The people also shall all be righteous;

And where:

**Isaiah 35**

<sup>1</sup> The wilderness and the solitary place shall be glad for them, and the desert shall rejoice and blossom as the rose.

A country where:

<sup>5</sup> The eyes of the blind shall be opened, and the ears of the deaf shall be unstopped; where the lame man shall leap as a hart, and the tongue of the dumb sing; where in the wilderness, waters break out, and streams in the desert.



A country so quiet and so secure that the people can...

**Ezekiel 34**

<sup>25</sup> ...dwell safely in the wilderness, and sleep in the woods.

A country where the very land itself shall...

**Isaiah 35**

<sup>2</sup> ...rejoice even with joy and singing:

where for very joy,

**Isaiah 55**

<sup>12</sup> ...the mountains and the hills shall break forth into singing, and all the trees of the field shall clap their hands.

A country in which:

**Revelation 21**

<sup>3</sup> The tabernacle of God shall be with men, and He will dwell with them, and they shall be His people, and God himself shall be with them, and be their God.

<sup>4</sup> And God shall wipe away all tears from their eyes: and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.

A country where:

We shall ever feel the freshness of the morning, and shall ever be far from its close.<sup>17</sup>

That is the Christian's country. That is the country of our Christian fathers. Christian patriotism is love of that country.

Who would not be a Christian patriot?

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<sup>17</sup> Ellen White, *The Great Controversy*, p. 676.



## 6. Loyalty and Allegiance

Advent Review, September 26, 1899

Original title: Editorial

**W**HILE it is true that the physical features of the Christian's country—our country and the country of our fathers—are such as to wean him fully and forever from all connection with any other country, and to inspire the truest patriotism, yet this is only one phase of the splendid subject of Christian patriotism.

Another, and indeed the deeper, thought involved is that patriotism is the spirit that, originating in love of country, prompts to allegiance to its principles and obedience to its laws. And all the principles and laws of the country, in a free country, are summed up in the constitution; and all allegiance and all obedience of the citizen are summed up in an oath or affirmation to support the constitution.

The constitution, the supreme law, of the Christian's country—our country and the country of our fathers—is the law of God, the ten commandments. Christian patriotism is the spirit that prompts to unqualified allegiance to this constitution, to unswerving obedience to this supreme law.

Are you, then, a true Christian patriot? Is that law to you the supreme law indeed? Is obedience to that law your highest aim? Is that law all-sufficient for you, or are other and inferior, even human, laws needed to keep you straight in the world?

If you are really a citizen of that heavenly country, if you have been indeed naturalized into the kingdom of God, then the law of that kingdom, the constitution of that country, is to you the supreme and all-sufficient law. Then, too, that law being to you the supreme law, and faithful obedience to it being your highest—indeed your only aim, no other law can possibly be needed in your case. Faithful obedience to the supreme

law is in itself obedience to all other proper laws.

For this cause, and in this time as never before, God has put a banner into the hands of them that fear Him, that it may be displayed because of the truth; and this banner bears the inscription.

**Revelation 14**

<sup>12</sup> Here are they that keep the commandments of God, and the faith of Jesus.

And for this cause, and in this time, as never before since Christ's days on earth, and the days of His apostles, there is demanded perfect loyalty to the constitution, and the fullest possible allegiance to the supreme law, of the kingdom of God, on the part of all who profess to be citizens of the kingdom of God and of the heavenly country.

This is just now a matter that calls for special consideration by Seventh-day Adventists. It is of special importance to us, because in a special sense we are set in the world expressly to be loyal to the law of God. And concerning this time and this people it is written:

**Revelation 12**

<sup>17</sup> The dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ.

It is therefore the literal truth that just now the great question for every Seventh-day Adventist to ask himself is this:

“Is my loyalty to the ten commandments so firm, is my allegiance to the law of God so true, that nothing—absolutely nothing—can have any place whatever in my attention that does not make for supreme loyalty to this supreme law?”

## 7. Harmony with the Law

Advent Review, October 3, 1899  
Original title: Editorial Note

**E**VERYTHING that the Lord has ever done for mankind since the sin of Adam, has been done solely to bring man back into harmony with His law.

- The establishment of ordinances,
- The giving of His law,
- The sending of His prophets,
- The sending of His Son, “that Prophet” greater than all,
- The gift of His Holy Spirit, and
- The gifts of the Spirit;

—all, everything, that has been given, established, or employed by the Lord, has been to bring men to obedience to His law.

In bringing men to His law He is bringing them to Himself; for it is written:

### **Nehemiah 9**

<sup>29</sup> [You] testified against them, that You might bring them again unto Your law

<sup>26</sup> [You] testified against them to turn them to You.

Read carefully the whole chapter, and see the object of all that He did. Bringing men to His law is only turning them to Himself; because

### **1 John 4**

<sup>8</sup> God is love,

and:

### **1 John 5**

<sup>3</sup> This is the love of God, that we keep His commandments.

No higher attainment than the love of God can ever be reached by any soul in the wide universe. And since it is the

love of God, and only the love of God, “that we keep His commandments,” it is the very certainty of truth that no higher attainment than the keeping of the commandments of God can ever be reached by any soul in the wide universe. Jesus said:

**John 15**

<sup>10</sup> I have kept my Father’s commandments, and abide in His love,

**John 10**

<sup>30</sup> I and my Father are one.

There cannot possibly be any higher nor any better attainment than oneness with God, than likeness to Christ, who is one with God. And as He kept the Father’s commandments and abode in His love, and abode in His love by keeping His commandments, so there is no higher nor better thing that could possibly be attainable than the keeping of the commandments of God.

The greatest gift of God to men, is the gift of His only begotten Son, Jesus Christ. Yet with this wondrous gift to men, even in Christ nothing avails on the part of men...

**Galatians 5**

<sup>6</sup> ...but faith which works by love.

Faith is the gift of God, and, working by love, works only by the love of God. And:

**1 John 5**

<sup>3</sup> This is the love of God, that we keep His commandments.

Therefore it is certain that the one great object of the very gift of Christ, and of faith in Him, is to bring men to the keeping of the commandments of God, to faithful obedience to His law.

The greatest gift God can bestow on men through Jesus Christ, the only means of His gifts to men, is His Holy Spirit.

Yet in this gift all that He does, all that He can do, is to cause men to know the love of God; for,

**Romans 5**

<sup>5</sup> The love of God is shed abroad in our hearts by the Holy Ghost which is given unto us.

And since it is...

**1 John 5**

<sup>3</sup> ...the love of God, that we keep His commandments, and...

**Romans 13**

<sup>10</sup> ...love is the fulfilling of the law,

—it is perfectly plain that the one purpose of this greatest gift of God through Christ is the keeping of the commandments of God, faithful allegiance to His law. All the working of the Spirit of God, through all the diversities of operations, is to bring souls unto charity, the bond of perfectness, which is perfect love, the love of God. And,

**1 John 5**

<sup>3</sup> This is the love of God, that we keep His commandments.

Therefore all the working of the Spirit of God, through His many gifts and operations, is solely to bring men to the keeping of the commandments of God.

By all this therefore it is certain that the keeping of the commandments of God is the greatest blessing, the highest honor, and the richest gift that even God can bestow upon any soul. All other blessings, honors, and gifts are subordinate to this; they are given only to be conducive to this one thing; and they are to be used only as means of attaining this.

For any person to use any of the gifts of God for any other purpose than to make himself a true keeper of the commandments of God is for that person to miss the will of God, and to frustrate the object of the very gift which He would use.

To be willing to use the word of God, to use God's gift of His dear Son, to use the gift of the Holy Spirit, or any of the gifts of the Holy Spirit, with any other aim than the perfect keeping of the commandments of God, is to miss the will of God, and to pervert the purpose of that word, or that gift. That one aim, and that alone, is true Christianity.

This is what Christian patriotism means. So, to honor the law of God is what it means to be a true citizen of the commonwealth of Israel. This is what means loyalty to the government of God, and allegiance to the constitution, the supreme law, of the Most High.

Now are you a Christian patriot? Is the keeping of the commandments of God your one single aim? Are all the gifts and blessings of God counted by you as only contributory to this one single object? These questions are important.

This whole subject as here presented, is of vital importance to Seventh-day Adventists just now. Please consider it carefully; for next week we expect to ask some more questions, and to appeal to some facts within your knowledge as a test of your answers to these and the coming questions.



## 8. Leading Away from the Commandments

Advent Review, October 10, 1899

Original title: Editorial Note

**T**RUE loyalty to the government of God, allegiance to the constitution, the supreme law, of the Most High, is the keeping of the commandments of God. This, because the keeping of the commandments of God is the greatest blessing, the highest honor, and the richest gift that even God can bestow upon any soul.

The mystery of God is:

### **1 Timothy 3**

<sup>16</sup> God...manifest in the flesh.

It is:

### **Colossians 1**

<sup>27</sup> Christ in you, the hope of glory.

And when that mystery shall be finished, the result is described in the statement:

### **Revelation 14**

<sup>12</sup> Here are they that keep the commandments of God, and the faith of Jesus.

This great thing will be accomplished by the truth and power of God in the third angel's message. Therefore with all who believe the third angel's message the one great aim, the one thing that stands above all other things to be attained, and to the attaining of which all other things must contribute, is the keeping of the commandments of God.

With all who receive the third angel's message, whatsoever does not conduce to the keeping of the commandments of God will be instantly discountenanced and utterly rejected. Anything and everything that to any degree tends to lessen

regard for the commands of God will be by these utterly refused as only evil.

Now it is not only a fair question, but an important question for this time, to every Seventh-day Adventist,

“Are you so loyal to the law of God that you will not countenance anything that does not draw to the keeping of the commandments of God?”

“Is your allegiance to the constitution of the Most High so firmly fixed that you will have no fellowship nor any connection whatever with anything that disregards, or in any way makes light of, the keeping of the commandments of God?”

These are important questions for this time especially, because the dragon is wroth with the woman, and makes...

### **Revelation 12**

<sup>17</sup> ...war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ.

And he does this because she keeps the commandments of God, and has the testimony of Jesus. And the more firmly and devotedly she holds to the keeping of the commandments of God, the more earnestly will the dragon make his war.

He will not always make his war openly in a straight contest of the evil against the good, of sin against righteousness, of disobedience against obedience, of rebellion against loyalty. He will many times seek to carry his point by making great pretensions to doing good. By great displays of benefits to men he will draw the attention of Seventh-day Adventists away from the keeping of the commandments of God.

And one of the chief things he thus employs is seen in the many pretensions made, and ways offered, of ridding people of disease. Here, too, he has a wide and most inviting field in which to ply his efforts. This because of the vast multitude of people with whom the getting rid of disease is the first and greatest of all possible considerations; and who, consequently,

will welcome any means or procedure that will rid them of disease, and especially whatsoever will do it the quickest.

But the truth is that the getting rid of disease is not the greatest, it is not the most important, of all considerations: the keeping of the commandments of God is the first, the greatest, the highest, of all possible considerations. And whoever believes the third angel's message would rather die of disease than to be rid of his disease by means that is contrary to the commandments of God, and by influences that draw away from the keeping of the commandments of God.

That is only to say, in other words, that he would rather die in obeying God than to live by disobeying Him: he would rather die in righteousness than to live by sinning: he would rather die in loyalty than to live by rebellion.

- To employ means that are contrary to the commandments of God to be rid of disease that can be removed by conformity to the commandments of God, is plainly disloyalty to the commandments of God.
- To employ a miracle that is contrary to the commandments of God, in order to be rid of a disease that can be removed only by a miracle in conformity with the commandments of God is plainly disloyalty to God.
- To employ means that are contrary to the commandments of God, and which bring the individual under a power from which nothing but a miracle of the power and grace of God can deliver him, in order to be rid of disease even by a miracle, is plainly disloyalty to God.

It is the truth that the Lord can, and He does, even by a special miracle, remove diseases. But the object of it is to bring the person to the keeping of the commandments of God.

Whoever would employ the means, or use the blessing, to any other end, in so doing, perverts it, and makes the Lord the minister of sin. For all the gifts and blessings of God are to bring us to charity, which is the love of God, which is the

keeping of the commandments of God.

Therefore to Seventh-day Adventists it is a proper question today,

*Is the keeping the commandments of God  
the highest of all considerations with you?*

Does this stand higher with you than does the getting rid of a disease that you might, or that you may, have, so that you positively will not employ any means of getting rid of the disease that is not in harmony with the commandments of God, nor any influence that does not draw to the keeping of the commandments of God?

## 9. The Commandments and the Healing of Disease

Advent Review, October 17, 1899

Original title: Editorial

**T**O EMPLOY means that are contrary to the commandments of God in order to get rid of a disease that can be removed by conformity to the commandments of God, is plainly disloyalty to the commandments of God.

To resort to a miracle that is wrought by a power that is contrary to the commandments of God, in order to obtain relief from a disease that can be removed only by a miracle in conformity with the commandments of God, is plainly disloyalty to God.

To employ means that are contrary to the commandments of God, and that bring the individual under a power from which nothing but a miracle of the power and grace of God can deliver him, in order to be rid of disease even by a miracle, is plainly disloyalty to God.

These propositions are worthy of most serious consideration: they are not only the truth, but they are the truth for these times; for it is certain that diseases are multiplying upon the earth, and will multiply, so the offered remedies and means of removing them will multiply. And as we have stated before in these columns, this is one of the chief things employed by Satan in getting power over the people in his war against the church of God.

There are today presented to the public many means of healing. Besides the dreadful drug medications, there are pretended faith healings, magnetic healings, hypnotism, Christian science healings, etc., etc. And there is not one of them that does not definitely draw away from the commandments of God; there are none that speak "according to this word." *Isaiah* 8:20.

There are thousands of persons today who have diseases, and who so long to get rid of them that they will willingly apply anything that gives them the promise of doing away with the disease, without asking any questions as to any consequences. The only question with them is:

“How can I get rid of this, and in the quickest way?”

There are thousands of persons who are diseased,—persons who have brought disease upon themselves, by their wrong methods of living; and who will adopt, and give themselves up to anything that will relieve them of the suffering, rather than to set about a rational, conscientious course to correct their manner of living, so that the disease may go.

Those persons need not expect anything else than that they will fall under the deceptive power of the enemy, who, by curing, or apparently curing, their bodies, gets a hold upon both soul and body that nothing but the power of God Himself can break.

Then why not have God to deliver them at the first? Simply because the way of the Lord is not the thing of supreme importance with them.

And when you do go to God to be healed of disease, please do not ask nor expect Him to take away the disease while you continue the cause of that disease. Bear in mind forever that disease does not come without cause. Diseases have their causes: every one of them has its causes. And the Lord has given you in outline—yes, more than in outline, in detail—the causes of disease. Seek for the cause, and conscientiously correct that, and God will invariably cooperate with you.

The Lord has told you plainly, and in detail, the causes of disease. He has put all this easily within your reach. Now if you have those diseases because of those causes, and then you will not take that Word and study what the cause of your disease is, and how to put away the cause so that the disease

may go utterly, then how can you have the face to ask the Lord to cure you? Is it fair?

When you put away the cause, the disease is certain to go. That is settled. Then when the Lord has given in great detail the causes of disease, and this is all easily within your reach, is it fair for you to refuse or to neglect to study these causes of disease, and then ask the Lord to put away the disease by a miracle?

And if you neglect this knowledge of God, can it be either fair or safe for you to resort to some other “healing power,” and by that means bring yourself so under the power of Satan that a miracle of God is the only thing that can deliver you?

To ask the Lord to heal you of disease while you are continuing the cause, is only to ask the Lord to set Himself against and work contrary to His own eternal laws and established principles: and all for your sake.

For if a person is not willing to put away the cause of the disease,—yea, if a person is not willing to seek diligently and study faithfully to find out the cause, that he may honestly and decidedly put it away,—then it is plain that his own pleasure, and not the glory of God, is his chief aim in asking the Lord to heal him. And it is plain that in asking the Lord to do so, he does it, not for the Lord’s sake, but for his own sake.

It is a perfectly safe proposition that when a person has done all in his power to search out and put away the causes of disease, and it should be found after all that the cause is beyond all human effort to remove, then if the one sole aim of his healing is the glory of God and the keeping of the commandments of God, he may with perfect confidence and full assurance of faith ask the Lord to heal him.

And in all your searching, please remember that sin is the first of all causes of disease; for if there had never been any sin, there never could have been any disease. Accordingly, in

the Bible, forgiveness of sin is connected with the healing of disease:

**Psalm 103**

<sup>1</sup> Bless the Lord, O my soul...

<sup>3</sup> Who forgives all your iniquities, who heals all your diseases.

**James 5**

<sup>15</sup> The prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him.

**Matthew 9**

<sup>6</sup> That you may know that the Son of man has power upon earth to forgive sins (He said unto the sick of the palsy), I say unto you, Arise, and take up your couch, and go into your house.

Therefore as sin is the first of all causes of disease, all plans or means of getting rid of disease, utterly miss the mark if they do not take into consideration the getting rid of sin; and the getting rid of sin as the principal thing.

For as sin is the very foundation of all the causes of disease, surely there can be complete deliverance from disease only in complete deliverance from sin. Therefore it is written of those who shall inhabit that glorious land:

**Isaiah 33**

<sup>24</sup> The inhabitant shall not say, I am sick...

And why? Because...

<sup>24</sup> ...the people that dwell therein shall be forgiven their iniquity.

Again: as sin is the first of all the causes of disease, the getting rid of sin must be the chief thing in putting away the causes of disease. And as sin is the transgression of the law of God,—the Ten Commandments,—the putting away of sin as the chief of all things in putting away the causes of disease,



inevitably brings every soul face to face with the keeping of the commandments as the chief of all things to be had in view in all efforts made to get rid of disease.

Accordingly all effort made to be rid of disease must be made in conformity with the commandments of God. And loyalty to the commandments of God will utterly discountenance and repudiate everything—miracles and all—that is offered as a means of getting rid of disease, if in any way it draws away from the keeping of the commandments of God.

**Revelation 14**

<sup>12</sup> Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus.

Are not you one of those who keep them?



# 10. The Test of All Miracles

Advent Review, October 24, 1899

Original title: Editorial

**W**HEN, in order to accomplish a certain object, a miracle must be performed, it is evident that the object to be accomplished is of more importance than the miracle.

And when, in order to accomplish a certain object, a miracle has been performed, and the object has been accomplished, then that object accomplished is a greater miracle than the miracle itself.

Now the Lord never wrought a miracle merely for a show: it was always with a definite purpose, and would not have been wrought had it not been needed. If His object could have been attained without the miracle, it would have been so attained.

But where His object could not be attained without the miracle as a means of attaining it, then plainly the thing attained was greater than the means by which it was attained. Then plainly, also, the thing attained by means of a miracle is a greater miracle than is the miracle by which that thing is attained.

The object of this writing is to impress upon every reader the vital truth that miracles are of no importance in themselves. The importance lies in the thing that is to be accomplished by the miracle.

The object of all the miracles that the Lord ever wrought was to bring people to the keeping of the commandments of God. The gift of miracles is one of the gifts of the Spirit. And all the gifts of the Spirit are to bring men to charity, which is the love of God: and,

## **1 John 5**

<sup>3</sup> This is the love of God, that we keep His commandments.

The object of the gift of all gifts, and the embodiment of all

miracles,—the object of the gift of Christ,—is to bring men to the keeping of the commandments of God.

Jesus did many miracles; and all in order that people might believe on Him. And He said:

**John 14**

<sup>11</sup> Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake.

And when the record was made of the many things that Jesus did, it was all...

**John 20**

<sup>31</sup> ...written, that you might believe that Jesus is the Christ, the Son of God, and that believing you might have life through His name.

And in Christ Jesus nothing avails...

**Galatians 5**

<sup>6</sup> ...but faith which works by love [the love of God],

—and,

**1 John 5**

<sup>3</sup> This is the love of God, that we keep His commandments;

For,

**Romans 13**

<sup>10</sup> Love is the fulfilling of the law.

Therefore the greatest of all conceivable miracles is the bringing of human souls to the place where it can be said of them by the Lord:

**Revelation 14**

<sup>12</sup> Here are they that keep the commandments of God, and the faith of Jesus.

It has required miracles to make this possible *to* human souls. It requires miracles now to accomplish it *in* human souls. But the one important thing to be remembered always

is that this thing accomplished is greater than all the miracles that are required to accomplish it.

No miracle is worthy of any attention whatever if the purpose of it is not directly the keeping of the commandments of God. Miracles of the Lord's working are always directed definitely to this one object. Consequently the keeping of the commandments of God *is the test of all miracles*.

And so it is written:

### **Deuteronomy 13**

<sup>1</sup> If there arise among you prophet, or a dreamer of dreams, and gives you a sign or a wonder,

<sup>2</sup> And the sign or the wonder come to pass, whereof he spoke unto you, saying, Let us go after other gods, which you have not known, and let us serve them;

<sup>3</sup> You shall not hearken unto the words of that prophet, or that dreamer of dreams; for the Lord your God proves you, to know whether you love the Lord your God with all your heart and with all your soul.

<sup>4</sup> You shall walk after the Lord your God, and fear Him, and keep His commandments, and obey His voice, and you shall serve Him, and cleave unto Him.

Is it so, then, that with you it is a settled thing that the keeping of the commandments of God and the faith of Jesus is a miracle greater than all other miracles? If so, you will be in no danger of being deceived by a miracle, or any number of miracles. But if not, you are in danger of being deceived by the first astonishing thing that occurs to your sight.

And it is high time that with every soul this question should be settled.



# 11. The Commandments and False Miracles

Advent Review, October 31, 1899

Original title: Editorial

**W**E ASK especially that the following passages of scripture be read so carefully and so frequently that they shall forever be in the mind of each one who reads:

## **Matthew 24**

<sup>23</sup> Then if any man shall say unto you, Lo, here is Christ, or there; believe it not.

<sup>24</sup> For there shall arise false Christs, and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect.

## **2 Thessalonians 2**

<sup>9</sup> Whose coming is after the working of Satan with all power and signs and lying wonders,

<sup>10</sup> And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved.

## **Revelation 13**

<sup>13</sup> And he does great wonders, so that he makes fire come down from heaven on the earth in the sight of men,

<sup>14</sup> And deceives them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast; saying to them that are on the earth, that they should make an image to the beast, which had the wound by a sword, and did live.

## **Revelation 16**

<sup>13</sup> And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet.

<sup>14</sup> For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty.

<sup>15</sup> Behold, I come as a thief. Blessed is he that watches, and keeps his garments, lest he walk naked, and they see his shame.

### **Revelation 19**

<sup>19</sup> And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against Him that sat on the horse [“Faithful and True,” “The Word of God”], and against His army.

<sup>20</sup> And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshiped his image. These both were cast alive into a lake of fire burning with brimstone.

All these passages refer to the same period of time; that is, the time just preceding the coming of the Lord and reaching to the coming of the Lord. And that period of time is just now—the time in which we live.

The one thing especially mark in each and all of these passages is that in this time great signs and wonders—miracles—will be wrought expressly under the inspiration of Satan.

One thing especially to be noted about these things is that they will be real miracles. These false Christs and false prophets “shall show [not simply pretend to show, but “shall show”] great signs and wonders;”:

- “those miracles which *he had power to do*”—not simply that he pretended to have power to do;
- “they are the spirits of devils, working miracles,”—not simply pretending to work miracles;
- “the false prophet that wrought miracles,”—not the false prophet that pretended to work miracles.

Another thing to be noted is that while the miracles, and signs, and wonders are real, all else is false: they are “false Christs,” they are “false prophets,” it is “the false prophet that wrought miracles.”



Accordingly the whole object of the miracles, signs, and wonders is to deceive, to seduce, and to lure to destruction. The signs and wonders that are shown are expressly...

**Mark 13**

<sup>22</sup> ...to seduce, if it were possible, even the elect.

He deceived...

**Revelation 13**

<sup>14</sup> ...them that dwell on the earth by the means of those miracles which he had power to do.

The false prophet wrought miracles...

**Revelation 19**

<sup>20</sup> ...with which he deceived them that had received the mark of the beast, and them that worshiped his image.

It is Satan who works...

**2 Thessalonians 2**

<sup>9</sup> ...with all power and signs and lying wonders,

<sup>10</sup> And with all deceivableness.

And he works thus to draw into the worship of the beast and his image “them that dwell on the earth.” It is “the spirits of devils” which work the miracles; and they do it to gather...

**Revelation 16**

<sup>14</sup> ...the kings of the earth and of the whole world...to the battle of that great day of God Almighty.

And they do gather them to that battle, and in so doing they gather them to utter destruction. For:

**Revelation 19**

<sup>19</sup> I saw the beast, and the kings of the earth, and their armies, gathered together to make war against Him that sat on the horse, and against His army.

And the beast and the false prophet—the image of the beast:

<sup>20</sup> These both were cast alive into a lake of fire burning with

brimstone.

<sup>21</sup> And the remnant were slain with the sword of Him that sat upon the horse, which sword proceeded out of His mouth: and all the fowls were filled with their flesh.

And all these things are carried on by Satan and his seducing spirits in his dragonic war against the remnant of the seed of the woman,

### **Revelation 12**

<sup>17</sup> ...which keep the commandments of God, and have the testimony of Jesus Christ.

The Lord of heaven and earth lifts up a standard against Satan and all his power, all his signs, all his lying wonders, and all his miracles. And that standard bears the inscription:

### **Revelation 14**

<sup>12</sup> Here is the patience of the saints; here are they that keep the commandments of God, and the faith of Jesus.

All of this demonstrates what we have said before, but which cannot possibly be said too often, that:

- No miracle is worthy of any attention whatever if the purpose of it is not directly the keeping of the commandments of God;
- The keeping of the commandments of God is greater than all miracles; and that consequently,
- The keeping of the commandments of God is the test of all miracles.

## 12. The Lord's Principles vs. Satanic Remedies

Advent Review, November 7, 1899

Original title: Editorial Note

THE passages of Scripture printed in these columns last week, place beyond all question the fact that in these days miracles will be wrought by the power of Satan purposely to deceive, if possible, the very elect, and to draw them away from the keeping of the commandments of God.

As has been also stated before in these columns, the widest open door that is given for the exercise of this deceivableness of unrighteousness is the many and increasingly numerous diseases of the people, and the longing of the people to get rid of their diseases by whatever means, and especially such as will accomplish this the quickest, and with the least effort on their own part.

It is not only true that diseases are constantly becoming more wide-spread, and more numerous, but the offered remedies are multiplying no less rapidly than are the diseases. This of course is but natural enough; indeed, it is inevitable. For when, instead of searching out and intelligently putting away the causes of disease, drugs and medicines are used by which to remove disease, two additional evils are engendered:

1. In the taking of the drugs and medicines the foundation of new disease is laid; and
2. Medicines taken frequently, lose what power they at first may have had to give relief.

Thus not only are new diseases generated, but new remedies are demanded for the former diseases.

But people are discovering that these are tedious processes, and so they are ready fairly to fly to easier processes. And just here Satan crowds himself in with his "magnetic healings,"

“Christian science,” hypnotism, and so-called faith healings.

We say “so-called faith healings” because there is healing by faith that is true, and not so-called; but this healing is always wrought by the word of God, and the object of it is the keeping of the commandments of God. And this kind only is true healing by faith; because faith comes only by hearing the word of God, and in Christ nothing avails but faith which keeps the commandments of God.

By all these means of healing, except that of true faith,—that which leads to the keeping of the commandments of God,—Satan is crowding himself and his power upon the attention, and also into the confidence, of the people everywhere. And, indeed, what channel could be chosen by Satan to get a hold upon the attention and confidence of the people, that would be more sure and effective than just this thing of offering quick and easy relief from their diseases?

To physicians, or “healers,” people readily yield their cases with absolute abandon. And when they do find themselves relieved, the one by whom it was accomplished has a hold upon them that hardly anything else can give.

Now, in all this there is instruction for Seventh-day Adventists. The word of God has spoken it:

### **Isaiah 59**

<sup>19</sup> When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him.

And “shall put him to flight” [Hebrew for “lift up a standard”]. “The everlasting gospel,” as it is briefly comprehended in the third angel’s message, is this banner which in this time God has uplifted against the enemy’s insweeping like a flood. And God’s “saving health” is, and always has been, an essential part of the everlasting gospel.

But this saving health is not bestowed regardless of all procedure on the part of the individual, regardless of all circum-

stances of cause and effect. It is not assured regardless of principle. In giving it, God will not set Himself against Himself. He cannot, and He must not be asked to, destroy His kingdom in order to give health to men.

Satan will do that, especially in these days; for his case is now desperate, because “he knows that he has but a short time” (*Revelation 12:12*) before both his kingdom and himself shall be brought to utter ruin.

But the kingdom of the Lord is from everlasting to everlasting. And though He has inseparably connected “His saving health” with His everlasting gospel, it is “saving health” based upon eternal principle. Accordingly He has given in the third angel’s message the principles of His saving health to be proclaimed with a loud voice to every nation and kindred and tongue and people.

To the people of the third angel’s message God has revealed the causes of disease, and has called us to the eternal principle of effectually putting away the disease by removing its causes.

God intends that His children shall have power with the people. He knows how the enemy like a flood is gaining power with the people, through the channel of ready remedies for their diseases. Therefore in the giving to His people the principles of His saving health for all nations, the Spirit of the Lord is lifting up a standard against that particular inroad of the enemy.

Yet, alas! how few of His people are really imbibing these principles of God’s saving health! “Pity ‘tis, ‘tis true” that many even of the Lord’s professed people will resort to quack and satanic remedies, rather than diligently search out and faithfully apply the Lord’s principles of saving health.

That will never do. When the Lord has given to any people, even in great detail, the eternal principles of His saving health, and has put it all easily within the reach of every one,

what but positive disloyalty can it be for any of His professed people to ignore these divine principles, and then resort to quack, drug, or satanic remedies, even though these remedies be presented in the form of signs, wonders, and miracles?

Now; let every one who regards the third angel's message, let every one who professes to love the truth of God, put heart and mind diligently to the searching into, and the understanding of, the principles of God's saving health. A number of them have been published in the *Review and Herald*, and more will be. Let these be understood and taught to all people in the Lord's glorious message and work of the everlasting gospel.

## 13. Cause and Cooperation

Advent Review, November 14, 1899

**L**AST week we said, “Pity ‘tis, ‘tis true that many even of the Lord’s professed people will resort to quack and satanic remedies, rather than diligently search out and faithfully apply the Lord’s principles of saving health.”

That is the truth. Numbers of letters are written even by Seventh-day Adventists making inquiry about certain “healers”—just now about a certain one who for some time has been making somewhat of a sensation in that respect.

And this is all the more surprising from the fact that in the case of this particular one there is no ground for inquiry, if the keeping of the commandments of God and the faith of Jesus is to have any bearing in the matter. For one of the plainest principles of the keeping of the commandments of God is that when a person is reviled, he will revile not again (*1 Peter 2:23*); it is to:

### **Matthew 5**

<sup>44</sup> Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you.

Yet it would be difficult to conceive how this principle and these precepts could be more utterly disregarded than they are by the “healer” who is the object of these inquiries. This, anyone can verify by reading his own words even published in cold and deliberate type, in the leaves of his healing.

Please bear in mind that we raise no question as to whether healings are accomplished; or as to whether wonderful things are done,—that is, allowing that things calculated to make people stare are wonderful things. All that may be freely admitted. But beyond all that, there lies the one great and material question, What is the ultimate purpose of it all?

Is the one purpose of it all the keeping of the commandments of God? If so, there should be seen, at the end of ten years, more signs of it, instead of less, than at the beginning. And if the keeping of the commandments of God is not the one great object of it all, which plainly it is not, then no one who will be loyal to the law of God will care one bit what the wonders may be, or how many of them: he knows that the power that performs the wonders does not make for righteousness, and is therefore not of God.

We say again, and it cannot be said too often, disease has its causes. And to think of getting rid of the disease without diligently and conscientiously seeking out and putting away the causes is a delusion and a snare. And any means employed to remove the disease without honestly inquiring for and seeking to remove the causes, only deepens the delusion, and more securely fastens the snare.

Also we say again, and this cannot be said too often, God does heal disease. He does it even by miracle. But He does not do it, and He ought not to be asked to do it, regardless of principle. He ought not to be asked to touch the disease when we refuse to touch the causes.

A woman came once to ask for prayers for healing, when the following conversation occurred:

“Will you please come with some others of the brethren, and pray for me that I may be healed?”

“What is the matter with you?”

“I have taken a severe cold, and it has settled on my lungs, and they pain me much.”

“How long have you had the cold?”

“About a week.”

“Have you done anything for it?”

“No.”

“What! nothing?”



“No.”

“Then, my sister, prayer is not what you need at all; but a good hot bath rather. Please go at once and put yourself through a thorough course of treatment—hot bath all over, a fomentation, a compress, or even both, over your lungs. Do that honestly, and then, if necessary, we can offer the prayers that you have asked. Of course we can pray that the Lord shall make this treatment effective; but the treatment is the thing needed now.”

She went and did as directed, and was not seen again for two or three days. Then, when met, she was asked:

“How are your lungs now?”

“Oh! all right.”

That was, and such as that is, Christian healing—divine healing. And if it be so that the cause of disease is beyond human reach, then, with proper Christian regard for principle, the Lord can in faith and full confidence be asked to make “every whit whole,” and to give perfect soundness in the presence of all. And that too is Christian healing—divine healing. Then, too, with proper Christian regard for principle, that person can remain well.

Yet it is the truth that there are thousands of persons who will dose themselves with drugs and patent medicines, or put themselves under the power of satanic influences to be “healed,” rather than put themselves through a hot bath, and like simple and sensible treatment. Only about a month ago a little baby was taken dangerously ill. The doctor prescribed such simple but effective treatment. And he was met by the mother’s cry:

“Oh, can’t you give some medicine that will do it quicker than that? That is so much trouble!”

That single incident tells the true story of multitudes. How can such persons have God’s saving health? How can they be

kept from the snares of Satan, which are now laid everywhere to meet this sentiment with signs, and lying wonders, and deceiving miracles—all to “heal” without “so much trouble.”

## 14. Amendment of Life

Advent Review, January 9, 1900

FOR some time there has been emphasized in the *Review* the necessity of understanding the distinction between true divine healing and false divine healing. This necessity is illustrated in an advertisement of a professed “wonderful divine healer,” that has been sent to us. He declares:

“It does not make a bit of difference whether you believe in divine powers or not: Mr. \_\_\_ cures unbelievers, skeptics, scoffers, infidels, atheists, and revilers.”

And being “healed,” they can of course go on in their unbelief, skepticism, scoffing, infidelity, atheism, and reviling. It is perfectly plain that all the divinity that there can be about such healing as that, can be only satanic.

And we have received an inquiry, “Can we trust him?” Would you trust a preacher who would preach forgiveness of sins to unbelievers, skeptics, scoffers, infidels, atheists, and revilers, without calling on them *for any amendment of life?*





